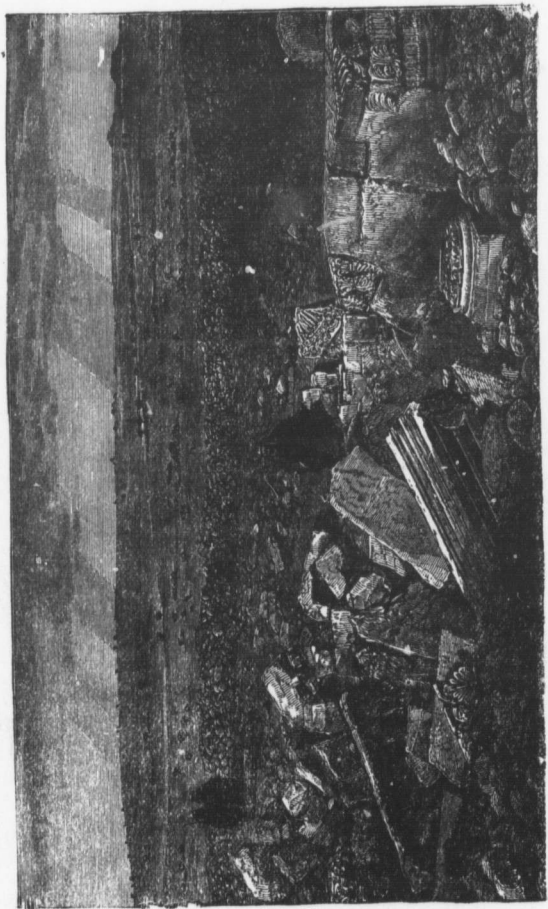


PAGES

MISSING



RUINS OF TEL HUM—THE ANCIENT CAPERNAUM.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXII.]

JANUARY, 1888.

[No. 1.

"A Happy New Year."

We send to you a greeting,
Dear, unknown friends, to-day,
Wherever you may journey
God speed you on your way!
God's smile be on you, every one,
The distant and the near,
And make this time that comes to us
A happy, happy year!

May winter days grow cheery
With love for warmth and light;
May summer's joy last all the year
To make your spirits bright;
May labour have its guerdon
Of good reward and rest,
And with the holiest benison
May each of you be blest!

May this new year be better
Than any gone before,
Filled with devoted service,
And crowned with plenty's store.
God cheer it with His presence,
And, if it be the last,
Grant an eternity of bliss
When the fleeting years are past.

FROM generation to generation the spiritual Church is rising upwards toward its perfection; and though, one after another, the workmen pass away, the fabric remains, and the great Master-builder carries on the undertaking. Be it ours to build in our portion in a strong and substantial manner, so that they who come after us may be at once thankful for our thoroughness and inspired by our example.

Capernaum.

A FEW weeks ago our lesson discussed the solemn threatenings of our Lord against the city of Capernaum in which He could not do many mighty works because of the unbelief of its people. It seems a very striking comment on those threatenings that the very site of the city is questioned. The weight of evidence seems to point to Tel Hum, the place shown in our cut. The ruins, which lie close upon the shore, cover a space of half a mile long and a quarter of a mile broad. Dr. Robinson first drew attention to the ruins of a large building called the "White Synagogue," 74 ft. 9 in. long and 56 ft. 9 in. broad. That it was a synagogue, and built for no other purpose, is proved by Captain Wilson's own researches into the peculiarities of synagogue building. If the town be Capernaum, here we have, without doubt, the site of the identical synagogue built by the Roman centurion (Luke vii. 4, 5), where our Lord pronounced the discourse of John vi. These very stones before our eyes have echoed to His words. We can trace the outlines of the building in which He stood. Surely, if there be any sacred place upon the earth, it is this!

MRS. TUCKER (A. L. O. E.), the well-known authoress and missionary, writes from Batala in Bengal, of the limited district immediately about her: "Crowds of men gather around us, but the women must also be reached. The 84,656 Mohammedan women of this subdivision have no one whatever to care for their souls. Christian sisters, think of it! 84,000 of your sisters dying utterly uncared for; dying for want of the Bread of Life in this one subdivision alone."

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Sunday School Banner.

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

TORONTO, JANUARY, 1888.

Walking with Jesus.

FOR six months the schools of Christendom have been studying the life and words of our Lord. We now enter upon another six months' study of the blessed life. What a privilege is this—to walk with Jesus day by day and week by week for a whole year! In such holy companionship how can we help but to catch His spirit, to follow His example, to be conformed unto His life! Let us seek His aid, that we may so follow Him that we may be conformed to His image and reflect His likeness, till the world—our classes, our friends, every one with whom we have to do—shall take knowledge of us that we have been with Jesus.

OUR readers will be glad to meet again the English Teacher's Notes in our pages. These were highly prized, and were much missed when omitted. We are glad that we shall once more enjoy these lucid and forcible expositions of the lessons.

IN consequence of the pressure on our space, by reason of there being five Sundays in January, the annual report of the operations of the Sunday-school Board and other interesting matter is omitted.

Beautiful Holiday Gifts.

WE have received from the famous Boston publishing house of Lee & Shepard a number of the standard hymns and poems, specially appropriate to the holiday season, beautifully illustrated. One of the most beautiful is Alfred Domett's grand Christmas hymn, "It was the calm and silent night." Another is that grandest of hymns, "It came upon the midnight clear, That glorious song of old" (No. 141 in our hymn book). Then we have Tennyson's immortal New Year's hymn, "Ring out wild bells to the wild sky," and a number of hymns dear to the heart of universal Christendom: "Abide with me," "Rock of ages," "Nearer, my God, to Thee," "My faith looks up to Thee," "Home, sweet home," "The breaking waves dashed high," "Oh why should the spirit of mortal be proud," Gray's immortal "Elegy," and "Curefew must not ring to-night." These are published in quarto, cloth, full gilt, for \$1.50; in alligator, in neat box, same price; also in "Golden Miniature" style, i.e., old gold cloth, with bright gold vignette, and in delicately tinted flexible covers, tied with silk ribbon, for 50 cents each. They may be ordered through the Methodist Book Rooms, Toronto, Montreal, and Halifax.

Book Notices.

Lake View Series. Six Vols. By ANNA F. BURNHAM. Boston: Congregational Sunday-school and Publishing Society. Price, \$2.25.

Is there any more acceptable writer for little people than the author of this series? She has been before the public for some time, and the increasing demand for whatever comes from her pen shows how she is appreciated. Each volume is made up of a number of short independent sketches, written so as to interest children and also those of larger growth.

The Lesson Commentary on the International Sunday-school Lessons for 1888. By the Rev. JOHN H. VINCENT, D.D., and the Rev. WESLEY O. HOLWAY, M.A., U.S.N.

Punctually as the New Year itself comes the annual volume of this commentary. It seems to get better every year. This volume contains no less than 337 large 8vo pages, with numerous maps and engravings, for the small sum of \$1.25. It is compiled from over two hundred writers, including the best biblical commentaries extant. It has been so long before the public, and is so familiar to teachers, that we need only say that it more than maintains its old standard.

The Beginner's Question Books, Nos. 1, 2 and 3, same publishers, 20 cents each, are to hand, packed as full of good things as ever. The beginner's book, especially with its beautiful pictures and easy questions and answers, is just the thing for our little folks. Every scholar should have one. The above books can be had at the Methodist Book Rooms, Toronto, Montreal, and Halifax.

Round Top and Square Top, or the Gates Twins.
By JOSEPHINE R. BAKER. Pp. 343. Boston: Congregational Sunday-school and Publishing Society. Price, \$1.25.

"Round Top and Square Top" were the pet names of the Gates twins. Without its being disagreeably forced upon young readers, the fact is made evident that the twins are children of Christian parents and are under good, strong and wise government, and are the better for it. Those who fell in love with Dear Gates will rejoice to meet with her again in this sequel to her own story.

The American Magazine for December is a Christmas number. Its leading article, by Wm. H. Ingersoll, discusses the peculiarities of the accepted likeness of Christ, and recount the legend of its origin. This likeness is traceable in the sacred art of all Christian nations from the beginning of our era. Mr. Ingersoll will more especially describe the endeavours of distinguished American painters and sculptors to represent this ideal. The article is abundantly illustrated.

The Popular Science Monthly for December contains articles by Professor Huxley, Grant Allen, and the Duke of Argyll; and an interesting bit of autobiography, entitled "The Boyhood of Darwin," from the forthcoming "Life and Letters" of the great naturalist.

ALBION W. TOURGÉE begins in the December number of *Lippincott's Magazine* a series of short stories, under the general heading of "With Gauge and Swallow." Each story will be complete in itself, though all revolve around a common centre of interest.

LUCY C. LILLIE gives some personal reminiscences of Jenny Lind-Goldschmidt in the article which she contributes to the December *Lippincott's*.

Wide Awake, for 1888, begins the year with the richest holiday number yet made, and follows up the months to come with unrivalled riches. If you want particulars, write for a primer prospectus; sent free. If you want the holiday number, the news-stands will have it November 19th (20 cents), or write for that. D. Lothrop Company, Boston, are the Publishers.

ALL the doors that lead inward to the secret place of the Most High are doors outwards—out of self, out of smallness, out of wrong.

Opening and Closing Services.

I. Silence.

II. Responsive Sentences.

Supt. God is our refuge and strength,
School. A very present help in trouble.

Supt. Therefore will not we fear, though the earth be removed,

School. And though the mountains be carried into the midst of the sea;

Supt. Though the waters thereof roar and be troubled.

School. Though the mountains shake with the swelling thereof.

Supt. There is a river the streams whereof shall make glad the city of God,

School. The holy place of the tabernacles of the Most High.

Supt. God is in the midst of her;

School. She shall not be moved:

Supt. God shall help her,

School. And that right early.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Lord, who shall abide in thy tabernacle?
School. Who shall dwell in thy holy hill?

Supt. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE NEW TESTAMENT.

A. D. 29.]

LESSON I. HEROD AND JOHN THE BAPTIST.

[Jan. 1.



Matt. 14. 1-12.

[Commit to memory verses 10-12.]



1 At that time Herod the tetrarch heard of the fame of Jesus.

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for He-ro-di-as' sake, his brother Phil'ip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of He-ro-di-as danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

General Statement.

Among the mountains on the east of the Dead Sea was standing in the time of Christ a gloomy castle, called Machærus, at once a garrisoned outpost for Herod's kingdom and a prison for the victims of his dislike or dread. In a lonely dungeon of this castle sat a young man, the last of the prophetic line and the herald of the new dispensation. He who had been accustomed to the freedom of the wilderness, for a year breathed the fetid air of the prison, and clanked his chain, and wrestled with his doubts, and waited for his deliverance. He was set free at last, as many a martyr before and since, through the sharpness of death. Herod's birthday came, and there was a banquet in the castle. Nobles, generals, and courtiers reclined around the tables, feasted upon the delicious viands, and drank their master's health from full cups. In the very height of the carouse there was a patter of soft footfalls on the marble floor, as the princess Salome entered in the dress of a dancing girl. The nobles gazed upon her graceful postures in the voluptu-

ous dance, and King Herod, in the excitement of the hour, pledged her the granting of any request, even to the cost of half his kingdom. Holding out her white arms she spoke in triumph, "Give me here John the Baptist's head upon a plate!" The king started from his throne, and a shadow came across his face. But his word had passed, and he dared not face the scorn of his guests by refusing to fulfill it. The command was unwillingly given, a heavy tread was heard along the corridor, a scimeter flashed, and the noblest head in all Herod's kingdom fell. There is seen a gory head upon a charger, borne by fair hands to a woman whose heart revenge has steeled against pity. But all is not over. There sits on the throne a king whose look shows remorse eating within his soul. He cannot rest, and when men tell of the wonders wrought by a new Prophet he speaks in tones of terror: "It is John the Baptist, whom I beheaded! He is risen from the dead!"

Explanatory and Practical Notes.

Verse 1. At that time. The precise time is not indicated here, but by a comparison of the gospels we find that it was near the close of Christ's Galilean ministry, and shortly before the third passover of his public life. Herod the tetrarch, Herod Antipas, the son of the Herod who was reigning when Jesus was born, and like him in crime, though lacking his abilities. He inherited Galilee and Peraea (the province east of the Jordan), the fourth part of Herod the Great's empire, and received the title of *tetrarch*, "ruler of a fourth part," but was styled king by courtesy. About A. D. 38 he was deposed and banished to Lyons in France, and not long afterward died. **Heard of the fame.** It would appear that he now heard of Jesus for the first time, being a profligate prince, devoted to his own pleasures to the neglect of his realm. From Luke 8. 3, John 4. 46, and Acts 13. 1, we infer that there were friends of Jesus in Herod's court; and through these the report of Christ's works may have reached the

royal ear. (1) *The greatest men are not always best known in king's palaces.*

2. Said unto his servants. His courtiers and officers. **This is John the Baptist.** Others thought that one of the old prophets had appeared once more; but Herod's guilty conscience saw in Jesus the man whom he had slain. **He is risen.** Herod was probably a Sadducee, disbelieving in the soul apart from the body, and in the resurrection; but his conscience was stronger than his unbelief. (2) *One flash of conscience will destroy a whole creed when that creed is founded upon falsehood.* **Therefore mighty works.** Rev. Ver., "therefore do these powers work in him." He supposed, and not without reason, that one who had come from another world might bring with him supernatural powers.

3. For Herod had. The record now goes back for a year, to the time when Jesus began his ministry in Gal-

lives. Mark 1, 14. Put him in prison. According to Josephus, the place of John's imprisonment was Macharus, near the eastern shore of the Dead Sea. Here was a castle, at once a royal residence and a fortress for the frontier. In its ruins may still be seen two dungeons with holes in the wall where once staples were fixed. For Herodias's sake, Herodias was Herod's own niece (the daughter of his half-brother Aristobolus), and the wife of his brother Herod Philip, at whose house, in Rome, Herod Antipas was a guest while prosecuting before the senate his claim to the throne. He repaid his brother's hospitality by enticing his wife to forsake her husband, and for her sake cast off his own wife, the daughter of Aretas. This involved him in a disastrous war with Aretas, as well as in the murder of John the Baptist. (3) *She has his results here, as a foretoken of its punishment hereafter.* His brother Philip, Herod Philip was not a king, but lived in a private station at Rome.

4. For John had said. The prophet who rebuked the sins of the people did not spare those of the king. **Unto him.** The rebuke was given directly to Herod, and was not a denunciation of him while absent. **It is not lawful.** Because both Herod Antipas had a wife and Herodias a husband living, and because they were within the degree of relationship in which the law of Moses forbade marriage. (4) *Others should respect the law if they expect their people to obey it.*

5. He would have put him to death. Angered by the prophet's rebuke, and goaded by the persuasions of his guilty companion, **Fearing the multitude.** What a coward and a weakling was this king! He feared John (Mark 6, 20), he feared his people and his courtiers and his queen—every body except God. Had he feared God more, he might have feared men less. **Counted him as a prophet.** Though John wrought no miracles, the element of a divine inspiration was shown in his teaching. (5) *Men feel it when a preacher speaks out of communion with God.*

6. When Herod's birthday was kept. From Mark we learn that it was celebrated with a feast to all the "lords, high captains, and chief men." The daughter of Herodias. The child of her former husband, named Salome. Danced before them. The dances at such banquets were by women only, and were of a very indecent character. The fact that a princess was willing to dishonor her rank made her actions all the more attractive to the drunken nobles and the debauched king. (6) *The morals of the society dance are about the same in all ages.*

7. Whereupon he promised. "In the delirium of his drunken approval."—Farrar. **With an oath.**

This gave to his promise a binding force. **Whatever she would ask.** "To the half of the kingdom," adds Mark. (7) *So many a sensualist and drunkard has sold, not half but all, his kingdom for an hour's guilty pleasure.*

8. Being before instructed by her mother. The graphic account in Mark tells how she hastened out of the banquetting hall to her mother, and sought her advice. (8) *How mighty the influence of a mother for good or for evil! Give me here, Right there, in presence of the nobles, as if it were a dish at the feast. The whole conduct of the girl shows that she inherited all the evil traits of the Herodian race. John Baptist's head.* The half of a kingdom was not worth so much to the wicked woman as the gratification of her hate. **In a charger.** A large dish, or a platter.

9. The king was sorry. Regret, chagrin, anger, and alarm were all mingled in his feelings. **For the oath's sake.** The original indicates that the oath had not only been given but also repeated. He showed a perverted conscience, having more regard to his own foolish word than to an innocent man's life. (9) *"A bad promise is better broken than kept."* **Which they eat with him.** A king, yet afraid of the mocking jests of his own servants! (10) *The kingly man respects, but does not dread, public opinion.* **He commanded.** If he had promised his own possessions he should have kept his vow, even to his own loss; but he had no right to give away the life of an innocent man.

10. He sent. "Sent an executioner."—Mark. **Beheaded John.** He whom Jesus had called a greater than the prophets, and the noblest soul on earth, was thus slain in early manhood to gratify the whim of a profligate dancing girl! Yet he had lived out his life and accomplished his work, and his career was a success in God's sight. **In the prison.** It may be inferred that the banquet was at Macharus, where Herod was prosecuting a war with the Arabian Aretas, and not at Tiberias, his capital.

11, 12. His head was . . . given to the damsel. Salome's part in this transaction shows a precocity in wickedness and an insensibility of feeling worthy of her family. **To her mother.** She is said to have pierced "with a needle the tongue which had spoken the truth against her. **His disciples.** The few followers who still clung to the prophet after the multitude had forsaken him. Twenty-five years afterward followers of John the Baptist were still to be found. Acts 18: 25; 19: 3. **Told Jesus.** "To whom should these orphans go but to him, we tell our wrongs and sorrows to One who can comfort us."

HOME READINGS.

- M. Herod and John the Baptist. Matt. 14, 1-12.
 Th. Conscience awakened. Acts 24, 23-27.
 W. Worldly pleasure unsatisfying. Eccl. 2, 1-11.
 Th. Reproof of sin. 2 Sam. 12, 1-10.
 F. Reproof rejected. Prov. 9, 1-10.
 S. Fidelity. Rev. 2, 7-11.
 8. A New-year's prayer. Psa. 90, 10-17.

GOLDEN TEXT.

And his disciples came, and took up the body, and buried it, and went and told Jesus. Matt. 14, 12.

LESSON HYMNS.

- No. 154, Dominion Hymnal,
 Safely through another year,
 God has brought us on our way.
- No. 103, Dominion Hymnal,
 Am I a soldier of the cross,
 A follower of the Lamb?
- No. 107, Dominion Hymnal,
 Stand up! stand up for Jesus!
 Ye soldiers of the cross!

TIME.—29 A. D., during the period of the later Galilean ministry.

PLACES.—C. Pernaum. Macharus.
 RULERS.—Herod, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

DOCTRINAL SUGGESTION.—Conscience.

QUESTIONS FOR SENIOR STUDENTS.

1. Herod.
 Who was the Herod here mentioned?
 How much of the great Herod's dominions did he rule over?
 What made Herod say, "This is John the Baptist?"
 What else is told by either of the evangelists concerning Herod's relations to John?
 What was Herod's first purpose after he had imprisoned John?
 What elements of character does he exhibit?
 What was the character of his court?
 Whom does Herod seem most to have feared?
 What was the after history of this wicked prince?
2. John.
 What have you heretofore learned of John the Baptist?
 What was the last reference made to him in last year's lessons?
 What was the occasion of his imprisonment?
 What was the character of his preaching as told by Luke?
 What was the purpose of his life?
 Did he accomplish the mission for which he was sent?
 How old was he at his death?
 What great lesson does his life teach?
 What evidence is there that he was a man of strong personal magnetism?
 To what one of the prophets has he been likened?
 What resemblances were there between them?
- Practical Teachings.
 Conscience can goad a king as well as a slave.
 Herod could shut John's body up in prison, but John's spirit was in Herod's palace.

Truth spoken lives and works though the truth speaker dies.

"Sin... bringeth forth death." See how: a wicked marriage; a thought (ver. 5); a wicked revel; a wicked oath; a wicked murder.

They "went and told Jesus." Have you told him your sorrow?

Hints for Home Study.

1. Find what things Jesus had been doing that made him famous.
2. Learn what you can of the two parties among the Jews on the question of the resurrection.
3. Find out all you can about this Herod.
4. Write an answer to each of the questions above, and for every one that you can answer without much effort write another better one.
5. Did Philip resent Herod's wicked act? See what history tells you?
6. Write out all the traits of character shown or suggested in the lesson.
7. Compare Elijah, Ahab, and Jezebel with John, Herod, and Herodias.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Herod.
 - By what official title is Herod known?
 - What report came to him?
 - For whom did he mistake Jesus?
 - What did he say of John the Baptist?
 - What had Herod done to John?
 - For whose sake was John put in prison?
 - What unlawful act had John denounced?
 - Why did not Herod at once put him to death?
 - How did the people regard John?
 - What event on Herod's birthday pleased him?
 - What reward did he promise the dancer?
 - What did she ask?
 - Why did she make this request?
 - How was the king affected by the demand?
 - Why did he keep his promise?

2. John.

- What did Herod then do to John?
- What was done with the prophet's head?
- What was done with the body?
- To whom did the disciples tell the story?
- What relation was John to Jesus?
- From whom are we sure of sympathy in all our sorrows?
- What ought we to do with all our troubles? Psa. 55. 22.

Teachings of the Lesson.

Where in the lesson are we taught—

1. That a guilty conscience makes men fearful?
2. That sinners hate those who rebuke their sins?
3. That Jesus is the true Comforter of those who are in trouble?

Hints for Home Study.

Learn how many Herods there are in the New Testament history, and how they were related. Find other instances of people being (1) put in prison, or (2) put to death, by a Herod.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who heard of the mighty works of Jesus? Herod the tetrarch.
- What kind of a man was Herod? A wicked, cruel man.
- What did he think about Jesus? That he was John the Baptist, risen from the dead.
- Who was John the Baptist? God's messenger to prepare the way for Jesus.
- What did he tell the people? To repent and put away their sins.
- For what did he rebuke Herod? For marrying Herodias, his brother's wife.
- Who was more angry with John than Herod? Herodias.
- What did she want Herod to do? To put John to death.
- Why had he refused? He was afraid of the people.
- How did Herod celebrate his birthday? By a great feast.
- Who danced before him and his guests? Salome, daughter of Herodias.
- What did Herod promise her? Any thing that she should ask.
- What did she ask of him? The head of John the Baptist on a charger.

Who had told her to make this request? Her mother.

Why did Herod grant it when he knew it was wrong? Because he had promised it in the presence of his friends.

What is better than keeping a wicked promise? Breaking it.

Who came and buried the body of John? (Repeat the Golden Text.)

Words with Little People.

HEROD, THE WICKED COWARD.

He was afraid to let John live because he told him of his sins.

He was afraid to kill him because the people loved him.

He finally caused his death because he was afraid to break a hasty promise.

JOHN, THE BRAVE CHRISTIAN.

He was not afraid to rebuke Herod for his sins. He was not afraid of being put in prison and suffering for God.

He was not afraid to die for doing right. Which are you like: Herod or John? "The wicked flee when no man pursueth, but the righteous are bold as a lion."

THE LESSON CATECHISM.

[For the entire school.]

1. Who were guilty in the putting to death of John the Baptist? Herod, Herodias, and her daughter.
2. How did Herod show that he felt guilty? He said, "John is risen."
3. What was the power in Herod's life that made him think that John had risen? A guilty conscience.
4. Is there any power greater than a condemning conscience to which the sinner must answer? God is greater than our hearts.
5. What act of loyal love offsets this story of hate? "And his disciples came and took up," etc.

THE CHURCH CATECHISM.

1. Who made you? God.
2. Who is God? The Creator of all things.
3. What is God? An uncreated Spirit.
4. Where is God? God is every-where.
5. What does God know? God is all-wise; he knoweth all things, even the thoughts of our hearts. 1 John 3. 20.

ANALYTICAL AND BIBLICAL OUTLINE.

Contrasts of Character.

I. THE PROPHET.

1. **Courage.** "Said unto him." v. 4.
- "I have made thy face strong." Ezek. 3. 8.
2. **Righteousness.** "Not lawful." v. 4.
- "Keep his commandments." Eccl. 12. 13.
3. **Godliness.** "A prophet." v. 5.
- "More than a prophet." Matt. 11. 9, 10.

II. THE KING.

1. **Injustice.** "Bound him" v. 3.
- "Judge righteously." Prov. 31. 9.
2. **Rashness.** "Promised... oath." v. 7.
- "Death and life... the tongue." Prov. 18. 21.
3. **Weakness.** "Them which sat." v. 9.
- "Fear of man... a snare." Prov. 29. 25.

III. THE QUEEN.

1. **Sensuality.** "Phillip's wife." v. 3.
- "Works of the flesh... adultery." Gal. 5. 19.
2. **Hatred.** "For Herodias' sake." v. 3.
- "Hateth... is a murderer." 1 John 3. 15.
3. **Cruelty.** "Give me... head." v. 8.
- "Out of the heart... murders." Matt. 15. 19.

THOUGHTS FOR YOUNG PEOPLE.

The Unkingly King.

We live in a land where every man is a king. "Are there noblemen in your country?" asked a French lady of an American. "Plenty of them," he answered.

"I am one." But not every king is kingly. Let us see from this lesson what discrowns a king.

1. Love of pleasure makes the king unkingly. Had Herod controlled his sensual lust he would never have slain John the Baptist. His first step in evil almost necessitated the last step. Many a noble young man is ruined by seeking the gratification of his appetites.

2. Lack of moral principle takes away the king's crown. He is not kingly who spurns law, but who enforces it upon himself no less than upon others. He who does right alone is royal.

3. Anger at righteous rebuke robs the king of his royalty. Happy is he who has a friend who ventures to tell him when he is wrong; and foolish is he who takes offense at the word of honest censure.

4. Rash promises take away the kingly quality. The true ruler is wise, thoughtful, judicial; and makes no hasty pledges.

5. Fear of men makes the king a slave. Herod was a coward; and no coward can ever be royal. The kingly man is he who resists the current when it sweeps in evil channels.

6. Weakness of will shows the unkingly nature. Herod veered between contradictory forces—Herodias and John; the people and the courtiers; his promise and his conscience. The weak man is almost certain to become the wicked man.

An English Teacher's Notes on the Lessons.

THE Golden Text is often used as an illustration of the right course to take in time of tribulation and sorrow: "His disciples... went and told Jesus." Let us look at it at the beginning of another year in another light, equally warranted by Scripture, and equally profitable.

We read in ancient history how three hundred Spartans withstood at Thermopylae, for a time, the whole power of the Persian army, and at length laid down their lives in their country's cause. A monument was erected to their memory, bearing this inscription: "Go, passenger, and tell Sparta that we died here in obedience to her sacred laws." A noble testimony!

Yet this record spoke of failure. The three hundred had been sent to hold the pass against the enemy who threatened the liberties of Greece. And the enemy's course was not stopped. A traitor having revealed a secret path across the mountains, the valiant little band soon found their foes before and behind. Quickly the Persian host poured down upon Greece. But it spoke also of faithfulness. Sparta's command to her sons was: "Conquer or die;" and they obeyed it. They were "faithful unto death."

But what was the sequel? In a few short months the Persian power was broken, their forces were routed, and Greece was once more free. The temporary failure of the three hundred mattered little then. But their faithfulness was never forgotten. Their record survives to this day.

So it was with John the Baptist. What tale had his sorrowing disciples to tell his Master and Lord?

There had been failure, as the world counts it, in the latter part of his course. The bold preacher had been shut up in prison by the monarch whose

sins he had rebuked. Herod meanwhile persisted in his evil course, while Herodias laid her plans for getting rid of the man who had offended her. On the king's birthday, while the festive banquet was going on, the prophet was cruelly slain. What did Herodias think? I have conquered! What did the world think? Wickedness is triumphant.

But there had been faithfulness. John had suffered "for righteousness' sake." He had been obedient to his commission. He had given his message as a true servant of God, without swerving or shrinking. This is the tale that was told to Jesus. How "precious in the sight of the Lord" must have been the death of this, his saint!

And what was the sequel? The triumph of wickedness is short. Herod soon trembled at the remembrance of what he had done. And in the end he and his guilty partner finished their days in banishment. Even here God's righteous law is vindicated. And the story of the faithful prophet is enshrined in the record of his Master's earthly life—an honorable place—while a glorious reward is his above.

Let the question be suggested: What record of you went up last year to Jesus? Were you been on his side? Is the record one of faithful service, or of self-pleasing and even of opposition to his cause? It matters little whether the tale be one of apparent failure or apparent success. The Master will certainly win. His cause will be triumphant. From his servants he looks for one thing: "It is required of stewards that a man be found faithful." 1 Cor. 4. 2. The little child may fulfill this requirement as truly as the experienced soldier. What record from each of us will go up to the Master this year?

The Lesson Council.

Question 1. Why should Herod reason that because one was risen from the dead, he would, therefore, do mighty works?

The logic of Herod's reasoning is this: If one can rise from the dead he can do any thing which is an object of power, therefore he can do mighty works. If one can do mighty works, he will do them, for such is human nature. Therefore if John rose from the dead mighty works would show forth themselves in him.—*Dr. L. T. Townsend.*

John had done no miracle, but had said he would be followed by a greater person than himself. Herod respected John as a prophet, but scouted the idea that Jesus was the Messiah. He therefore feared that Jesus was the revived person of the murdered John, who, as he superstitiously thought, would now have greater power than before. Jesus did work miracles, and Herod imagined he must be John returned to life. The Jews believed that prophets might come back again to this world.—*Dr. James Strong.*

2. What was the nature and force of Herod's oath?

It was a solemn promise uttered before men in some form of the divine name.—*Dr. James Strong.*

3. How do you interpret the character of Herodias?

The entire record goes to show that Herodias was a

very bad woman. She had a husband, but eloped with Herod, who had a wife. John had said to Herod, "It is not lawful for thee to have her." Herodias was angered, and instigated the murder of John; she compelled her daughter to be an accomplice; she entrapped the man whom she called her husband into committing the murder. She was a woman of great power and influence, but she was heartless; she was an adulteress, and she was a murderess.—*Dr. L. T. Townsend.*

She is the strongest and most malignant type that history furnishes of the woman-courtier in the world where man is king. All her power, precedence, luxury, depended on her relations to Herod. John the Baptist dared to call those relations in question, and her revenge was quick to find its weapon in the passion and the weakness of the king. *Moral.* Diminish to the last possible degree irresponsible power.—*Miss Frances Willard.*

In intellect she exhibited penetration and cunning; she was a Deborah on a small scale. She saw intuitively that mere tears would not move a Herod, but that the winsomeness of youth and an appeal to official pride would. She had the tact and the adroitness to plot and execute a heinous murder without incurring the slightest legal stain. In sensibilities her anger was not less deadly than Jezebel's, but more methodical. In will she showed a self-control that could wait for months to bring a favorable opportunity, and then carry out her plan to its bloodiest detail.—*Prof. Marcus D. Buell.*

To be just with Herodias one must consider the times in which her life was set, but then even charity fails before her character, and finds no excuse for its utter moral perversion, except that she was born a daughter of the Herods. Josephus says with fine indignation: "Herodias took it upon herself to confound our laws." There is a theory that womanly nature at its roots is better than manly nature, the strength of its love-life being the reason. It was this sacred realm, however, which Herodias outraged. She sacrificed conjugal love to ambition. In doing this she was not necessarily controlled by sensualism. To shine at court as consort of Herod Antipas was sufficient motive for the proud beauty to spurn the high ideals of Jewish law regarding the family relation. She sacrificed mother-love to revenge. Her daughter was a princess, yet she was willing to see her descend to the place of a pantomime dancer, before a company of drunken nobles, in order to compass the death of John the Baptist. Too ambitious for fidelity, too imperious for tolerance of the truth, too revengeful for pity, her watchful, patient malice at last silenced the rebuking lips that warned her of her sin, and Herodias's character casts a shadow even on the dimness of her own age.—*Mrs. Mary T. Lathrap.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

For additional light on this lesson see the Cambridge Notes, and the Illustrative Applications in *The Study for the First Quarter*. . . . Analyze the four characters in this lesson. Herod, Herodias, Salome, and John, and show their traits in contrast. . . . See in Thoughts for Young People what conduct unknings a man. . . . Show how Herod, though a king, was a slave. 1) To his guilty memories. 2) To his unhalloved lusts. 3) To his evil associations. (Herodias and her influence.) 4) To his passions and impulses. (His rash promise.) 5) To the opinions of others, v. 9. 6) To the results of

his own acts. . . . Illustrations of faithful prophets. Samuel (1 Sam. 15. 16-29). Nathan (2 Sam. 12. 1-13). Elijah (1 Kings 21. 17-23). Micahiah (1 Kings 22. 6-28). . . . Herod's conscience was like the Greek conception of a Nemesis, or avenging fury, which pursued every wicked man. . . . When Professor Webster was in prison, awaiting trial for the murder of Dr. Parkman, he complained that prisoners in the adjoining cells called to him, "You are a bloody man." A watch was set, but no voices were heard, though he declared that they continued.

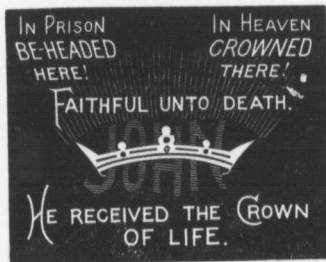
References. FREEMAN'S HAND-BOOK. Ver. 6: Birthday feast, 75. Ver 7: Extravagant promises, 669.

CATECHISM QUESTIONS.

1. What do you mean by religion? Our whole duty to God our Creator.
2. How may you divide that duty? Into two parts: What we have to believe; and what we have to do.

Blackboard.

BY J. B. PIPPS, ESQ.



HOW TO DRAW A CROWN. Take a ruler and a piece of dark blue chalk. Draw two faint horizontal lines, fourteen inches long and about three inches apart, near the center of the board. Draw the crown with yellow chalk. Commence by marking of the ends of the space between the lines, like this: Z : : : Z; then add the points of the crown, and finish the faint lines in yellow, in the shape of an arc. The letters of the name draw with red chalk, lightened up with white. Purple and red dotted together represent gems in a crown.

JOHN.

THE EARTHLY SIDE.	THE HEAVENLY SIDE.
POOR IN BODY.	RICH in spirit.
Ill-clad.	CLOTHED in righteousness
Rash.	BOLD for the truth.
Imprisoned.	SUFFERING for the right.
Beheaded.	CROWNED in HEAVEN.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The two Kingdoms.*
Print "Herod" in large letters on the board. Children will be reminded at once of the Herod who killed the babies. Was he a King? Yes, and this

Herod was his son. This one was not really a king, but a tetrarch, who is a ruler over a fourth part of a state. But he was proud and sinful, and loved to have people think that he had a great deal of power. Herod had his little kingdom—make a square to stand for it. He could make it a kingdom of good or a kingdom of evil, just as he chose. Each child has his little kingdom. Make several little hearts. Name, "Mary's Kingdom," "Willie's Kingdom," etc. We are going to talk about Herod's kingdom first, and see what kind of a kingdom he chose to make it.

Tell a story something like this: "One day I saw a boy named Charles. I had never seen him before. He wore nice clothes, and looked like a good boy. A boy who was not well dressed came along, and Charles would not sit by him nor play with him. What did this show? That he was—yes, proud. Then, he would have the best place in the game. This showed that he was selfish. When his ball was knocked over the fence he was angry. This showed that he was ill-tempered. You see I knew what sort of boy he was, though I had never spoken to him." Acts tell what we are. We can look at Herod's acts and see what kind of a man he was.



Tell why he had thrown John in prison. Herod and Herodias were doing wrong, and John told them of their sin. This made them angry, and they wanted to get rid of him. What ought they to have put away instead? Yes, their sin. In holding fast to evil and putting away good, Herod shows

what he chose to make his kingdom.

Show how clinging to one sin leads to others. Tell the story of Herod's trouble when he heard about the mighty works Jesus was doing. He thought John had risen from the dead, and was doing these mighty works. For Herod's sin had led to murder. Tell the story of the birthday feast, the foolish promise Herod made, the cruel request of Salome, and the murder of John the Baptist. What shall we call Herod's kingdom? Yes, a kingdom of evil. And he might have made it a kingdom of good.

How? By listening and obeying when God sent John to warn him against sin. By choosing the good when it was shown him. Apply to lives of children, showing that every time we turn from sin, and follow the good, we are helping to build up God's kingdom.

Lesson Word-Pictures.

It is the banquet hour. The long tables gleam with the vessels of polished gold and silver. The guests re-

cline on the soft, yielding couches. The waiters glide about, bearing the luxurious dishes. There is Herod, the center of the banquet, exulting in this festival celebration of his festal day. Across the glittering tables you see his dark eyes flashing their evil light. He joins in the heartless laughter. Around him is the noisy, giddy excitement of those who drain the sparkling wine-cup. But who is it that suddenly has glided into the vacant space before the tables, and with easy, graceful step, begins with the revelers the bewildering whirrs of her dance? It is Salome. Again and again ring out the applauding shouts of the spectators. The king looks on with a pleased, proud face. Does he see in Salome the features of the bold, bad Herodias, with whom the king has lived in a shameful alliance? Soon, why does he suddenly start? Why that look of anger darting like flame from his dark eyes? Is he thinking of the brave man who said, "It is not lawful for thee to have her?" From a bright banquet hall do Herod's thoughts wander to a dark dungeon? But the dance is over. Its giddy whirrs have come to a close amid the noisy plaudits of the banqueters. Salome lingers before the king, who vows recklessly her reward. She may choose this reward. It shall be great. It shall shine like a crown that Salome would wear on her beautiful head. The hall is hushed. The rioters listen for her answer. It comes at last, the name of her chosen crown. As Jewish maidens gracefully lift their burdens to their heads and proudly bear them away, so Salome would in the eyes of all lift to her head this crown of reward and bear it away. Hark! She speaks. It shall be a charger, and in this shall be—a man's head! Clear, smooth as ice, and as cold, is her speech without mercy. John the Baptist's head in a charger! That shall be fair Salome's gory crown! In his dungeon, crouching on the filthy floor, a chain hanging heavily about his form, sits John the Baptist. He suddenly raises his head. What is the meaning of the unusual step in the corridor leading to his cell? That is not the footfall of the jailer. He never walks that way. Who is it? The Baptist may have been aroused from a reverie. He may be musing on that kingdom of God the Messiah from Nazareth will set up. O, when to the Baptist shall be opened the doors of this kingdom of God, bringing all its strength, all its joy, all its peace? Hark, the strong bolt of the door is slipping back. The door is thrown open. The executioner is before him, and quickly the work of blood is done. Salome has her gory crown. A few disciples hurry away with the lifeless body, bury it, and then flee to tell every thing to Jesus, while on the soul of John the Baptist falls the light of the eternal kingdom that has opened wide its doors to receive him.

A. D. 29.]

LESSON II. THE MULTITUDE FED.

[Jan. 8

Matt. 14. 13-21. [Commit to memory verses 19-21.]



13 When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

General Statement.

While the bereft followers of the Baptist tell to Jesus their sorrowful story, the twelve come with their exultant report of a successful ministry. As a needed rest, and as an appropriate tribute to the memory of the departed prophet, Jesus leads his followers into the wilderness region, north of the Sea of Galilee, for a season of retirement. But he cannot long remain in seclusion, for the preaching of the apostles has awakened a wide interest and, moreover, the roads are thronged with people on their way to the Passover at Jerusalem. The multitude follows along the shore, while the Saviour and the twelve cross in the boat, and meet them as they disembark on the grassy slope near Bethsaida. The eager faces touch the heart of Jesus. He foregoes his purpose of retirement, and takes up anew his task of teaching. The people forget their own physical needs under the spell of his words. Toward evening, the disciples urge Jesus to send away

the crowds before the darkness shall fall, but, calm in the consciousness of power, he says, "Give ye them to eat." There stands in the crowd a boy whose scrip holds five small cakes of barley-bread, and two salted fishes. These the Master takes into his hand, and then bids the disciples arrange the multitudes in order for their feast. They recline upon the grass, in groups of fifty people, with variegated garments like flower-beds in green borders. Now the Saviour stands with upturned countenance one solemn moment, while silence sweeps over the sea of faces. He breaks the bread, and gives to the twelve. As each apostle breaks off a piece for the one nearest, the bread is multiplied, until five thousand men, with their wives and children, are supplied. Then at Jesus's command twelve baskets full of fragments are gathered, as the true token of a miracle and a lesson that God's bounty may not be wasted.



Into a desert place. Not a barren, but an uninhabited place, probably a plain near Bethsaida, where the Jordan enters the Sea of Galilee. Apart from the tidings which he had just received, the nervous strain of a throng which surrounded him constantly (Mark 6. 31), and the need of instructing his disciples, made retirement necessary. **People had heard.** It was the season when the people were going up to the Passover at Jerusalem, and on their way many sought to see the great Teacher, of whom they had heard so much. **Followed him on foot.** From Mark we learn that while Jesus sailed across the lake, the people went on foot around his head and met him. (1) *The followers as well as the Master need seasons of rest no less than of work.* (2) *There is a hunger of heart which only Christ can satisfy.*

14. Jesus went forth. From the solitude into which he had retired with the disciples. **Saw a great multitude.** The very crowds which he had sought to avoid. This was the culmination of his ministry in Galilee. Within a month the tide turned and he was left alone with the twelve, John 6. 66-68. **Moved with compassion.** Their need and their eagerness touched his heart, and he gave up for the present his purpose of retirement, and began anew the work of healing and instruction. (3) *Let us rejoice that we have a Saviour who is touched with feeling for our infirmities.*

15. When it was evening. This was "the first evening," which began in the middle of the afternoon. The second evening was at sunset, which in the East is followed by darkness, with scarcely any interval of twilight. **His disciples came.** From John 6, we learn that Jesus asked Philip how the people were to be supplied with food. **This is a desert place.** Not like a city, where food could be purchased. **The time is now past.** The time for the afternoon meal. **Send the multitude away.** Dismiss the congregation before the evening falls. "Here was strong charity, but weak faith."—Bishop Hall.

16. But Jesus said. There is something wonderful in this calm consciousness of power, which gives to us an assurance that we too will find nothing lacking in Jesus. **They need not depart.** (4) *There is no need to go away from Jesus for any thing.*—Lange. (5) *Christ's followers often send away those whom their Master would invite. Give ye them to eat. He commands them to do that which they cannot do, so that*

Explanatory and Practical Notes.

Verse 13. When Jesus heard. Of the death of John the Baptist, and of Herod's thought that he was John risen from the dead. **He departed thence.** From the vicinity of Capernaum. **By ship.** In the boat which was kept for his use in journeying from point to point on the lake.

he may show his power in aiding them. So now Christians are often called to duties which seem impossible until they are attempted, when God gives them the ability.

17. They say. From John's account we learn that it was Andrew who gave this information. **Five loaves.** These were thin cakes made of barley, somewhat resembling our piec-biscuits. A prominent preacher has said, "There be five manner of loaves very necessary for us; our corporeal, our spiritual, our doctrinal, our sacramental, and our eternal bread." **Two fishes.** These were probably salted and dried, to be eaten as a relish.

18. Bring them hither to me. Note that the little store of food must be brought to Christ, and pass through his hand, in order to become availing. (6) *"Bring your resources to Christ, and they will come back multiplied."*—J. Parker. Note, too, that it was a boy whose forethought that day furnished a banquet for the multitude. John 6. 9. (7) *Who can tell how much joy can do who gives his treasure to Christ for the good of men.*

19. He commanded. His orders were carried and executed through the twelve, Mark 6. 39. **Tosit down on the grass.** Mark tells us that they sat down in orderly arrangement, by fifty and a hundred in a company; and the original word conveys the idea of flower-beds in the green grass. **Looking up to heaven.** Recognizing the food as a gift from above. **He blessed.** It was the Jewish form of grace before meals. The customary blessing was, "Blessed art thou, Jehovah our God, who causest to come forth bread from the earth." **Break.** The loaves were thin and brittle, more readily broken than cut. **To his disciples.** Thus did he place honor upon the disciples by making them his co-workers in the miracle. (8) *Now Christ sends the bread of life to the hungry world by making sacred men his agents.* **To the multitude.** (9) *Every one who has the heavenly bread should recognize it as a trust, not only for himself, but for his fellow men.*

20. They did all eat and were filled. A few days afterward in the synagogue at Capernaum, Jesus gave the interpretation of the miracle; and showed that he was the Bread of life, (John 6. 37-50), descending from heaven, given for the life of men, and satisfying to all. **They took up.** By the command of Christ, that nothing might be lost, and that the miracle might receive a clearer attestation. **Of the fragments.** The broken pieces which were left in the hands of the people after their meal. **Twelve baskets full.** In all the four accounts the same word is used in the original, and it is a different word from that of the "seven baskets" at another miracle. Here it refers to the small baskets in which the Jews, on a journey, carried food in order to avoid ceremonial defilement from the Gentiles. The journey at this time was to the Passover at Jerusalem, John 6. 2-5.

21. Five thousand men. There was, therefore, a loaf to each thousand. (10) *A little in Christ's cause will go far. Besides women and children.*—Matthew alone records the fact that women and children were present. Probably there were not many, as women were less noticed in society and less accustomed to travel anciently than at present.

HOME READINGS.

- M. The multitude fed. Matt. 14, 13-21.
 Th. Fed with manna. Exod. 16, 11-18.
 W. Elijah miraculously fed. 1 Kings 17, 8-16.
 Th. God's providence. Psa. 107, 1-13.
 F. Enough and to spare. John 6, 5-13.
 S. Jesus the Bread of Life. John 6, 24-34.
 S. Jesus the Bread of Life. John 6, 35-48.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 51, Dominion Hymnal.
 Saviour, while my heart is tender,
 No. 47, Dominion Hymnal.
 Come, O come with thy broken heart.
 No. 119, Dominion Hymnal.
 Guide me, O thou great Jehovah.

TIME.—29 A. D., following last lesson.

PLACE.—Near Bethsaida, at the north-east of the Sea of Galilee.

RULERS.—Same as in the last lesson.

DOCTRINAL SUGGESTION.—Divine compassion.

QUESTIONS FOR SENIOR STUDENTS.

1. The Master.
 What was the effect upon Jesus of the news of John's death?
 Had Herod made any advances toward Jesus? See Luke 9, 9.
 What reasons moved Jesus to depart into the solitude beyond the sea? Mark 6, 31.
 How did he show his mighty love for men when he beheld the gathered crowds?
 Of what did they remind him? Mark 6, 34.
 Of what did he show himself the master in his first work for these people? ver. 14. In his second work? Mark 6, 34. In his third work? ver. 30.
 Can you recall a man who said he believed disease was only one of Christ's servants, and would obey his command?
 2. The Miracle.
 What was the miracle?
 How many witnesses were there to it?
 What was the manner of it?
 In performing it what customs did Jesus observe?
 What physical proof did each person have that a miracle had been wrought?
 Of what was the miracle a symbol?
 What ought this miracle to have proved concerning Jesus?
 What was the effect upon the people at large of this miracle? Mark 6, 54-56.

Practical Teachings.

They sought him in the city: he went over the sea. They sought him over the sea: he had compassion on them. Persistent seeking always finds his love. He taught them, he healed them, he fed them. These are the very things we need.
 Said the disciples: "Send them away." Said the Master: "They need not depart." No one need ever leave Jesus.
 He said to his disciples: "Give ye them." Are you his disciple? Have you obeyed this word?

Hints for Home Study.

1. On a map trace where Jesus went.
2. Trace the route of the multitudes.
3. Learn this story so you can tell every part of it without the Bible.
4. Find the things that Jesus did. Ten things.
5. Find all the possible reasons why Jesus went beyond the sea.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Master.
 What caused Jesus to go into a desert place apart? How did he go?
 Who followed him?
 How did the people go?
 How was Jesus affected when he saw the multitude? Why was he moved with compassion? Mark 6, 34.
 What did he do for their sick?

2. The Miracle.

At evening what request did the disciples make? Why did they wish the people sent away? What did Jesus command the disciples to do? How much food had the disciples? What were they told to do with the loaves and fishes? What command was given to the people? What did Jesus do with the food? What did the disciples do with it? What portion of the people ate, and with what result? What shows that each had enough? How much remained after all had eaten? How many people were there? Of what better bread does the Golden Text tell?

Teachings of the Lesson.

Where are we taught in this lesson—

1. That Jesus has sympathy with human need?
2. That he has power to supply our daily need?
3. That it is our duty to help the needy as far as we can?

Hints for Home Study.

Find in the other Gospels five particulars about this miracle which are not named by Matthew. Find another instance of feeding the multitude, and compare the two miracles.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go when he heard of John the Baptist's cruel death? To a quiet place away from the cities and villages.
 Who followed him? A great multitude.
 How did Jesus feel toward the people? He loved them, and pitied them.
 How did he show his love and compassion? He healed the sick and taught them.
 What did he teach them? (Repeat the Golden Text.) How is Jesus the Bread of Life? As bread keeps our bodies alive, so Jesus keeps our souls alive forever.
 How long did they listen to Jesus? All day.
 What did the disciples say to him? Send the people away to buy food for themselves.
 What was Jesus's answer? Give ye them to eat.
 What did they tell him? "We have but five loaves and two fishes."
 What did he command the people? To sit down upon the grass.
 How did he honor God? He looked up to heaven and gave thanks for the loaves and fishes.
 To whom did he give them after he had broken them? To the disciples, to give to the people.
 Was there enough? All did eat and were filled.
 How much was left? Twelve baskets full.
 How many were fed? Five thousand men, besides women and children.

Words with Little People.

Answer thoughtfully—

- Who gives us our daily food?
 What does Jesus say to those who hunger after righteousness?
 Do you go to Jesus for the bread of life as often as you go to the table for food?
 Do you want to do right as truly as you want to eat?

THE LESSON CATECHISM.

[For the entire school.]

1. What made Jesus leave Capernaum and go over the sea? Sorrow for John's death.
2. What made Jesus leave his retirement and come forth to the people? Compassion for the perishing people.
3. What did they seem like to him? "Like sheep having no shepherd."
4. Of what was his miracle a symbol? Of his spiritual relation to men.
5. In what words did he express that relation? "Jesus said unto them, I am the Bread of life."

THE CHURCH CATECHISM.

6. What can God do? God is almighty; he doeth whatsoever he will.
7. How long has God existed? God is eternal; he has lived always, and will live forever.
8. What is the character of God? "God is love." 1 John 4, 8.

ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of Christ.

I. HIS ATTRACTIVENESS.

- People... heard... followed.* v. 13.
 "Will draw all men unto me." John 12. 32.
 "Thy sons shall come from far." Isa. 60. 4.

II. HIS COMPASSION.

- Moved with compassion.* v. 14.
 "Touched with... our infirmities." Heb. 4. 15.
 "Borne our griefs." Isa. 53. 4.

III. HIS WILLINGNESS.

- He healed their sick.* v. 14.
 "Began to teach them." Mark 6. 34.
 "To minister, and to give." Matt. 20. 28.

IV. HIS SUFFICIENCY.

- Give ye them to eat.* v. 16.
 "All power is given unto me." Matt. 28. 18.
 "Shall supply all your need." Phil. 4. 19.

V. HIS REVERENCE.

- Looking up... he blessed.* v. 19.
 "Giving thanks to God." Col. 3. 17.
 "Received with thanksgiving." 1 Tim. 4. 4.

VI. HIS GRACIOUSNESS.

- Gave... to his disciples.* v. 19.
 "Laborers together with God." 1 Cor. 3. 9.
 "Yet not I, but... God." 1 Cor. 15. 10.

VII. HIS POWER.

- Did all eat, and were filled.* v. 20.
 "I shall not want." Psa. 23. 1.
 "Able to make all grace abound." 2 Cor. 9. 8.

THOUGHTS FOR YOUNG PEOPLE.

A Lesson for each Leaf.

1. We learn from the example of Christ to be always ready to do good, to give up our seasons of rest and retirement when opportunity of doing good come to us, to be ready to work for God even when we are weary.

2. We learn that our Saviour possesses a supply for every need, physical, mental, spiritual. He can give us all that we require, and we should never fear taxing his resources.

3. We learn that Christ employs his people as agents in his work. He gave to the disciples a part in the feeding of the multitude. So now, in the salvation of every soul, there is a human worker who has a portion of the work to do. We may distribute the bread, even though we cannot make it.

4. We learn that even a boy may help in Christ's work. What an honor came to the lad with the five loaves, when Jesus used his provision for feeding the multitude! There are boys in our classes who may aid in Christ's cause.

5. We learn that we should be careful of God's gifts. Abundance should not tempt us to waste God's bounty. Let us see how we can put God's benefits to the best account.

English Teacher's Notes.

In the passage we have two kinds of need, an extraordinary and an ordinary need brought before us, both of which met with an ample supply. The first is dismissed in two verses. The second occupies the longer portion of the narrative.

I remember once being rather troubled at hearing my doctor was about to start on his yearly holiday. Why was his departure unwelcome? Because I was

beginning to feel unwell and to need his care. At ordinary times it would have made no difference to me, but just then I had an uncommon, an extraordinary need.

It was a need of this kind which impelled a large number of the multitude to follow Jesus to the desert place whither he had withdrawn himself. There were other reasons which influenced the crowd, but this is the one prominent in the passage, for we are told, "He was moved with compassion toward them, and healed their sick." John, in his gospel, gives this reason very distinctly: "A great multitude followed him because they saw his miracles which he did on them that were diseased." John 6. 1. Some came doubtless on their own account. Others brought their friends.

Many seek Jesus now for the same reason. They have some extraordinary need to bring to him. They are sick or in trouble, and they have heard that Jesus is a Friend to the distressed. I knew a gay young girl who was laid low with a dangerous fever. She was anxious enough then to hear of Jesus and to be led to him. She knew he alone could help her. But she recovered; and then, alas! when the extraordinary need was no longer there, she turned her back on the Saviour, and plunged into the world again. She thought she did not want him then. There are many like her. Young, strong, surrounded by pleasant things, every thing going well with them, what need, they think, have they of Christ?

The second part of the passage answers them. The most remarkable of all our Lord's miracles, the only one recorded in all four gospels, was wrought to supply a common, an ordinary need. It was a need as real, as sensible, as imperious, as pressing, as the uncommon one which had already been met. It was just the need of the common, ordinary sustenance of life. And the whole multitude, men, women, and children, were involved in it.

This need was the type of another. The mind, the heart, the soul, need food equally with the body. Why is it that young people are so often "dull" and wishing for some sort of excitement? It is just this need making itself felt. But many are quite unconscious of it. So were the multitude in the desert. They seem to have forgotten all about the necessity of food. But Jesus knew what they were wanting, and without their ever asking for it he gave the supply. They had not to seek him in order to get it, because he was in their midst. But what had they to do?

They had to obey his command, and to "sit down." If they had gone off hither and thither to try and find food, they might soon have become faint with hunger. But they put themselves at once in the posture of receivers.

That is what we all have to do. Work, business, pleasure, excitement, society, friendship will never satisfy the soul's need. But Jesus can do so. The supply is all ready. Our Golden Text points out what it is. The "Living Bread" has been once broken. Jesus not only gave himself "for the sins

of the world" (1 John 2. 3), but "for the life of the world" (John 6. 51); and "he that eateth of this bread shall live forever."

The Lesson Council.

4. *Where was the desert place mentioned in Matt. 14. 13?*

Somewhere on the north-eastern shore of the Sea of Galilee.—*Prof. M. D. Buell.*

On the north-eastern shore of the lake of Galilee. The connection and parallel passages show that our Lord was last at Capernaum, and had now crossed the lake to a desert belonging to Bethsaida. Luke 9. 10. Bethsaida was somewhere between Capernaum and the head of the lake, and the place in question was therefore beyond Bethsaida. The idea of two Bethsaidas so near each other and without any addition to distinguish them, is an invention of Reland, and very improbable, as well as quite unnecessary, for the next day Jesus recalled the lake to Bethsaida itself. Mark 6. 45.—*Dr. Strong.*

5. *What is the analogy between the multitude and the present age?*

The people followed Jesus more readily than they did the disciples. The compassion of Jesus was more intense than that of the disciples. The disciples would have sent the people away hungry, but Jesus fed them. The disciples were at their wit's end when questioned as to feeding the multitude, but Jesus, as if in command of infinite resources, easily satisfied their hunger.—*Dr. L. T. Townsend.*

In almost every modern crowd there lurk unspokeably pathetic instances of sickness and poverty; but actual experience shows that the average man yearns still more for the Gospel than for medicine and bread.—*Prof. M. D. Buell.*

The analogies seem strong in these respects: the multitudes of to-day, wherever gathered, are objects of compassion; many people in any crowd have ailments; people, when intensely interested, take little note of time; and the masses are improvident, living from hand to mouth.—*Dr. L. T. Townsend.*

They were full of unrest. They were seeking satisfaction. In that search they came into the desert, where there was no food, and found only increased want. Their need appalled the disciples. Their need called forth the power of Jesus as well as his compassion. Their wants were met when Christ was obeyed. The multitude was fed by bread in the hands of the disciples—but with the blessing of Jesus upon it to make it all sufficient. *Analogy.* This age is full of unrest. It is seeking the ultimate good. The restless search often leads into the desert of greater want and fear. The need of the age appalls even the Church which cries to God for some unknown supply outside their little store. Obedience to Christ's command, "Go every-where and preach my Gospel," will meet the world's need. The Bread of Life with the blessing of Jesus upon it, given out by the willing hands of the Church, will be all-sufficient, even in this time of doubt and unrest. Our age needs the putting forth of Christ's power through his disciples.—*Mrs. Mary T. Lathrap.*

If Christ were here he would insist on the literal interpretation of the Sermon on the Mount. He would say once more, "Give ye them to eat," but so absurd would the suggestion seem that only by a miracle could he obtain the wherewithal to carry it into effect. He would insist that we make the weal of all the tenderest

care of each, instead of putting gain-getting at the head of the list; and he would be once more rejected of his own. The literal interpretation of the Sermon on the Mount would reconstruct society, and bring in the millennium. But it is our fashion to interpret literally all that suits our selfishness, and to regard as "an Orientalism," and take, "in a Pickwickian sense," whatever interferes with our purposes of precedence, power, and pelf.—*Miss Frances Willard.*

6. *Points of contrast between Jesus and the disciples as leaders of the people.*

Christ was God-man. The man Jesus prayed in the same sense as the man John prayed; and there was the same, or a similar, need in the one case as in the other.—*Dr. L. T. Townsend.*

A leader of the people must comprehend the people's needs, and find a way of satisfying them. Moses, Xenophon, Washington, Lincoln, were leaders of people. Jesus is acquainted with the griefs of the people, and "had compassion on them," and that compassion draws the multitudes after him. The disciples, however, scarcely recognize the spiritual hunger of the crowds, and, recognizing their physical hunger, have anticipated no method of providing for it. "The world has gone after him," for the best of reasons: he satisfied the world's needs.—*Prof. M. D. Buell.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a sketch map of the Sea of Galilee in presence of the class, showing the location of Capernaum, Bethsaida, and the place of the miracle. Copy the map at the head of the lesson at home until it can be drawn before the class without a copy.... Show the route of the Saviour's voyage across the lake, and that of the people around it.... Notice the four accounts of this event in the gospels, compare them, and observe their differences.... Give attention to the elements of time, place, persons, events, difficulties, doctrines and duties, in this lesson.... Try to find some reason why this miracle, alone among miracles, is related by all the four evangelists.... Notice in it seven traits of Jesus, as shown in the Analytical and Biblical Outline.... Find one lesson each from Jesus, from the disciples, from the boy with the loaves, from the multitude, from the miracle, and from the fragments.... Do not forget the Golden Text; show that Jesus is the Bread of Life.... For some thoughtful views of this lesson see *The Study* (fifty cents per year, quarterly) with Cambridge Notes, Illustrations, Outline Talks, and Aids for Primary Teachers.

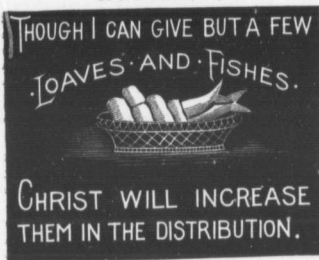
References. FREEMAN. Ver. 19: Thanks at meals, 670. Ver. 20: Baskets, 671.

CATECHISM QUESTIONS.

3. Who is the great Teacher of religion?
Jesus Christ, the Son of God, our Redeemer.
4. What do you call His religion?
Christianity.

Blackboard.

BY J. B. PHIPPS, ESQ.



The design of this lesson is to teach that though we have in this life but a little that we can give to the Master to help him feed the multitude, yet we should give all we can, and trust him to increase it in the distribution. The loaves and fishes were not multiplied until they were distributed, and our gifts of work, or song, or speech, or money will not be increased for the glory of God so long as we keep them for ourselves. The disciples might have said it was no use giving this scant supply of bread and fishes, just as some of us say we have so little to give that we give nothing; or have so little talent for teaching or working that we do nothing.

DIRECTIONS FOR DRAWING. The colors to use are yellow for the basket, white for the bread, brown for the fishes.

Primary and Intermediate.

LESSON THOUGHT. *Jesus the Provider.* Introduce the lesson by a story. A little girl named Lucy lived in a new country. This was her home. [Make square.] It was a log house. No little girl lived near enough to play with Lucy. She loved flowers, and talked to them as if they were alive. All around Lucy's home, here, and here, and here, were great woods. One day Lucy got lost in the woods looking for flowers. Tell how the sun went down; she grew hungry and cold; she was afraid of bears, and was very tired. Talk with crayon in hand, using it whenever a mark will help. Tell that her father found her near morning, took her home, gave her bread to eat, a nice fire to warm her, a good bed in which to rest her, and plenty of love to comfort her. How glad Lucy was to have some one provide for her. And how glad Lucy's kind father was to find his child, and be able to feed and comfort her!

THE DESERT PLACE.



Once when Jesus lived on earth he went away to a lonely place to rest a little. But hungry, tired people, who wanted somebody to help and comfort them, followed him there. They were wanderers from the Father's house, as Lucy was. They were tired in their hearts. Their hearts were hungry, too. They wanted to hear Jesus speak, for they thought his words would help them. So they followed him, and listened all day. Some of them were sick, and all of them were tired. Nothing can make people sick and tired as sin can. Are you not sorry for them? You were sorry for Lucy, you know.

THE FITTING JESUS.

Lucy knew, as soon as she heard her father's voice, that now all her wants would be supplied. But these people did not know how much Jesus could and would do for them. They hoped that he would help them, but they were not sure. Read verse 14. This tells how Jesus felt. And he feels just so now about all the tired, lost, home-sick ones. If you have any trouble, you may be sure Jesus knows and wants to help you out of it. All day Jesus fed the souls of the people. Now he knew that their bodies needed food, and he made it for them right there. Much as Lucy's father loved her, he could not make bread for her out in the woods. He had to take her home first. But Jesus, the great Provider, asked God's blessing upon the five loaves and the two fishes, and it grew to be enough to feed the whole company!

Print "Jesus the Same," and tell how ready he now is to provide for all who are hungry, and to give them himself the "Bread of life."

Lesson Word-Pictures.

Do you see that little boat skimming the blue waves of Galilee? In it is the Saviour, withdrawing from the crowd. He reaches the shore. In the lonely, desert place beyond, he surely will be secluded. He may be talking with the disciples. Suddenly, he hears a noise. He looks up, and behold, the multitude again! There they are, rising just above the rocks, and hurriedly seeking him. There are the old familiar aspects of the crowd. Here hobbles a cripple. Not far from him is a group bearing on a couch a sick man. A blind man is groping his way forward. Those who have only spiritual wants to be met, sorrow to be relieved, temptation to be fought down, perplexing problems to be solved, have made more rapid progress. Every moment the crowd grows, till at last all about the Saviour is a dense multitude. And look! On the edge of this humanity, longing to be of it, and yet separated from it, are three lepers. You hear their cries, "Unclean! unclean!" The Saviour is quickly busy at his old work. The sick on the couch soon gets up and carries off his bed. The blind man rejoicing in sight is in his joy like a bird of the spring. The cripple has pitched his crutches down into a chasm. The three lepers, made whole, have gone away to obey the Levitical bidding. To the spiritually needy is given the blessed Gospel of the Son of God. But evening comes. The shadows lengthen. How will the temporal wants of this multitude be met? The disciples come to the Saviour. There is a hurried conference. It would be like the impulsive Peter to advise, "Send the multitude away! In the village let them get food." "Yes," says John. "Yes," says James. "Yes," says Judas, gripping the money-bag.

Jesus looks at them. There is no need of any going away. Let the disciples give to the people. What? There is an eager remonstrance. "We give? How unreasonable! What will our five loaves and two fishes do?" Notwithstanding, the Saviour asks for them. The disciples bring them, in wondering perplexity. Now let the people sit down! What does the Master mean? Has he gone crazy? There is no appeal, though, from his order. There is the ground, emerald and velvety with the grass, and on this soft carpet of the fields the hungry many are seated. Before them is—that crumb of food! That is the feast the disciples have spread. But they have brought their all, and the Saviour has come with it. "As if," say some skeptical mutterers in the crowd, "that crumb would feed our hunger!" Hush! He, the Bread of Life, is looking up

to the silent sky. He blesses. He breaks. He gives out the food. And O, what a wonderful work the disciples' crumb did that day! Why, there was enough for the blind, enough for the cripple, enough for the disciples, also for the skeptics (ready to live on a bounty they despised), enough for the children, and the women,

and all the five thousand besides these! "Are they expecting any thing will be over?" say the ungrateful unbelievers. "Really going out with baskets to pick up the leavings?" Yes, taking out empty, and bringing back full, one, two, three—twelve baskets!

A. D. 29.]

LESSON III. JESUS WALKING ON THE SEA.

[Jan. 15.]

Matt. 14. 22-36. [Commit to memory verses 25-27.]



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

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

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

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

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I: be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

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

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

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

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

34 And when they were gone over, they came into the land of Gen-nes-a-ret.

35 And when the men of that place had knowledge of him, they went out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

General Statement.

The miracle of the loaves marked the culmination of the Saviour's popularity, and completed a period in his ministry. When the multitude found that they had been supplied with food by a miracle, their first thought was that another Moses, the promised prophet, had arisen, with the gift of a new manna. They imagined that he would at once lead them to liberty from the Roman yoke and to a life of ease, in which all their wants would be supplied. They were eager to crown him king, and enter upon a crusade against their enemies. The disciples were in full sympathy with their ambitious hopes, so that once again the temptation of the mountain-top with the kingdoms of the world in sight was renewed. But the Saviour put aside the proffered crown, and chose the cross of suffering. He commanded the disciples to set sail at once, using an authority which they dared not dispute, and when they were gone he dismissed the multitude. Then, to calm his own disturbed spirit, he sought the seclusion of the mountain overlooking the sea, and spent hour after hour

in prayer. The night came, and with it a storm, such as often rushes down from the defiles of Lebanon upon the Sea of Galilee. The little boat was driven far out of its course, but an Omniscent eye from the mountain's summit was watching it, and watching, too, the disciples tugging at the oars. The winds and waves were at their height when the twelve saw a Form walking over the sea past their boat with a step as free as if upon a marble floor. They cried aloud in terror, but a familiar voice reassured them, and then they knew that it was their Lord. With characteristic impetuosity and self-confidence Peter was eager to leap overboard and to follow his Master's example, but he learned the needed lesson of reliance on Christ as he was about to sink, and was caught by his Saviour's hand. The day broke, and the ship's company landed on the plain of Gennesaret. Some who had seen the Lord bore to others the news of his coming, and he was soon surrounded by a throng eager to receive his healing touch.

Explanatory and Practical Notes.

Verse 22. Straightway. Immediately after the five thousand had partaken of their supper, Jesus constrained his disciples. The language shows that the disciples were unwilling to go, and that their Master compelled them. John 6. 15 shows that the people were determined at that moment to crown Jesus as king; and doubtless the twelve shared in the popular enthusiasm, and would rather be princes than fishermen. **A ship.** Rev. Ver., "the boat," the one constantly used by the Saviour and his followers. **To go before him.** He could not trust them to be present while he was dissuading the multitude from their purpose. **Unto the other side.** Past Bethsaida and toward Capernaum, both of which were west of the place of the miracle. **Sent the multitude.** They were in a highly excited condition, eager to set up Messiah's kingdom at once, and share in its benefits; and it was not easy to induce them to disperse. (1) *How much more our Master knows than we what is best for us!*

23. Up into a mountain. There is such a mountain, overlooking the lake, on the south-east of the place where the miracle is supposed to have taken place. **Apart.** (2) *Earnest prayer requires a solitary place.* To him a king Jesus recognized a renewal of the temptation in the wilderness, and needed special communion with the Father for complete victory. (3) *Seasons of trial need seasons of prayer.* **The evening.** This

was the late evening, when all was dark. **There alone.** Perhaps gaining the strength for his great renunciation of earthly honor, that he might save the world by losing his own life.

24. The ship. Rev. Ver., "the boat." **In the midst of the sea.** Between three and four miles from shore (John 6. 19), having been driven from the course by one of the sudden storms which are so frequent upon the Sea of Galilee. **Wind was contrary.** They knew not that their Master was watching them from the mountain top (Mark 6. 48), and doubtless wondered why he had left them alone in their time of trouble. (4) *Our Saviour sees us when we cannot see him.*

25. In the fourth watch. After three o'clock in the morning, when they had been out on the sea for at least nine hours, and must have been nearly worn out with toil and anxiety. **Jesus went unto them.** He could have come sooner, or could have quelled the storm, but he waited to test their faith, and to make his help the more signal. (5) *God's work is always done at the right time.* **Walking on the sea.** Showing thereby that as the Son of God he possessed absolute power over nature. (6) *When we shall be like him we may share his power.*

26. They were troubled. At first he seemed as if

a phantom passing by them (Mark 6, 48), and, as almost any people would have imagined, they saw it in the appearance a foretoken of their own death. It is a spirit. Rev. Ver., "an apparition;" a disembodied ghost. They cried out. (7) How often we are full of fear at events which prove to be blessings!

27. Straightway. At once Jesus spoke to remove their alarm. Jesus spake. The voice of a friend is often recognized when his features cannot be discerned. **Be of good cheer; it is I.** The "good cheer" depends upon the "it is I." (8) Only taken disciples know that their Lord is near can they be cheerful.

28. And Peter answered. Matthew alone relates this incident, which is thoroughly in accord with Peter's impetuous, forward character. **Lord, if it be thou.** Rather, "since it is thou;" for the word *if* here does not imply doubt, according to Trench. **Did me come.** This was the rebound from terror to gladness; and the spirit of one who always liked to do the most. **On the water.** Peter would like to do the same miracle as his Master, and to show his faith as superior to that of the other disciples.

29. He said, Come. He permitted the display, in order to show the boastful disciple how weak his faith really was. **Peter was come down.** Rev. Ver., "and Peter went down." He stepped over the vessel's side to the water. **Walked on the water.** Thus he actually performed the miracle, though only for a moment.

30. When he saw the wind. While he kept his eyes upon the Saviour he trod the waves in safety, but at the instant when he glanced around and realized his surroundings he was in danger. **He was afraid.** Fear and faith cannot possess the heart at once. **Begin to sink.** When the power of his law of faith fails, then the lower law of nature controls. **He cried, Lord, save me.** "This faith, to seek to enable him to walk to Christ, was strong enough to call to Christ."—Schaff.

HOME READINGS.

- M. Jesus walking on the sea. Matt. 14. 22-36.
 Tu. Jesus praying. John 17. 1-11.
 W. The Red Sea. Exod. 14. 21-31.
 Th. Ruler of the sea. Ps. 77. 11-30.
 F. Storm and calm. Ps. 107. 23-31.
 S. Fear not. Isa. 41. 8-14.
 S. The tempest stilled. Mark 4. 35-41.

GOLDEN TEXT.

Be of good cheer; it is I; he not afraid. Matt. 14. 27.

LESSON HYMNS.

- No. 115, Dominion Hymnal.
 Come, thou Fount of every blessing,
 Tune my heart to sing thy grace.
- No. 32, Dominion Hymnal.
 Jesus, Lover of my soul,
 Let me to thy bosom fly.
- No. 264, Dominion Hymnal.
 The sea is wildly tossing,
 And often clothed with gloom.

TIME.—29 A. D.

PLACE.—In the same locality as last lesson, and on the Sea of Galilee.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Christ and his people.

QUESTIONS FOR SENIOR STUDENTS.

1. On the Mountain.

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

Why did Jesus go alone into the mountain? Think of two reasons.

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

How long did Jesus remain in the mountain alone? How did the disciples expect that Jesus would get across the lake? [Ans. Some commentators think that Jesus meant for them to coast along the shore and take him up at an appointed place.]

(9) Here is a lesson for those whose faith is weak: they can pray for help.

31. Immediately. Before the apostle had sunk beneath the waves. **Jesus . . . caught him.** It was not that Peter caught hold of Jesus, but that Jesus caught hold of Peter. **O thou of little faith.** How tender is the rebuke which recognizes the faith which it would increase! **Wherefore didst thou doubt!** For the doubting, wavering mind is the bane of all faith. (10) We may have compassion for doubt, but let us not commend it.

32. When they were come. We may suppose that, held by his Saviour, Peter walked safely on the sea to the boat. The wind ceased. Perhaps the storm had exhausted itself; or, more likely, it yielded to the will of its Lord. John adds (6. 21) that at once the ship was at the land. (11) *Christ's presence brings peace and prosperity to his people.*

33. They that were in the ship. Most commentators agree that this refers to others besides the disciples. **Worshipped him.** Perhaps not with the full conception of adoration to God as we would use the word, but certainly with reverence for a supernatural being. **Thou art the Son of God.** They were filled with awe at this manifestation of his power.

34. The land of Gennesaret. A fertile plain between the Sea of Galilee and the mountains on the west. Its modern name is *el Ghazir*. Once full of villages, it is now desolate.

35. Had knowledge of him. When they knew who it was that had landed on their shore. Evidently they had heard of his power. Mark 6. 51. **sent out.** They had brought the needy ones who were near, but also sent word of his coming, so that those at a distance might share in its benefits.

36. Touch the hem. The fringe which was worn by every Jew as a token of consecration to God's service. **Made . . . whole.** They were healed, not by the magic in his garment, but by their faith in him.

Why could they not accomplish this purpose?

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

2. On the Sea.

What strange sight did those in the boat see?

At what time of the night was it?

How many hours of this severe toil had they experienced?

How did Jesus here "manifest forth his glory?"

What laws of nature were suspended in this miracle? What reason can you find in these men's circumstances that made them cry out, "It is a ghost?"

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

What marked characteristic of Peter was also shown?

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

How soon after the entry of Jesus into the ship did they reach the western shore?

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

3. On the Shore.

Where did their boat land?

How was he received by the men of Gennesaret?

Was this near Capernaum?

Find a proof for your answer from John's gospel.

What was the great thing that occurred that day in Capernaum?

What evidence in our lesson that Jesus worked very many miracles that we know nothing about?

What phrase is used in this lesson for the first time by men in regard to Jesus?

Practical Teachings.

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

Peter walked the waves when he looked only at Christ. When he looked at the waves he began to sink.

Dear scholar, where are your eyes fixed?

Hints for Home Study.

1. Read this same story in Mark and in John.

2. Repeat this whole scene over till you know it thoroughly.

3. Find the differences between Matthew's story and John's story, and ask your teacher to explain them.

4. Write ten questions on the lesson, and have your teacher ask them of the scholars in the class.

5. Find where Peter at another time used the pronoun "I" or "me," and soon after got into trouble.

6. There is a practical lesson in ver. 36 that has not been mentioned. What is it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. On the Mountain.

What did Jesus direct his disciples to do?

What, meantime, did he do?

Where did he then go?

For what purpose?

When evening came who was with him?

2. On the Sea.

Where was the ship?

What sea was this?

Why was the sea rough?

At what hour did Jesus seek the ship?

How did he go to it?

What effect had his appearance on the disciples?

For what did they mistake him?

What did Jesus say to calm their fears? GOLDEN

TEXT.

To make sure that it was Jesus, what did Peter propose?

What did Peter then do?

Why did he soon become fearful?

What was his prayer as he began to sink?

What rebuke did Jesus utter?

What happened as soon as they reached the ship?

What confession did the disciples make?

3. On the Shore.

In what region did they land?

What did the people do when they knew that Jesus was there?

What requests did he make for the sick?

What occurred when the sick people touched his garment?

In what other instance did a touch of the Saviour's garment bring healing? Matt. 9. 20.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of praying in secret?
2. The duty of trusting God always?
3. The duty of bringing our friends to Jesus?

Hints for Home Study.

Find how many instances are recorded where Jesus went away alone to pray.

Find three other instances in Matthew where Jesus rebuked his disciples as men of little faith.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus send his disciples when he had fed the multitude? **Homeward across the Sea of Galilee.**

Why did he dismiss the people? **That he might go alone to the mountain and pray.**

How long was he there? **Until three o'clock in the morning.**

What had prevented the disciples from reaching land? **A storm on the sea.**

Who saw their danger? **Jesus, who sees all our troubles.**

What did Jesus do? **He walked out to them on the water.**

Why were they afraid when they saw him? **They thought he was a spirit.**

What did he say to them? (Repeat Golden Text.)

Who asked to come to him on the water? **Peter.**

Why did Peter sink into the sea? **He was afraid of the wind and the waves.**

What did Jesus say as he caught him with his hand? **"O thou of little faith, wherefore didst thou doubt?"**

Why was Peter afraid? **He forgot how strong and loving Jesus was.**

What happened when Jesus and Peter came into the ship? **The storm ceased.**

What did the disciples do when they saw this? **They worshipped him as the Son of God.**

At what place did Jesus and the disciples land? **At Genesareth.**

Who came to him there? **Men bringing their sick friends.**

What did they ask Jesus? **That they might touch the hem of his garment.**

What blessing was given to all who touched? **Perfect health.**

Words with Little People.

Jesus says to you, "Be not afraid, only believe."

He will keep hold of your hand through all the storms of life.

He will lead you safely and lovingly to your heavenly home.

Will you not trust him and obey him and love him with your whole heart?

"When thou passest through the waters I will be with thee."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus go after feeding the five thousand? **Into the mountain to pray.**

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

3. What happened as they were crossing the sea? **A great storm arose.**

4. As they toiled and struggled with the waves what did they see? **Jesus coming, walking upon the sea.**

5. Filled with terror, what loving words came to them over the roar of the storm? **"Be of good cheer,"** etc.

THE CHURCH CATECHISM.

9. Is God holy? **God is holy; he hateth all workers of iniquity.** Psa. 5. 5.

10. Is God merciful? **The Lord is merciful and gracious, slow to anger, and plenteous in mercy.** Psa. 103. 8.

11. Is God just? **The Lord is just, rewarding the righteous and punishing the wicked.**

ANALYTICAL AND BIBLICAL OUTLINE.

The Power of Christ.

I. POWER OVER TEMPTATION.

And straightway Jesus, v. 22.

"They would make him a king." John 6. 15.

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

II. POWER OVER DISCIPLES.

Constrained his disciples, v. 22.

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

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

III. POWER OVER MEN.

Sent the multitude away, v. 22.

"Every knee should bow." Phil. 2. 10.

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

IV. POWER WITH GOD.

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

"Thou hearest me always." John 11. 42.

"Offered up prayers." Heb. 5. 7.

V. POWER OVER NATURE.

Walking on the sea, v. 25.

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

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

VI. POWER TO HELP.

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

"A very present help." Psa. 46. 1.

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

VII. POWER TO HEAL.

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

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

"Bare our sicknesses." Matt. 8. 17.

THOUGHTS FOR YOUNG PEOPLE.

The Saviour by the Sea.

1. At the shore Jesus shows us wherein he is and wherein he is not a King: a King in his authority and right to rule; a King over men's hearts and wills; but not an earthly, secular king.

2. In the mountain Jesus shows the human need of communion with God. If prayer strengthened him, how much more do we require its benefits!

3. On the sea Jesus shows a love for his disciples which sends him to their relief; a power which controls the forces of nature; and a tenderness for the weakness and errors of those who believe on him.

4. In the boat Jesus shows that he is divine, the Son of God, and worthy of all worship.

5. On the shore of Gennesaret Jesus shows his grace and mercy toward human suffering and his willingness to relieve it.

English Teacher's Notes.

THERE are two things that go to make a comforter. Let some one who has not the slightest idea how we are suffering say, "Never mind; cheer up;" the words fall flat and meaningless. But let a friend sit down and say, "I have been through the same; I can feel for you;" part of the burden is gone, and the word of comfort real. How much more is this the case when to the power to sympathize is added the power to relieve. One who possesses both these has a double right to say, "Be of good cheer."

This word—our Golden Text—came to the disciples in a very dark hour. They were on a stormy sea, still far from land, the wind against them. They were weary with struggling to make headway, and, worse than all, their Master was not with them. He had sent them on without him, and had not followed them quickly, as they had doubtless expected (see John 6. 17, last clause), in another boat. In the dim light a strange appearance was seen—a human figure treading the waves—and this completed their distress and terror. Then suddenly the word came to them clear and distinct, "Be of good cheer!"

It came from one who had a right to say it. For (1) he was well acquainted with the trouble. From the beginning of his ministry in Galilee he had experienced the determined opposition and fierce hatred of the Pharisees. In spite of it all his fame had spread abroad and attracted followers from all parts, and the popular fervor and enthusiasm had just reached its height. The multitude whom he had miraculously fed in the wilderness were determined to take him, if needful, "by force, and make him a king." John 6. 15. This he could not permit. His path lay in another direction. But he knew that those thus thwarted would turn against him, that Galilee would no longer be a place where he was loved and honored; that clouds of trouble and danger were gathering closely round him, which would only end in the cross. And coming down from the mountain where he had strengthened his soul by communing with his Father, in that very hour of his own trial he brought the message of cheer to his disciples. And besides, (2) he had the power to deliver them. Rejected as he was of his own people, the wind and waves obeyed him. He trod the stormy sea as a conqueror. He was come to bring his disciples out of their distress.

And not his disciples only. There appear to have been others in the vessel with them, for verse 33 can hardly refer to the disciples. To the whole company in distress the message of cheer came.

Jesus is the same. He who has passed through the depths of suffering, he to whom "all power is given in heaven and on earth," still says, "Be of good cheer." Here is a message for the child whose father is ill, the girl with a hard mistress, the boy vainly seeking employment, the eldest and the youngest who are passing through an hour of darkness. Why do not all take the comfort?

The passage supplies us with the answer. The form on the waters had terrified the disciples in the boat. A strange voice from this apparition would have been no comfort to them. But it was their Master's voice; he could say, "It is I," and they knew him. One reason why sad ones are not comforted is because they do not know him.

But there is yet another reason, one which Matthew gives us in the narrative. It is from him only that we get the story of Peter walking on the water. With the words of Jesus ringing in his ears Peter ventured out on the stormy waves to go to his Master. But presently he faltered; the comfort was all gone; a deadly fear had taken hold of him. Why? Because the eye of faith was no longer fixed on Jesus.

If young disciples in their trouble feel that they cannot "be of good cheer," it is for the same reason. He who says it has the right and authority to say it. But it needs simple trust to apprehend the comfort. Yet even the doubting and fearful need not despair. With his own hand the Lord raised Peter, led him on to the ship, and brought him with the rest safe to land. "He bringeth" even the weakest and most halting "out of their distresses", Psal. 107.

The Lesson Council.

7. In what sense did Jesus pray? How could he pray?

To pray is to desire earnestly, and to ask for the thing desired. Jesus desired help in his mission and work, and felt his need of help, and sought it as a man conscious of his need, and yet assured of the divine favor. He could pray in the truest sense, because he was a man, and because his wants, his griefs, and his temptations were as real to him as are the needs of any human being. His was the most real as well as the most perfect life that any one has lived on the earth.—Bishop S. M. Merrill.

8. What is the meaning of "worshiped" in verse 37?

The Greek word only means to prostrate one's self in homage, but the language added shows that it was here an act of divine adoration.—Dr. Strong.

9. What was the idea of the men in the ship concerning the Son of God?

That he was possessed of such supernatural power as could only belong to the expected Messiah.—Prof. M. D. Buell.

The boatmen and perhaps some of the passengers are the persons referred to; they all were probably Jews. It is not safe to conclude that they meant more than this: That Jesus, having control over the elements of nature, was endowed with divine power, and, being endowed with divine power, was properly called the Son of God.—Dr. L. T. Townsend.

10. Characteristics of Peter presented in Matt. 14. 28-31.

1. A practical man. He is no dreamy, subjective Oriental. He will not rely on eyesight and hearing only; he will test this talking apparition by closer scrutiny and actual touch; he will make the apparition prove the identity it claims by doing what Jesus alone could do. 2. Presence of mind. Though the other disciples are too much frightened to utter any thing but exclamations of fear, he is ready with a proposition. 3. Simplicity of faith. Submission. Not, "I would like to come," but, "Bid me come." So in Luke 5, 5, "at thy word." When one calls his Italian servant, the response is "Comanda!" Confidence. Darkness and tempest, the roaring deep and a dreadful phantom are not to be dreaded, if only Jesus says "Come!" 4. Impetuosity. Nothing to certify him that the apparition would not say "Come" only to vanish and mock him. No warrant for thinking that Jesus would allow such a test; yet he cries, "Bid me come!" The temporary relapse that followed was but the natural sequence of so impetuous a faith.—*Prof. M. D. Buell.*

Peter showed *impatience* in his desire to at once discover whether the visitor coming toward the ship was really Jesus; *impetuosity* in his desire to be first to greet the Lord, even if he went into peril, *without command* to do so; *doubt* which really seemed to have a double reason—first, the fear it might not be Jesus, shown in the "If it be thou;" second, the wind-tossed waves about him, which brought the sense of danger; *trust*, which finally triumphed and brought the hand of Christ to his rescue, with the gentle rebuke which put his passing unbelief in the past tense. "Wherefore *didst* thou doubt.—*Mrs. Mary T. Lathrap.*

Peter is the Gospel "hand-glass" in which we most clearly trace our own fair and steadfast lineaments as men and women "until we be established." He is also our greatest encouragement to try again, because Christ was so specially tender and considerate toward the poor fellow, saying, "Go tell my disciples—and Peter," lest he should think himself forgotten.—*Miss Frances Willard.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

To understand this lesson it is necessary to read John 6, 14-22, which shows why Jesus constrained the disciples and sought the solitude. . . . Again draw the map, and show the location of places and the course of the vessel. . . . In this lesson are five word-pictures: 1. Sending away the disciples and the multitude. 2. The Saviour on the mountain and the disciples on the sea. 3. The Saviour's appearance on the sea. 4. Peter's endeavor. 5. The landing, and the miracles on the plain. . . . See in the Analytical and Biblical Outline the realms in which Jesus reigns as King. . . . Duties taught us in the lesson: 1. To obey Jesus implicitly. 2. To trust in his wisdom when we cannot understand it. 3. To recognize Jesus as our helper and friend. 4. To have strong faith in his power. 5. To call upon him for all our needs.

References. FREEMAN. Ver. 35: Night-watches, 743. Ver. 36: The outer garment, 205.

CATECHISM QUESTION.

5. Are there any other religions in the world?

There is only one Divine Teacher, and only one true religion; but there have been many false teachers, and there are many false religions.

Ephesians iv. 5. One Lord, one faith, one baptism. I Corinthians viii. 5, 6.

Blackboard.

BY J. B. PHIPPS, Esq.

CHRIST'S OUTSTRETCHED
HAND:
SAVES THE SINKING ONE.



TO WALK IN SAFETY
FIX YOUR EYES ON JESUS.

SUGGESTIONS FOR REVIEW. *The disciples.* Ordered to embark on a small vessel. On the sea of — ? To go to — ? The weather in the beginning was probably — ? Afterward it became — ? At this point the superintendent might speak of the condition of the disciples—fatigued with the labor of rowing, wet with the rain and the spray from the sea, in the dark in the midst of the sea, and in peril of shipwreck. Call attention to the fact that they were enduring this while in the line of duty, obeying the command of the Saviour. This is a lesson to each one of us to live by faith even though we have trials in our Christian life. After speaking of the appearance of Christ on the water, and the attempt of Peter to walk on the waves, ask, Why did Peter's faith fail him? He looked away from Christ! Close the talk by referring to the blackboard, and speak of the outstretched hand of our Saviour, ever ready to save the sinking soul. Conclusion: Look only to Jesus.

Lesson Word-Pictures.

Twilight on the wide mountain slopes. Deeper, darker, is the draping of the shadows. Overhead, the stars are drawing inside the folds of evening, and soon their pure, white faces timidly are peeping out. It is so lonely there on the mountain. But hark! There is a footstep. Somebody has passed. You look, and you soon see his kneeling form. It is the Saviour. It is no longer a solitude on the mountain. Prayer is going up, God is coming down. Heaven moves all around the mountain heights. The city of God rests on those rocky foundations. It is out of that atmosphere of power that the Saviour comes and in the night slowly descends the mountain. But where are the disciples? We saw them pushing off from a placid shore, gliding away in their boat upon a quiet sea. They have now reached the midst of the sea. But what a wind-storm has arisen! Like the heavy missiles from the Roman catapult come the violent blasts of the wind and the heaving waves driven against the boat by this tempest. Above, clouds hide every flash of the stars. It is so dark on the sea, and the rage of the waves is so demoniac! But where is the Master? The disciples, weary with useless rowing, crouch before the charges of the gale. It is toward morning at last. What is it that some one, looking up, chances to see? A towering wave rising up to sweep down upon them? No, it is a form, it is some one—spirit, angel, somebody, or something in human shape, stalking over the stormy, heaving sea! The disciples shrink from the vision. They would turn away, and yet can but look again. It is coming nearer! They turn away in terror, yet look again. Hark! It is

a voice, crying, "Be of good cheer; it is I; be not afraid!" "Why," says one, "that is the Master!"

Such excitement as there is now in the boat! John leans over Andrew's shoulder for a better look, and Andrew as he reaches forward almost goes into the water. But what is impulsive Peter doing? Wanting, if it be Christ, to go to him, and now venturing over the side of the boat! They all watch the zealous disciple. He has got one foot upon the sea—how the wind blows, and how the boat rocks! Now another foot is on the water, when suddenly the wind charges with new fury upon him, and he takes his eyes off from the Master. Safe as long as he sees only Jesus, but now he sinks! Quick, John, Andrew, James! Throw Peter a rope—an ear—but hold! He has cried out to the Master, and swift through the mists of the early morning hastens the Master, and down to Peter are reached his loving, saving arms! They are in the boat now. The waves, that seemed to be hurled by an intelligent power of evil, retreat and subside. Around the Saviour bend the revering forms of the disciples, while over the pacified sea breaks the light of a new day. It is to be a day of power on land as well as sea. From every quarter, as the Saviour reaches the other side and the people know of his arrival, come the slow, careful bearers of the sick, grope the blind, hobble the lame, call out the lepers; and as the Saviour walks through the midst, just the touch of the hem of his garments brings sight, strength, cleansing, life.

Primary and Intermediate.

LESSON THOUGHT. "Come unto me."

- To be taught: 1. That disciples often get into trouble. 2. That Jesus always knows where they are and what their trouble is. 3. That, because he knows, no one need fear. 4. That Jesus is the way out of trouble.
1. Who were the disciples of Jesus? Let children name all they can. You see they were real people, who lived and walked and talked as we do. Now they are in trouble. Why? They are not with Jesus. He had sent them away in a boat. A storm came up. They were in danger. They did not know Jesus well enough

to know that he could take care of them even if he was not near enough so they could see him. This is why they were afraid. Who are Jesus's disciples now? Those who are learning of him. They often get into trouble. Little storms of ill temper come sometimes. Then it seems as though Jesus was far away. What shall disciples in trouble do now?

2. When the waves were so high and the ship was tossing about on it Jesus saw it all. He knew just where the disciples were, and saw just how afraid they were. They did not see him, but he saw them. It is so now. When a storm of any kind overtakes our little ship Jesus sees and knows it all. May be it is sickness, pain; Jesus is there. May be it is loss of friends; Jesus is sorry, and he will comfort you. May be it is a storm of sin and temptation; ah! remember that Jesus is close by, and he will deliver if you call upon him.



3. Right in the midst of their trouble and fear the disciples saw Jesus coming, walking on the water. Hear what he said: "It is I; be not afraid." He says that to us, too. Where Jesus is, no one need ever be afraid. Are you afraid of falling when your father has you in his arms? O, no! Then just run into the arms of Jesus, and you need never be afraid.

4. Tell how Peter tried to go to Jesus in his own way and trusting his own strength. Jesus let him try, just to show him that he could not do it. Then, when Peter was going down under the waves, Jesus caught him and held him up. Peter had a little faith in Jesus and a good deal in Peter. We must learn to have much faith in Jesus and none in ourselves. Tell how the storm all went away as soon as Jesus came into the boat, and teach that the only way out of trouble of any kind is to answer Jesus's invitation, "Come unto me." But we must come trusting, him, not, like Peter trusting ourselves. Show how little home trials, little school troubles, every thing, may be left with Jesus, if we are only his true little disciples.

A. D. 29.]

LESSON IV. JESUS AND THE AFFLICTED.

[Jan. 22.]

Mat. 15. 21-31. [Commit to memory verses 30, 31.]
21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me: O Lord, thou Son of David: my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came into the sea of Galilee: and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.



General statement.

The miracle of the five loaves marked an epoch in the ministry of Christ. It closed his teaching in Galilee, for we next find him in the borders of Phenicia, and it was speedily followed by a forsaking on the part of the people, when they learned that his kingdom was not one of meat and drink. From this time, during six months, Jesus was in retirement, no longer addressing the multitudes, but instructing the twelve in the deeper truths of the Gospel. He led his disciples to the land of Tyre and Sidon, but the heathen sought him out when his own had rejected him. A Gentile woman heard that the Healer had come, and sought his aid in behalf of her suffering daughter. As she followed him, uttering

her cry, the disciples with Jewish scorn would have sent her away. But the Master, by utterances which seemed to repel, yet in tones which encouraged her, showed them that in faith she was a true daughter of Israel, and answered her prayer with words of promise. In the Canaanite mother the first sheaf of the Gentile harvest under the Gospel was gathered by the Master's hand, a foretoken of mercy to the world. From heathen Phenicia he passed around Galilee to heathen Decapolis, on the south-east of Genesareth. Here, in a new country, the popularity of his earlier ministry was renewed. Multitudes pressed around him to hear the Gospel, and many were healed of their infirmities.

Explanatory and Practical Notes.



Verse 21. Went thence.

From Capernaum or its vicinity. The latter part of John 6 explains how the multitude forsook him after he showed that his kingdom was not temporal, but spiritual; and this was perhaps the cause of his departure. Another reason may have been his desire to instruct his disciples in private, as soon after this time he began to speak to them of his death. **The coasts.** Rev. Ver., "the parts." Whether he crossed the border is uncertain, but we incline to the opinion that he did not. **Tyre and Sidon.** Two ancient commercial cities on the Mediterranean, situated about twenty miles apart, a little north of Mount Carmel. The narrow strip of coast on which they stood, between Mount Lebanon and the sea, was called Phenicia.

22. A woman of Canaan. According to Mark, "a Greek, a Syrophenician by nation." She was a heathen and a Gentile, and descended from the worshippers of Baal; and may be taken as a type of the Gentile world eager for the Saviour. (1) *All hearts are alike in their need.* **Came out.** It would appear that she came from a distance, and hence that she had heard of Jesus. (2) *Christ's presence is a perfume that cannot be concealed.* **Cried unto him.** Mark adds that "she fell at his feet," showing thereby her faith, her reverence, and her earnestness. While his own people cast him off, this foreigner sought the Saviour. **Thou Son of David.** Living near the Jewish border, she had heard of the Jewish hope of the Messiah, and gave to Jesus his royal title. **My daughter.** An ancient tradition gives her the name Bernice. **Vexed with a devil.** In some mysterious manner an evil spirit had obtained control over her body, and only divine power could cast it out. (3) *Are there not some people now possessed with devils?*

23. Answered her not a word. He saw at a glance the strength of her faith and the contempt of his disciples, and he wished to give to them a lesson, of which they would realize the full import many years afterward—the lesson that Jew and Gentile were alike before him. Hence his silence and delay, which were not from unwillingness to work a miracle. **His disciples.** Though disciples, they were yet in the bonds of Judaism, and felt the Jewish scorn of a Gentile who presumed to appeal to their Master as if he were *her* Saviour. **Send her away.** They simply wished to be rid of her annoyance, whether by granting her request or by refusing it they cared not. **She crieth after us.** Her cries were loud and attracted general notice, which they thought undesirable. (4) *Most people care more for their own comfort than for others' woe.*

24. He answered. The answer was to the disciples, yet for the benefit of the woman, and with a purpose to show forth her faith. **Unto the lost sheep.** It was the divine order that through Christ Israel should be won, and then, through Israel, the world. And just this was accomplished. A chosen company, the true Israel, were trained and sent forth to evangelize the nations.

25. Then came she. Perhaps into the house where he was abiding. Mark 7. 34. **Worshiped him.** Fell at his feet in adoration, though probably not with the

full conception of his Deity. **Lord, help me.** As Dr. Parker says, "Sorrow abbreviates our prayers. Sorrow teaches us true eloquence."

26. But he answered. The words seem harsh, but probably they were spoken in a tone which conveyed a more tender meaning than the language; and they were thus a rebuke to the thought of the disciples, not to the prayer of the woman. **It is not meet.** Not meaning, "it is not permitted," but "it is not fitting." **The children's bread.** Mark prefixes, "Let the children first be fed; for" etc. The children are the Israelites, the chosen people of God, yet chosen not to be possessors, but stewards of the grace of God. **Cast it to the dogs.** The original means "the little dogs," that is, not those roaming at large, but those kept as pets at home. "Dogs" is the name commonly applied to the East by the adherents of one religion to those of the other. Thus the Mohammedans call the Christians by this name, and the so-called Christians apply the epithet to the Mohammedans. By using the expression "little dogs" or "pet dogs," Jesus gives a touch of tenderness to the contemptuous term, at which the woman quickly caught.

27. She said. Just as he who saw her heart, with all its earnestness, its humility, its true faith, and its clear insight, knew that she would say, **Yet the dogs eat of the crumbs.** As if saying, "What a crumb of blessing as compared with the banquet bestowed upon God's chosen people." She possessed not only strong faith, but also a ready wit.

28. Jesus answered. It was the woman's faith, and not her cleverness, that won for her the answer to her prayer. **Great is thy faith.** Her faith was great in its persistency and its humility; and it placed her in fellowship with another Gentile, the worshipping centurion of Matt. 8. 5-10. **Be it unto thee.** Her faith was still tested by the command "go thy way" (Mark 7. 29), since Jesus did not wish to give her honor as her daughter. **Was made whole.** Mark tells that "when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." (5) *When Christ comes demons take flight.*

29. Jesus departed. Perhaps because of the crowds which the miracle had drawn around him. He sought at this time to be alone with his disciples. **Nigh unto the sea.** From a comparison of the gospels, we judge that he went around Galilee upon the north, not passing through it, and came to the region called Decapolis, "ten cities," south-east of the Sea of Galilee. Mark 7. 31. **A mountain.** The country in this section is mountainous, down to the border of the lake, **sat down.** Seeking the rest which he had failed to find elsewhere.

30. Great multitudes came. Perhaps the report of his former visit, in which he had restored a demoniac, drew together this multitude. Mark 5. 19, 30. **Having with them.** So there were needy ones here, as well as elsewhere. **Maimed.** This seems to indicate those that were wounded or diseased in hands or feet; not those who were deprived of limb. **Cast them down.** Those rough mountain people showed rudeness in their way of coming to Christ, but not a lack of faith.

31. They glorified the God of Israel. Everywhere the work of Jesus brings glory to God, as well as honor to his Son.

HOME READINGS.

- M. Jesus and the afflicted. Matt. 15. 21-31.
 Tu. Faith rewarded. Luke 7. 1-10.
 W. Earnestness in prayer. Luke 11. 5-13.
 Th. Humility in prayer. Luke 18. 9-14.
 Fr. Christ's mission to the troubled. Luke 4. 14-22.
 S. Testimony of miracles. Luke 7. 16-23.
 S. Comfort for the afflicted. Isa. 35.

GOLDEN TEXT.

Is any among you afflicted? let him pray. James 5. 13.

LESSON HYMNS.

No. 117, Dominion Hymnal.

My God! is any hour so sweet,
 From blush of morn to evening star.

No. 132, Dominion Hymnal.

Come, my soul, thy suit prepare,
 Jesus loves to answer prayer.

No. 133, Dominion Hymnal.

What a Friend we have in Jesus,
 All our sins and griefs to bear!

TIME.—29 A. D.

PLACE.—In the country of Phenicia, north-west from Palestine.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Spiritual Israel.

QUESTIONS FOR SENIOR STUDENTS.

1. A Pleading Mother.

Some writers have said that Jesus never went out of Jewish territory. Is this true?

Mention another case where he went out of the country?

What would be the general direction of one taking the journey Jesus did?

Why did he cease teaching publicly in Galilee?

Why did he leave Galilee?

What did he intend to do when he went into Phe-nicia? Mark 7, 24.

How was he discovered to the people?

What spirit did the woman display in presentation of herself?

What two things does her coming show about her? 1. She knew, etc. 2. She believed, etc.

How many times did she come to Jesus?

To whom else did she go for help?

2. A Merciful Saviour.

Did Jesus show himself merciful to this woman?

When did he show himself merciful?

What other instances of his mercy are found in this lesson?

Why did Jesus bear himself as he did toward the woman?

What two qualities of true character did he cause her to display?

In what way did she show faith?

What was the effect upon the movements of the Saviour and his disciples of this miracle?

To what favorite locality does he seem to have returned?

What particular miracle does Mark record to have occurred in this spot?

What was the effect of those acts of mercy upon the multitudes who had again gathered?

Practical Teachings.

This heathen woman ought to teach us many things. She was in trouble. She had heard of Christ. She took her trouble to him. She would not be put off. She was persistent. She triumphed. Let us imitate her.

Here is a model for prayer. Earnest, believing, intelligent, specific, repented, humble, effectual. Let us learn how to pray.

Notice when the disciples said, "Send her away," he did not. He never turns any one away.

Hints for Home Study.

1. Read all the Scriptures between last Sunday's lesson and this, to know all that had happened.

2. Read the sixth chapter of John.

3. Learn what you can of the Phœnicians, and what Mark means by calling her a Greek.

4. Draw a map of the whole region, and mark a possible line of travel for Jesus.

5. What lesson might have been drawn from the first sentence of ver. 23?

6. Write out a story telling all that might have occurred between Christ and the woman and the disciples.

7. Never study your Question Book or Lesson Paper till after you have tried to get all out of the lesson that is in it from the Bible alone.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Pleading Mother.

From what place did Jesus depart?

To what region did he go?

Who followed after him?

What plea did the woman make?

What did Jesus answer?

What request did the disciples make?

To whom did Jesus say he was sent?

What then was the woman's prayer?

What discouraging reply did Jesus make?

What privilege did the woman claim even for dogs?

What ought people in trouble always to do? (GOLDEN TEXT.)

2. A Merciful Saviour.

What did Jesus say about her faith?

What at once happened to her daughter?

What journey did Jesus then make?

Who there sought him?

What sick people were brought to him?

What did Jesus do for these people?

How were the multitude affected by these miracles?

To whom did they offer praise?

Of what were these miracles a proof? John 3, 2.

Teachings of the Lessons.

Where in this lesson are we taught—

1. That prayer is the privilege of all the needy?

2. That true faith always brings blessing?

3. That all good gifts are from God?

Hints for Home Study.

Learn how many miracles Jesus wrought in answer to the prayers of Gentiles.

Find other instances in which Jesus commended great faith.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to see Jesus? A heathen woman.

Why did she come to him? To ask him to heal her little daughter, tormented with an evil spirit.

How did Jesus receive her? He answered her not a word.

What did the disciples want Jesus to do? To grant her request and send her away.

How did he answer them? "I am not sent but into the lost sheep of the house of Israel."

Who were the lost sheep of the house of Israel? The Jews.

Why was Jesus sent to the Jews first? Because they were the children of God.

What made them God's children? Loving and obeying him as their heavenly Father.

How did they look upon the heathen who bowed down to idols? As dogs.

How did this heathen woman show her faith in Jesus's love and power? She worshipped him and said, "Lord, help me."

What did Jesus tell her? "It is not right to take the children's bread and cast it to the dogs."

What did she reply? "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

What was Jesus's answer? "O woman, great is thy faith: be it unto thee even as thou wilt."

What happened? Her daughter was made well that very hour.

What does this miracle teach us? To believe that Jesus will help us, and to let nothing shake our faith in him. (Repeat the Golden Text.)

Where did Jesus go after he had answered the prayer of the heathen woman? Up into a mountain near the Sea of Galilee.

Who came to him there? Great multitudes of people.

Why did they come? To cast their sick friends at his feet.

What did Jesus do? He healed them.

Words with Little People.

Does Satan fill your heart with wicked thoughts and feelings? Go to Jesus and ask him to cast them out.

Are you sick or in trouble? Go to Jesus and ask him to help you.

Ask believingly, humbly, perseveringly.

"According to your faith be it unto you."

THE LESSON CATECHISM.

[For the entire school.]

1. Why did Jesus cease to teach publicly in Galilee? To teach his disciples alone.

2. Why did he leave Galilee to do this? To escape from the multitudes.

3. Where did he go for this purpose? Into the country of Phœnicia.

4. How was his quiet here disturbed? By a heathen woman.

5. What did she seek and find? Health for her sick daughter.

6. What was the secret of her power with Christ? Her persistent, faithful prayer.

7. What is the great lesson that the story should teach us? "Is any among you," etc.

THE CHURCH CATECHISM.

12. Is God true? He is "the God of truth." Isa. 65, 16. He "cannot lie." Titus 1, 2.

13. Are there more Gods than one? "There is none other God but one." 1 Cor. 8, 4.

ANALYTICAL AND BIBLICAL OUTLINE.

How to Come to Christ.

I. COME EVERY BODY.

A woman of Canaan came, v. 22.

"A Greek, a Syrophœnician." Mark 7, 26.

"There is neither Jew nor Greek." Gal. 3, 28.

II. COME IN TROUBLE.

My daughter is grievously vexed. v. 22.

"Casting all your care." 1 Pet. 5. 7.

"Cast thy burden upon the Lord." Psa. 55. 22.

III. COME BOLDLY.

Came... cried unto him. v. 22.

"Come boldly unto the throne." Heb. 4. 16.

"We have boldness and access." Eph. 3. 12.

IV. COME PERSISTENTLY.

Answered her not a word. v. 23.

I am not sent. v. 24.

"To pray and not to faint." Luke 18. 1.

"Instant in prayer." Rom. 12. 12.

V. COME SUBMISSIVELY.

The dogs eat of the crumbs. v. 27.

"I... but dust and ashes." Gen. 18. 27.

"Would not lift up... his eyes." Luke 18. 13.

VI. COME WITH FAITH.

Great is thy faith. v. 28.

"Ask in prayer believing." Matt. 21. 22.

"Cometh to God... believe." Heb. 11. 6.

VII. COME SUCCESSFULLY.

Be it... even as thou wilt. v. 28.

"Ask, and it shall be given you." Matt. 7. 7.

"This poor man cried." Psa. 34. 6.

THOUGHTS FOR YOUNG PEOPLE.

Concerning Trouble.

1. Every-where on earth there are people in trouble. Jesus found them among the Jews, and here he finds them among the Gentiles.

2. Most of our trouble comes from the fact that there is a devil in the world. How many parents have been in sorrow over sons who are vexed with the devil of strong drink or of a violent temper!

3. We may bring all our troubles to Jesus, sure that he will have pity, even when his followers have not. "Tell it to Jesus; he'll give relief."

4. Let us not be discouraged if our prayer is not answered at once. How much greater was the reward of this mother after the delay of Jesus in granting her petition!

5. Christ brings joy to those who are troubled in the relief of their woes. Let us have faith in his power and his love.

English Teacher's Notes.

The lesson of our Golden Text, "*Is any afflicted, let him pray.*" is one that cannot be too early impressed on the young. But in teaching it there is a danger we have to guard against, namely, the idea that prayer is a sort of charm, which must infallibly and immediately bring the relief desired. We must always be careful to show that prayer is coming to a living person, and that it is not always answered immediately, or according to our ideas. The passage for our lesson to-day should help both to explain and impress this.

In the upland valleys and on the mountains of Switzerland, blooming amid the ice and snow, are flowers of brilliant hue and delicious perfume. But none of them is so highly prized as the soft, creamy edelweiss, which generally grows in those places which are most difficult and dangerous of access. It is often gathered at considerable risk, but one cluster of its blossoms is of more value than masses of flowers easier to procure.

Now, the passage for to-day is about obtaining good things. And we are shown a great contrast—on the one hand a multitude, who, like those who gather in the valleys, got what they sought easily and at once; and on the other a woman, who, like the seekers on the heights, gained her request only after repeated supplication and in the face of apparently insurmountable obstacles.

The woman of Canaan was met by three hindrances which seemed effectually to bar the door against her. She is the first person whose cry to the Lord Jesus was left unanswered for a while. She must have heard of his fame, and when he was actually close at hand hope rose high that her trouble was at an end. But to her repeated cry as he passed along, there was (1) no answer at all—Jesus took absolutely no notice of her. Could it be that she was outside the circle of his mercy? It appeared so, but she would not admit the thought. Her reiterated cries led the disciples to intercede for her. When, however, the Lord did speak she heard only (2) the announcement that the mission of his earthly life was to Israel, not the Gentiles. In spite of this rebuff she followed him, as we gather from Mark's narrative (Mark 7. 24, etc.), into the house, and repeated her cry for help. Then followed (3) a word to herself, which looked like a denial. The privileges of Israel were not given to all other nations.

Now compare the narrative which follows. The multitudes by the Sea of Galilee brought numbers of sick and afflicted ones, and just laid them at the feet of Jesus. There was a whole crowd to attend to, yet we read of no difficulty, no delay whatever; Jesus healed them all.

Was the Canaanitish woman worse dealt with than this multitude. Had Jesus less pity for the suffering girl than for the crowd of sick ones? No. The woman got her request; her daughter was healed. And she got more. We read of the multitude that they "glorified the God of Israel." Living in a Gentile neighborhood, among Gentile customs and associations, they now had their faith in Israel's God revived and strengthened. But of the woman we read that Jesus himself commended her. The faith which saw that behind all the seeming obstacles she had a living, loving, compassionate heart to deal with, the faith which recognized that though he uttered no word of encouragement there was ground for sure hope in his very person, the faith that was willing to take the low place so that she might receive the mercy—that faith made her a true daughter of Abraham, one of the spiritual Israel, and as such the Lord Jesus recognized her. It was no "crumbs" she got, but the very "finest of the wheat." Psa. 81. 16. "Be it unto thee even as thou wilt." How much closer did this woman get to Jesus than any of that favored multitude! Her blessing, hard, seemingly, to obtain, was by far the richest.

I have not space to go into any explanatory details; this will no doubt be done in other notes. Nor have I space to enter upon the reasons for the delay in grant-

ing the request of the woman of Canaan. There may be many reasons why our own prayers seem to be left unanswered. But whatever these are there is a rich blessing for all who in humble trust persevere in clinging to the living Lord.

The Lesson Council.

11. *What do you understand by being vexed with a devil?*

We cannot interpret either the words or actions of Jesus without believing he accepted the prevailing notions of the Jews in regard to demoniacal possession. He taught the existence of demons as clearly as he did the existence of angels. These had power to afflict persons in body and mind, and those "vexed" with evil spirits were "tormented," and sometimes tortured. Demons are all bad, and because they are in league with the "prince of the devils" their work is known as the work of the devil. The old theology was more hateful to demons than is the new, and more in accord with the teachings of Him who came to "destroy the works of the devil."—*Bishop S. M. Merrill.*

The whole question of mental derangement (and moral too, for that matter) is so little understood as yet that I relegate this query to the realm of the unknown but not the "unknowable."—*Frances E. Willard.*

The Greek says literally, *is badly demonized*. A demoniac was a person afflicted with some disease—usually insanity—through the direct influence of a wicked demon, or spirit. The causes of mental derangement are very occult even to science.—*Dr. Strong.*

Satan seems at some times to work greater mischief and to have greater power than at other times. While Christ was on earth Satan seems to have been permitted to rage with unusual violence. He appears also then to have inflicted upon the people a peculiar kind of disease, called demoniacal possession. This manifestly is what is meant by being "possessed of the devil."—*Dr. L. T. Townsend.*

There is nothing in the original about "vexing." The Greek, literally translated, is simply "badly demonized."—*Prof. M. D. Buell.*

The reality of such possession by devils is often questioned, and the cases mentioned in the New Testament explained on modern scientific grounds. We believe the record for the following reasons: 1. The Book declares such calamity to be a fact, and among the "mighty works" of Jesus and his disciples was the casting out of devils. 2. Jesus at no time in his teaching dealt with the phenomena as a belief or superstition of the people; but addressed the spirits and commanded their departure. 3. The devils recognized him, and once at least addressed him with "Hast thou come to torment us before the time?" 4. His commission to his apostles at the very close of his earthly ministry included the power "to cast out devils." These seem sufficient proof that demon influence, or individuality, held men in thrall and had power over mind and body. It is not improbable that with Christ's appearance on earth "to destroy the works of the devil," the conflict between the powers of light and darkness may have come to sharper manifestation, and taken on this form as at no other period of the world's history. Why are such forms of "vexing" absent from human experience to-day? Perhaps we make haste to name it mania, insanity, or epilepsy, and look to the physician instead of Christ. Perhaps Satan's kingdom, broken forever in its power at Calvary, trembles to its final fall as the days draw near

when the kingdom shall be given to Christ, the crucified.—*Mrs. Mary T. Lathrap.*

12. *Why should Jesus make the statement of verse 24?*
Manifestly Jesus made this statement as a part of the trial of the woman's faith. What may be read between the lines is this: It is generally understood that I am sent to the lost sheep of the house of Israel, but you shall be accounted as one of Israel's elect if your faith shall stand the trial to which I now subject it. She stood the trial, and was accounted a true daughter of Abraham.—*Dr. L. T. Townsend.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly present the connection between the last lesson and the present. The latter part of John 6 gives the connecting link.... Draw a map of the regions visited during this period of the Saviour's ministry, which were, in their order, Phenicia ("Coasts of Tyre and Sidon"), Decapolis, Bethsaida, Cesarea Philippi, Capernaum.... Show how this Canaanite woman was the first-fruits of Gentile salvation, and exhibit the spirit in which she sought Christ.... How to come to Christ. (See Analytical and Biblical Outline).... Concerning trouble. (See Thoughts for Young People).... Christ's spirit as shown in this lesson: 1. Unobtrusive, seeking retirement. 2. Attracting notice. 3. Drawing the needy. 4. Encouraging and answering prayer. 5. Broad and unsectarian. 6. Having sympathy with the troubled.

References. FREEMAN. Vers. 26, 27: Disposition of crumbs, 782.

CATECHISM QUESTION.

6. How did Jesus show that He was a teacher sent from God?

By performing signs and wonders such as could be performed only by the power of God.

John iii. 2. Rabbi, we know that Thou art a teacher come from God: for no man can do these signs that Thou doest, except God be with him.

Primary and Intermediate.

LESSON THOUGHT. *Faith is not impatient.*

Tell story to introduce lesson. Show paper crown. Who wears a crown? Yes, a king. This story is about a good king who had enemies, and they would not let him wear his crown. [Print "Scotland."] He was king of Scotland. He had tried a long time to conquer his enemies, but he could not. Tell how he grew discouraged at last, and lay down one night, very tired with trying to get away from his enemies, and said, "I will try no more." Then a common little spider came and taught him a lesson of perseverance and hope, and he rose up and went out to try once more to get his throne and crown back again, and this time was successful. [Tell the familiar story simply, using object illustrations as far as possible.]

THE GREAT KING.

Tell that the lesson story is about a King too, King Jesus. Did he wear a crown, and sit on a throne when on earth? O, no; but he ruled over many things which an earthly king can never conquer. He could

command the sea, and it grew still. He could speak to the wind, and it obeyed. He could tell pain and sickness to go away, and at once the sick one would be well! What a great King!

Jesus had gone with his disciples to the coasts of Tyre and Sidon. A woman—who was a Gentile came and begged him to cast a devil out of her daughter. Jesus did not answer at first, and when he did speak to her he told her that he was sent to the Jews, and must attend to their wants. But she had faith, not only in the power but also in the love of Jesus, and she would not go away. When Jesus saw that she really believed in him he gave her just what she asked, and she went home to find her daughter well.

JESUS HELPING.



When the people saw how willing Jesus was to help this woman, they brought lame and blind and dumb people to him, and laid them down at his feet. He healed them all, and the people fell down and worshipped him. If this Gentile woman had been discouraged, perhaps the people would not have known what Jesus could do, and so none of these poor people would have been cured.

What did the spider teach the king? To persevere, keep trying. What does this woman teach us? To keep on asking Jesus to cure all our sins and supply all our needs, even though he may seem not to answer us, Jesus wants us to have faith that will not doubt him, no matter how dark things look.

Lesson Word-Pictures.

Beyond the hills, down by the frothing shores of the great sea, is a little home. It might seem a happy home by day, but out from the shadows of yonder corner, what evil face is that suddenly thrust forward and glaring at every one. It might seem a peaceful home by night, but from that same corner, what a wild cry rends the darkness!

"O, my poor, poor girl!" moans the mother in that home. "What can heal thee? Who can drive the wicked spirit from thee, so gentle once?"

Under her heavy burden the mother sadly, wearily walks.

One day, though, she hears a strange story; strange, but grateful as a breath from the great sea sweeping over the land in the dry, hot summer-time. From Judea has come a great Wonder-worker. The mother says, "Perhaps he can do something for my daughter. I will tell him my case. I need not take the poor girl. It will be enough to tell him my story."

Does she tell her daughter where she is going, and why? If so the evil beast within the girl would only rage at her. The woman has left her home. She searches out the Miracle-worker from Judea. There he is! A crowd presses upon him in the dusty highway. He comes nearer. The woman can see his face, his compassionate eyes, but the crowd would press her back.

"I will cry to him!" she says. "What shall I call him?"

"Jesus, Son of David," is the name somebody gives. Now she is shouting it. She is begging for mercy. She is telling about the devil-vexed girl at home.

"Who is that bawling that way?" wonders a disciple.

"O, it is a Canaanitish woman!" says another.

She shouts again. It is for her child. A dumb creature will moan for its young. Shall not this mother cry aloud? However, Jesus says nothing.

What do the disciples suggest, nervously turning toward him? Send this intruder away! She is a great trial with her sharp, importunate bawls. He answers now, "I am not sent but unto the lost sheep of the house of Israel."

The woman is nearer now. In spite of the hindering crowd and the reproving disciples, she presses forward and gets down on her knees. "If those snarling dogs on the edge of the crowd would only make less noise," you say. You can imagine what she may think. She is saying to herself, "For my daughter's sake, I will not give it up;" and aloud she begs, "Lord, help me!"

What does he say? Not meet to give children's bread to dogs? She a dog? Ah, yes, she was a woman of Canaan. "Yes," she murmurs, "I am a dog." And yet she thinks of the daughter at home, and then, looking up, she sees loving eyes, though the voice beneath them may have sounded cold and hard.

"Truth, Lord," she pleads; "yet the dogs eat of the crumbs which fall from their masters' table."

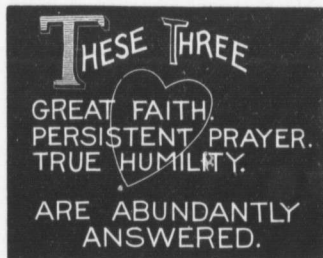
There, she will be thankful for a crumb. She will be glad to have a little. And now, those loving eyes are bent upon her, and a gentle voice tells her she shall have the whole loaf.

"O woman, great is thy faith; be it unto thee as thou wilt."

O, what a load rolls from her shoulders! She springs to her feet. She does not give the rebuking disciples or staring crowd one single look, but hurries away, speeds to her home, and there is her daughter gentle once more, the horrible devil clean gone out of her soul. Happy home by day. Peaceful home by night. A home where, I think, the Master tarried ever as an unseen Guest.

Blackboard

BY J. B. PHIPPS, ESQ.



SUGGESTIONS. Place the diagram on the board, excepting the words "Faith," "Prayer," and "Humility." Review the lesson briefly, and bring out the fact that the Canaanite woman displayed—1. Great faith [write the word faith]; 2. Persistent prayer [write]; 3. True humility [write]; and it was these three from the heart that prevailed, and were abundantly answered.

COLORS. The words, "These three are abundantly answered," should be of the same color, selected; and the outline of the heart in red; the other words in white.

A. D. 29.]

LESSON V. PETER CONFESSING CHRIST.

[Jan. 29.]

Matt. 16. 13-28.

[Commit to memory verses 15-17.]

13. When Je'sus came into the coasts of Ces-a-re'a Phil-ip'pi, he asked his disciples, saying, "Whom do men say that I, the Son of man, am?"

14. And they said, Some say that thou art John the Bap'tist; some, E-li'as; and others, Jer'e-mi'as, or one of the prophets.

15. But whom say ye that I am?"

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

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

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

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

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

21. From that time forth began Je'sus to show unto

his disciples, how that he must go unto Jer-u-sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

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

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

24. Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

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

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

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom.

General Statement.

While in Decapolis, on the south-east of the Sea of Galilee, Jesus repeated the miracle of the loaves, with four thousand people. Then he sailed with his disciples across to Dalmanatha, where he was repelled by the captious spirit of the Pharisees, who met him with a demand for a miracle. So again entering the boat, still seeking retirement, made their way northward to the foot of Mount Hermon. The Saviour now begins to instruct his disciples in the deeper truths of redemption. He draws forth the acknowledgment that the people in general do not regard him as the Messiah; then asks the twelve who they deem him to be. Unhesitatingly, Peter, as the spokesman of all, answers,

"Thou art the Christ, the Son of the living God;" a confession memorable as the platform of Christian doctrine, and which stamps its confessor as the rock of the Christian Church. But the time has not yet come for the proclamation of these truths, and Christ bids the disciples hold them in their own hearts until he shall have died and risen again; words which they cannot as yet understand, and which Peter would not have him speak, lest they should discourage his followers. But Christ shows them that self-denial and cross-bearing lie in the path of his service, and that he who would save his real life must be willing to sacrifice his lower life, expecting his reward when Christ shall come as Judge of the world.

Explanatory and Practical Notes.

Verse 13. When Jesus came.

From Decapolis, the scene of the last lesson, he went in succession to Dalmanatha, on the south-west of the Sea of Galilee, to Bethsaida, at the head of the lake, and thence to Caesarea Philippi. The coasts, Rev. Ver. "the parts;" either the suburban villages, or the retired mountain regions on the north. Caesarea Philippi. A city at the foot of Mount Hermon, near one of the sources of the Jordan, enlarged and beautified by the tetrarch Herod Philip. It was named after the emperor, and called Caesarea Philippi, to distinguish it from another Caesarea on the sea-coast. He asked his disciples. Mark tells us that the conversation took place "by the way," or on the journey, Mark 8. 27. The design of the question was to lead the disciples up to a clearer fact, and a more distinct confession of Jesus as the Messiah; and then to show them that his Messiahship consisted in suffering and dying for the people. Whom do men say. The common people, not the scribes and Pharisees, who declared that Jesus was possessed by an evil spirit. The Son of man. The name by which Jesus often designated himself, meaning the representative man, or the head of the regenerated race. (1) If Christ is the Son of man, he is our brother-man. (2) The great question of to day is, Who is Jesus?

14. Some say. . . John the Baptist. Some of the people echoed the thought of the terror-stricken Herod, that Jesus was John the Baptist. See Lesson I. Some, Elias. Rev. Ver. "Elijah," whose return as a reformer had been predicted by Malachi (Mal. 4. 5), and fulfilled in the person of John the Baptist. Others, Jeremia's. Rev. Ver., "Jeremiah;" who was held by the Jews as the greatest of the prophets. One of the prophets. The refusal of Jesus to establish an earthly throne had kept the people from recognizing him as their Messiah.

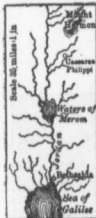
15. But whom say ye. He had never openly proclaimed his Messiahship, choosing rather to let the

light dawn gradually upon their minds; but after more than two years of experience and instruction they were ready for the great confession. (3) Every soul for itself must decide upon its own relation to Christ.

16. Simon Peter answered. The ardent and impulsive disciple, and the natural leader of the twelve, gives answer out of his own heart, but in the name of all. Thou art the Christ. "The expression of an inward conviction, wrought by the Spirit of God."—Lifford. The Son of the living God. This can mean nothing less than a conception of Jesus as a divine Being, higher than man. (4) "Peter's confession is the sum and substance of Christian theology."—Morison.

17. Jesus answered. We are not to forget that Jesus never rejected such declaration of his divinity. Blessed art thou. He whose faith can see Jesus as the Son of God and the Saviour is indeed happy. (5) Teacher, do your scholars thus recognize Christ? Simon Bar-Jona. "Simon, son of Jonah." Bar is Hebrew for son. Flesh and blood. That is, "this truth was not discovered by any human intelligence." But my Father. So all spiritual enlightenment ever comes from above, from the Father of lights. (6) No one can truly know Christ unless God opens his eyes.

18. Thou art Peter. The name had been given before (John 1. 42), but now its purpose is disclosed. The word means "rock," and is in Hebrew *Cephas* or *Kephas*, Gal. 2. 9. Upon this rock. As to the meaning of this word there are various views: 1. Most Protestant commentators think that it refers to the truth enunciated by Peter as the foundation of Christian doctrine. 2. All Romanists assert that it refers to Peter as a man, and is the warrant for the papal pretension of supreme authority. But it might mean Peter as the primal confessor, the first living stone of the Christian Church, and the representative of all who believe in Christ; without meaning that Peter was a pope, or, even if he were, that his authority was transmitted to a line of successors. My church. A distinct prediction that the followers of Jesus were to be a distinct body, separate from Judaism. The gates of hell. Rev. Ver., "of Hades," or the grave. That is, the powers of death shall not destroy the Church of God. Its members may die, but the Church lives on.



19. I will give unto thee. To Peter, not as an individual, but as representing the Church of which he was the first stone. **The keys of the kingdom.** According to the best expositors this sentence conveyed to Peter no authority to admit men into the kingdom of heaven at will or to exclude men from it, but it gave to the Church, symbolized in Peter, authority to make rules and ordinances for its own government. The same authority was afterward given to the other apostles. John 20. 23. **Whatever thou shalt bind.** Not whatsoever, but whatsoever; the power is over things, not over persons. **Bound in heaven.** That is, ratified by the invisible Head of the Church.

20. Then charged he. This charge was necessary, in view of the strong tendency of the Jewish mind toward a secular conception of Messiah's kingdom. To tell no man. The Jewish world was not yet ready for this revelation, and would not be until after the passion and resurrection of Jesus. **That he was Jesus the Christ.** The Rev. Ver. very properly here omits the word Jesus, for they were forbidden not to say that he was Jesus, but that he was the Christ or the Messiah. (6) *The prohibition is now removed and we may now tell the world of its Saviour.*

21. From that time. They were now prepared to receive the deeper revelation of his death and atonement for sin. **That he must go.** Not controlled by necessity, but willingly, as the instrument of God's plan of redemption. **To Jerusalem.** As the center of the Jewish world and the place appointed for the great sacrifice. **Suffer to be killed.** . . . raised. The details were left for future revelation; but the prophecy would be remembered when the time should come.

22. Peter took him. Took him aside for a private word. **Be it far from thee.** He could not believe that his Master was destined to die, and he thought it unwise to speak such discouraging thoughts. Such

utterances would endanger his popularity and keep people from his cause.

23. Turned. With a sudden and emphatic motion. **Get thee behind me, Satan.** The Saviour recognized the suggestion of Satan in the words of Peter tempting him to abandon the path of self-denial and suffering, and to take the easier way of worldly success. (7) *Would that we might as quickly see the hand of our adversary! Saviour not.* Rev. Ver., "mindest not." **The things that be of God.** The divine plan of redemption through the cross.

24. Then said Jesus. Calling the people as well as the disciples to hear. Mark 8. 34 **Come after me.** As a disciple and a follower. **Deny himself.** Renounce his own will and especially his own ambitions. **Take up his cross.** Whatever of duty is hard, unpleasant, crucifying to the natural man. "The Christian," says Luther, "is a crucian."

25. Whosoever will save his life. Whoever determines that the saving or the interest of his earthly life is to be his highest consideration. **Shall lose it.** Shall lose the true joy of living here and shall meet with eternal loss and ruin hereafter. **Lose his life.** As many of those who heard the words were destined to do, sealing their testimony with their blood. **Save it.** By peace here and glory hereafter.

26. Gain the whole world. Which no man can do. **Lose his own soul.** Rather, "life," as in Rev. Ver.; meaning life in its highest sense, here and hereafter. **Exchange for his soul.** Or, "life." Who would not ransom his life by the surrender of his property?

27. 28. Reward every man. Those who have lost all for Christ will then be repaid; those who have given up Christ for gain will be recompensed with retribution. **Some standing here.** Probably this means that there were some then present who should live to witness the completion of the promise and warning in the destruction of Jerusalem and the end of the Jewish state.

HOME READINGS.

- M. Peter confessing Christ. Matt. 16. 13-20.
- Tu. Peter confessing Christ. Matt. 16. 21-23.
- W. Confession and cross-bearing. 2 Tim. 1. 1-12.
- Th. Belief and confession. Rom. 10. 1-11.
- F. Peter's witness for Christ. Acts 4. 5-13.
- S. Luke's narrative. Luke 9. 18-26.
- S. Blessings of confession. Matt. 10. 32-42.

GOLDEN TEXT.

Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. Matt. 10. 32.

LESSON HYMNS.

No. 106, Dominion Hymnal.
Must Jesus bear the cross alone,
And all the world go free.

No. 103, Dominion Hymnal.
Am I a soldier of the cross,
A follower of the Lamb?

TIME.—29 A. D.

PLACE.—Caesarea Philippi.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Service and sacrifice.

QUESTIONS FOR SENIOR STUDENTS.

1. The Christ Confessed.
 - Where was Caesarea Philippi?
 - Why did Jesus ask the question of ver. 13?
 - What does the question show concerning the relation of the twelve to the people at large?
 - Who had said that Jesus was John the Baptist?
 - Why did Jesus ask the question of ver. 15?
 - Is the doctrine of inspiration suggested in this lesson? How?
 - What is the rock on which the Church is built? For a parallel Scripture read Isa. 28. 16.
 - What are the "keys of the kingdom of heaven?"
 - What door that had always been by the Jew believed to be locked was opened by Peter? Read Acts 10 and 11. 16, 17.
 - What is the promise to those who confess Christ?
2. The Christ Followed.
 - Had Christ never been followed before the record in the verses which suggest this outline?

What different kind of following was he now preparing them for?

What great principles of following Christ were here laid down?

What discouragement did Jesus now put before them?

What was the law of service which Jesus gave? John 12. 26.

Can you answer the question in ver. 26?

Are the "comings" of ver. 27 and ver. 28 identical?

Was Peter following in ver. 22?

Did Jesus call Peter Satan, or did he recognize that Satan was using Peter's voice?

What is the promise to those who follow Christ? Matt. 19. 28.

Practical Teachings.

Here is one searching question: Who do you say that Christ is? Men still say of Christ, He is a prophet. How few say, He is my God! Learn how easy it is to fall just after a victory. Peter found it so. Behold the life of Christ: self, denied; the cross, borne; his life, lost. Behold your own life: self, —; the cross, —. Are you striving to gain the whole world?

Hints for Home Study.

1. Try to get a working knowledge of this lesson. That is, so get it into your heart that you keep thinking of it.
2. Borrow a good commentary, if you have none in your family, and study about "this rock," and "keys," and "bind," and "loose." Better still, go to your pastor before Sunday and ask him about it.
3. Learn all you can about the expectation people had that Christ would come to be an earthly king. Then see if you can understand what Peter did.
4. Write out your own understanding of vers. 18, 19.
5. Learn the history, past and present, of the town of Caesarea Philippi.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Christ Confessed.
 - Near to what city did Jesus come in his journey?
 - What question did he ask his disciples?
 - What was their reply?
 - What did he ask about their own thought?
 - Who replied to the question?
 - What was Peter's answer?
 - From whom had Peter received this knowledge?
 - What did Jesus say about Peter and the church?
 - What keys were promised to Peter?

What authority to bind and loose?
 What were the disciples enjoined not to tell?
 What did Jesus begin to say about his own future?
 Who rebuked him for this?
 What answer did Jesus make to Peter?
 What does Jesus say of every true confessor? (GOLDEN TEXT.)

2. The Christ Followed.
 W at three things did Jesus say every disciple must do?
 What did he say about saving and losing one's life?
 What question did he ask about profit and loss?
 What did he say about his own coming again?
 What reward did he promise to every man?
 What solemn assurance was given to some then present?
 Are you a true follower of Christ?

Teachings of the Lesson.

Where in this lesson are we taught—1. That Jesus is the Son of God? 2. That Jesus died and rose again? 3. That Jesus lives forever?

Hints for Home Study.

Find another occasion when Peter confessed that Jesus was the Son of God?
 Learn how many times Jesus foretold his own death and resurrection.

QUESTIONS FOR YOUNGER SCHOLARS.

Who did the people think Jesus was? **John the Baptist, risen from the dead, or one of the prophets.**
 Who did Simon Peter declare him to be? **"Christ, the Son of the living God."**
 Why did Christ call Simon blessed? **Because God had revealed to him the truth that Christ was his Son.**

Who alone can give us faith to believe this? **God, our heavenly Father.**

Whom does God bless now? **All who receive his revelation, and confess Christ as the Son of God.**

What did Jesus call this revelation from God? **The rock upon which he would build his Church.**

What did he promise Peter? **The keys of the kingdom of heaven.**

What did that mean? **Power to rule in the Church.**

What does Jesus promise us? (Repeat the Golden Text.)

Why did Jesus forbid his disciples to tell the people he was the Son of God? **Because they were not ready to receive or believe it.**

What did Jesus begin to tell his disciples? **How he must suffer and die, and be raised to life again.**

What did Peter say to him? **"Lord, this shall never be unto thee."**

Why did Christ rebuke Peter? **Because he was looking for Christ's earthly glory, and not for his heavenly glory.**

Who did Jesus say must deny himself all earthly glory. **Every one who wants to be his disciple.**

What must we lose to gain eternal life and happiness. **A life of worldly gain and pleasure. [soul.]**

What is worth more than the whole world? **One**

What is it to bear the cross? **To give up our wants and desires, and do the will of God.**

When will God reward all who have borne the cross? **When he comes in his glory as judge of all the earth.**

Words with Little People.

Satan asks you to follow him and bear his cross. **"Satan deceiveth the whole world."**

Jesus asks you to follow him and bear his cross. Jesus says, **"I am the Way, the Truth, and the Life."**

Whom will you choose?

THE LESSON CATECHISM.

1. What did Jesus call himself in his question? **The Son of man.** 2. What did Peter call him in his answer? **The Son of God.** 3. What did Jesus, just after this, tell them would happen to him? **That he would be put to death.** 4. What did Jesus say must be the portion of his followers? **Self-denial, cross-bearing, and sometimes death.** 5. What did he say would be the final reward of every one who had confessed and followed him? **"Whosoever therefore shall confess," etc.**

THE CHURCH CATECHISM.

14. Are there more persons in the Godhead than one? **There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one.** 1 John 5. 7.

ANALYTICAL AND BIBLICAL OUTLINE.

Christ as Revealed in the Lesson.

- I. AS SON OF MAN.
 1. *the Son of man.* v. 13.
 "To call us brethren." Heb. 2. 11.
- II. AS SON OF GOD.
The Son of the living God. v. 16.
 "Thou art my Son." Heb. 1. 5.
- III. AS SAVIOUR OF MEN.
Thou art Christ. v. 16.
 "He shall save his people." Matt. 1. 21.
- IV. AS HEAD OF THE CHURCH.
I will build my Church. v. 18.
 "Heal over all things." Eph. 1. 22.
- V. AS ATONEMENT FOR SIN.
Suffer.... and be killed. v. 21.
 "Redeemed.... blood of Christ." 1 Pet. 1. 19.
- VI. AS MASTER OF DISCIPLES.
Take up his cross.... follow me. v. 24.
 "Ye call me Master." John 13. 13.
- VII. AS JUDGE OF THE WORLD.
He shall reward every man. v. 27.
 "The judgment-seat of Christ." Rom. 14. 10.
- VIII. AS KING OF HEAVEN.
Coming in his kingdom. v. 38.
 "Every knee should bow." Phil. 2. 10.

THOUGHTS FOR YOUNG PEOPLE.

Confession of Christ.

1. Christ asks of us, as he asked of the disciples—"Who say ye that I am?" Every one must have his own estimate of Jesus, and upon it his destiny depends. v. 13.

2. Christ expects us to confess him, not merely as a good man, as a teacher, or as a prophet, but as the Son of God and the Redeemer of men. v. 14-16.

3. No person can truly confess that Jesus is the Son of God unless it is revealed to him by God in heaven; for this is a truth beyond human discovery. v. 17.

4. The confession of Christ is the foundation of Christianity, and all who make it sincerely are members of Christ's Church. v. 18.

5. We must confess Christ not only as Saviour, but as a crucified Saviour, dying for us on the cross. v. 21.

6. The confession of Christ should be made even when it involves earthly loss and even death. v. 24-26.

7. He who confesses Christ here will have an abundant reward hereafter. v. 27, 28.

English Teacher's Notes.

In these days there is perpetual intercourse between the Old World and the New. Travelers pass to and fro, business is carried on, and there is constant interchange of thought between the two. Yet some four hundred years ago America was totally unknown to the civilized world, and not merely unknown, but entirely unsuspected. When the truth dawned upon Columbus that there was land beyond the Atlantic, he simply imagined that a voyage would bring him to the further shores of India. When he set forth on his discovery he had but little idea of what was involved in his undertaking, either how much danger and trouble, or what a glorious result.

On our passage for to-day we are shown a man upon whose heart and mind a glorious truth had dawned. During the time that the Lord Jesus had been ministering in Galilee crowds had seen him, heard him, and received benefits from him. He had been in and out among the people, yet they did not know him, and were not agreed together as to who he might be. But there was one Galilean who saw further than the crowd. He walked up and down with Jesus day by day—saw him weary, hungry, thirsty, with human needs and human feelings, yet

he recognized and confessed him as "the Christ, the Son of the living God," as spokesman, doubtless, for the other apostles, as well as for himself. And he saw this because God himself had revealed it to him.

The prospect of crossing the ocean which had been looked upon as the end and limit of the earth, of discovering a new way to the Indies, of proving the truth of the theories he had advanced, was a grand one to Columbus, and it was worth years of patient, persevering effort; worth being looked upon by many as a crazy enthusiast. He knew he was right, and feared not the result. Far grander was the prospect which opened before Peter. That Christ whom he recognized, and in whom he believed, was the one long expected of the Jews, who was to fulfill all the ancient promises, and raise up a glorious kingdom to be a blessing to the whole world. And in this kingdom Peter was to have an honored place. He should be used to build it up, he should be used to bring in others to share in it, and he should have part not only in its privileges but in its powers.

But Peter when he made his confession of Christ little knew all that it involved.

He did not see the cross. Christ was to him the conquering One, but he had yet to see him as the suffering One. He had seen the determined opposition of the Jewish rulers to his Master, but could not believe their malice should ever succeed. The idea filled his soul with horror: "Be it far from thee, Lord; this shall not be unto thee."

Neither did he see the glory. It was an earthly kingdom for which he, in common with the other apostles, was looking—the restoration of Israel, with Christ sitting on the throne of David. And the glory was to be infinitely greater. The beginnings of it were to be seen, before a few years had passed, in the bowing of rebel hearts before the name of the crucified and risen Jesus. Verse 28. But the full development of it was yet to follow, when the Son of man should come "in the glory of his Father with his angels," a glory not of this world but divine and eternal.

Yet Peter was to follow Christ in the path of suffering. Verse 24. Having seen him as the chosen of God, having confessed him, he could not but follow. And that path of suffering led right on to the glory. See how well he understood it later when he wrote those words: "The sufferings of Christ and the glory that should follow;" "Who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while." 1 Pet. 1. 11; 5. 10.

The Lesson Council.

13. What was the rock on which the Church was built? (Matt. 16. 1.)

In a moment of inspiration Peter catches a glimpse of Christ's unique personality, and is enabled by the Holy Spirit to understand that Jesus is no merely temporal Messiah, but the Son of the living God. Possessed of that revealed truth, he is fitted to become the formative center of a new and vast organization. There is no end to the possibilities of the use of such a heavenly secret in human society. On this *petra* Christ did actually found his Church; on this self-same Peter did he at Pentecost lay the first courses of the Jewish por-

tion, as at Cearea he afterward laid the first courses of the tile portion of the Church. Peter can no more have a successor in his relation to the Church, as Rome falsely teaches, than can James Watt have a successor in the invention of the steam-engine.—Prof. M. D. Buell.

The Church was built on the Rock, Christ. 1 Cor. 3. 11. The expression "thou art Peter" may be taken as an emphatic asseveration, suggesting the metaphor of a "rock," which particular "rock" was recognized in Peter's confession of faith in the divinity and Messiahship of Jesus. It was as if he had said, "As surely as my name is rock, upon this rock which the Father has revealed, and which thou hast confessed, I will build my Church." This is the chief corner-stone, elect, precious.—Bishop S. M. Merrill.

The usual meaning is that the rock is the confession: "Jesus is the Christ, the Son of the Living God." But I incline to the opinion that Peter is taken as representative of all believers. This being the case, a paraphrase of Christ's words would be this: I intrust my Church to those who are able with the heart to make the confession "Jesus is the Christ," etc. This view seems to be confirmed by such passages as, "Ye are the light of the world;" "Ye are the salt of the earth;" "I am the vine, ye are the [fruit bearing] branches."—Dr. L. T. Towns end.

The rock was mainly the doctrine of Christ's divine Messiahship (verse 16), but there is also a play upon the words Peter (*petros*) and rock (*petra*). A parallel passage (Matt. 16. 18) shows that the other apostles were included in this grant of authority, but Peter is addressed as their foreman and spokesman; and he had the privilege of first admitting both Jews (at Pentecost) and Gentiles (at Cornelius's house) into the church.—Dr. Strong.

14. Explain briefly Matt. 16. 19.

This view of Jesus which Peter confesses is no mere human theory, but a truth committed to his custody, a truth by which men shall decide their destinies for this world and for the world to come.—Prof. M. D. Buell.

The view [that Peter was addressed in a representative character], if carried into this passage, would lead to this interpretation: The body of Christ's believers is to bind and free on earth, that is, to exercise ecclesiastical discipline in the Church visible. The same body of believers when perfected is to bind and free in heaven, that is, to exercise power and judgment in the Church invisible. Compare 1 Cor. 6. 2-4.—Dr. L. T. Towns end.

"Binding" and "loosing" are Jewish terms for publicly condemning and acquitting. Jesus meant that the apostles collectively (and, in a subordinate sense, all ecclesiastical officers and pastors) have authority to make rules for the government of the Church, and that individual members are held accountable in the divine sight for obedience to them. This does not apply to the belief or private experience of any one.—Dr. Strong.

The "keys" are the symbol of authority; and Peter was honored with the commission to open the door of the kingdom of God, which commission he executed on the day of Pentecost, when he preached the gospel to the Jews, and afterward in the house of Cornelius, when he preached the first gospel sermon to the Gentiles.

The commission to "bind" and "loose" relates to the administration of discipline, and the words import that large discretionary power is given to the Church, and that this discretion, exercised in the right spirit, and in wisdom sought from above, will meet with the approval of heaven. God will sanction what good men do in his name, and for his glory, even when he overlooks their imperfections in the interest of righteousness.—Bishop S. M. Merrill.

15. Reconcile verses 19 and 23 of Matthew, sixteen chapter.

By divine help Peter saw one side of the truth, namely, that Jesus was the Son of God; but leaning on his own understanding, he could not see the other side, namely, that the Son of God must suffer. Plainly the *petra* (rock) needed the shaping hammer before being put into the foundation. No Peter, leaving out the atonement, could organize a Church stronger than the gates of death.—Prof. M. D. Buell.

The seeming conflict between the nineteenth and twenty-third verses of Matt. 16, is only seeming, since Christ foresaw the conversion of Peter, and his future zeal and loyalty, and since the commission given him was not to be executed till after his lapse and restoration. His fall was real, and, in the nature of the case, as offensive to the heart of the Master, as if no subse-

quent renewal had been foreseen. The spirit which led to it was already perceived by the Lord, when he administered this first reproof.—*Bishop S. M. Merrill.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw again the map showing the journey of Jesus, and sketching the incidents at Decapolis (feeding four thousand) Dalmanutha ("sign from heaven"). Be said (blind man, "as trees walking," Mark 8. 22-26). Caesarea Philippi (Peter's confession).... Notice in this lesson, 1. The inquiry, v. 13. 2. The answer, v. 14. 3. The confession, v. 15, 16. 4. The blessing, v. 17-19. 5. The charge, v. 20. 6. The prediction, v. 21. 7. The temptation, v. 22, 23. 8. The requirement, v. 24. 9. The reward, v. 25-28.... This lesson is rich in its revelation of Jesus Christ in his varied offices, for which see the Analytical and Biblical Outline.... In the Thoughts for Young People see how we should confess Christ.... Find suggestive Cambridge Notes and useful illustrations in *The Study*.

References. FREEMAN. Ver. 18: The gate a place of justice, 199. Ver. 19: Carrying the keys, 502; binding and loosing, 673. Ver. 21: Chief priests and elders, 717; mode of reckoning time, 868.

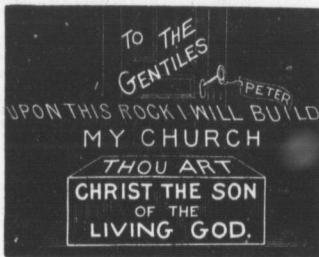
CATECHISM QUESTION.

7. In what other ways did He show this? By the heavenly wisdom, the authority, and the graciousness of His teaching.

Luke iv. 22; John vii. 46; Luke xxiv. 32; Mark i. 22.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION OF THE DIAGRAM. After the review of the lesson say, "See, on the foreground is a large rock, solid, firm, and immovable. It has certain words written on it. The school will please to read them. [school reads] This is the great foundation stone of truth on which the Church of Christ is built. What is back of the rock? A door. What is written on the door? To the Gentiles. There is something else? A key. What name is attached to it? Peter. This is intended to show that the door of the Church was soon to be opened to the Gentiles, and that Peter would be the first of the disciples to open this door of faith to them. The key symbolizes the authority given to the ministers of Christ to declare his Gospel. Peter, being the first to proclaim it to the Gentiles is first mentioned.

Lesson Word Pictures.

Slowly, tolling wearily, you see the Master and his disciples in the neighborhood of Caesarea Philippi. They may have halted in the shadow of a palm, and the Master asks a question, "Who do men say that he is? They look at one another. Who shall speak first? One thinks of the great preacher and baptizer coming suddenly from the wilderness, clad in rough raiment, leading men to repentance and the Jordan. "Thou art

John the Baptist," some say. Another sees the wonderful prophet who called fire down from heaven upon the dripping altar, and again, as he prayed, rained came up out of the great sea. "Thou art Elias," some say. Another sees the prophet whose solemn voice started Jerusalem slumbering over its sin. "Thou art Jeremiah," others say. And now comes a perplexing question. The Master with his deep, far-reaching look searches the minds of the disciples, and asks, "But who say ye that I am?" It is like the roar of a zealous Peter to cry out, "Thou art the Christ, the Son of the living God." O, blessed is Peter, who sees One greater than prophet of old or of only yesterday! And how glorious must be the kingdom of this divine One! How potent a scepter! How numerous his subjects, how abundant his treasures, how victorious his armies! What does the Master, the Messiah, soon say about his future? What a scene of suffering and dishonor he sketches! Going to Jerusalem to die, the Hebrew Messiah to be killed by Hebrews, Messiah's kingdom seemingly ending in shame and darkness? Let some one speak to him, remind him of his destiny, and rebuke him! Who shall it be? It is the ready, impulsive, zealous Peter, who the other day made a glorious confession, and now chides the faint-hearted Master. You can see the Master as he swiftly turns, and by a look, by his burning words, sends to the rear a spirit that so misinterprets his mission and would divert him from it. And now who would assure in the Messiah's men and rejoice in the Messiah's glory? Come, Peter, at whose waist the other day jangled the keys of the kingdom of heaven, no vacant throne beckons thee, but stoop, sink lower, take up the cross of self-renunciation. Now bear it after Jesus. Let each throw away his life that he may find it again. And now the Master seems to be looking up as he speaks. The bright Judean sky is brighter still with the countless ranks of angels. The glorious center is the Son of man come to judgment. His is the unspendable majesty of the Father. From that same exalted Son of man come the blissful rewards of eternity. The Master lowers his eyes. He looks about him. "There are some here," he is saying, "who shall not taste of death until they catch some glimpse of his glory."

Primary and Intermediate.

LESSON THOUGHT. Confessing Jesus.

Question on past lessons, recalling the kind of works Jesus did, etc. Tell the people wondered who he could be. Remind the children that Herod thought he must be John the Baptist risen from the dead. Others thought he was one of the prophets, who had lived hundreds of years before, come back to the earth. Jesus wanted to know who Peter believed him to be. Print "Thou art the Christ." This is what Peter said. Tell that Jesus was pleased, and blessed Peter, when he confessed him in this way. Tell that a little while after Peter had said these true words about Jesus he tried to hinder Jesus from doing the work that God had sent him to do. Then Jesus taught him that all those who confess him must follow him also.

CONFESSING JESUS.

Little Hattie went to a lawn party one summer day. She was having a very pleasant time with some little friends when a poor little girl came along on the sidewalk and stopped to look through the fence. Hattie knew the little girl, and often played with her in the back yard at her home, but she pretended not to know her, because she was ashamed to have the girls know that she had such a shabbily dressed little girl for a friend.

Sometimes children who love Jesus are ashamed to let their playmates know of it. Perhaps they should laugh at them. This must grieve the dear Saviour; your best Friend, very much.

FOLLOWING JESUS.

Ask what a little girl who was following Jesus would have done in Hattie's place? Jesus says, "Be kind to one another." Hattie was not kind to her poor little playmate. He says, "Be courteous; that is, be polite." Hattie was not polite. Perhaps some little girl would have wondered how Hattie could know and care for a poor little girl who went barefoot and wore patched dresses. But Jesus said if any one would follow him he must "deny himself." This means that we must obey Jesus and do right.

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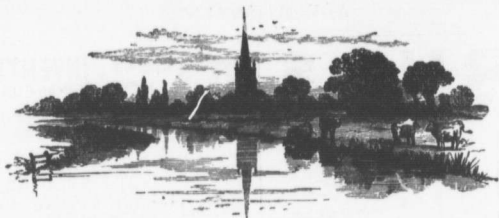
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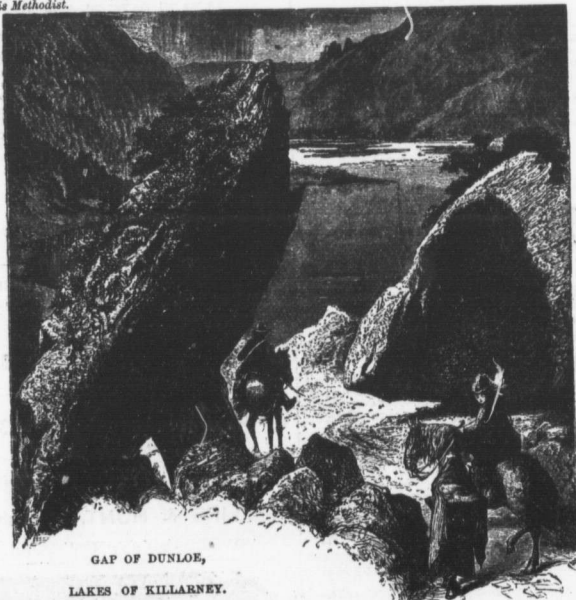
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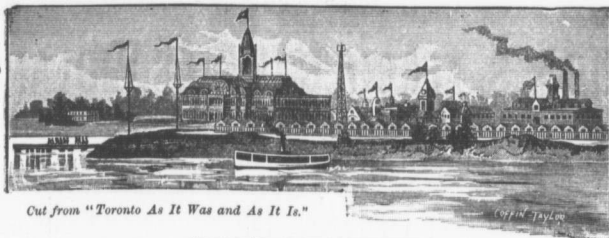
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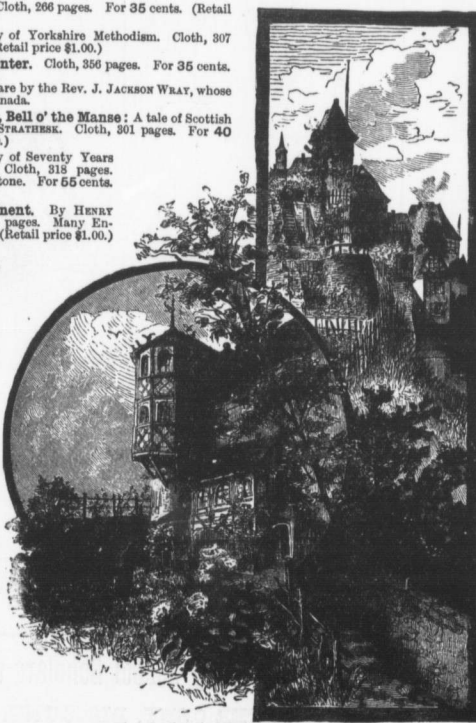
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It is sweet, passing sweet, to be missed, to be necessary to the happiness of one you love. But, at the same time, it is bitter to know that your pardner has prevaricated to you, and so the sweet and the bitter is mixed all through life.

I smiled and sithed simultaneous, as it were, and dropped down the creek.

Then with a calm tone, but a beatin' heart, I took up the Plan, and presented it to him. I wanted to find out the heights and depths of that *Plan* before I said a word about my own adventures at Washington, D.C. Oh, how that plan had worried me! But the minute I mentioned it, Josiah looked as if he would sink. And at first he tried to move off the subject, but I wouldn't let him. I held him up firm to that plan, and, to use a poetical image, I hitched him there.

Says I, "You know what you told me, Josiah,—you said that plan would make you beloved and revered."

He groaned.

Says I, "You know you said it would make you a lion, and me a lioness: do you remember, Josiah Allen?"

He groaned awful.

Says I firmly, "It didn't make you a lion, did it?"

He didn't speak, only sithed. But says I firmly, for I was bound to come to the truth of it, "Are you a lion?"

"No," says he, "I hain't."

"Wall," says I, "then what be you?"

"I am a fool," says he bitterly, "a dumb fool."

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