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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VII—August 16.

THE FIVE THOUSAND FED.
—John 6:1-14.

GOLDEN TEXT.—*I am that bread of life.*—John 6:48.

JESUS RETIRES FOR A TIME FROM HEROD'S DOMINIONS.—Ver. 1. *After these things Jesus went over the sea.* Probably from Capernaum. They went by boat, privately, to escape the crowds. They needed this retirement (1) for physical rest; (2) for instruction in review of their labors; (3) for communion with God. The other reason given (Mark 6:14) was the death of John the Baptist. In the excitement Herod might seek to imprison or murder Jesus and his disciples.

GREAT MULTITUDES FOLLOW HIM TO THE BETHSAIDA WILDS.—Ver. 2. *And a great multitude followed him.* Some saw him leave in the boat. These reported to others. The crowds went by land from the neighboring cities. They ran round by the head of the lake, taking one of the fords of the river, so as to meet Jesus. *Because they saw his miracles which he did.* They were attracted by curiosity and wonder: by his teachings which accompanied his miracles; some had special needs, or were friends of the sick, whom they desired to have cured.

JESUS TEACHES THE MULTITUDE, AND HEALS THE SICK.—Luke 9:11; Mark 6:34. The people crowded around Jesus, and he welcomed them, weary as he was.

Teaching and Healing went together. Jesus knows our temporal wants as well as our spiritual. He leads through earthly to spiritual blessings. All workers for Jesus must follow this example. Christianity is a river of blessings flowing through the world, blessings to the bodies and minds, as well as the souls, of men.

JESUS COMMUNES WITH HIS DISCIPLES.—Ver. 3. *And Jesus went up into a mountain.* The mountain range enclosing the plain, and from which he could look down upon the multitudes. *And there he sat with his disciples.* Here they could rest, and report more fully what they had done on the evangelizing tour from which they had just returned; could talk over their plans, their successes, their mistakes, and receive the instruction they would need.

THE MULTITUDES FAINTING WITH HUNGER.—Vers. 4, 9. *And the Passover.* This reference to the Passover is made (1) as a rule of time; (2) as one explanation of such great multitudes in this wild region; (3) as a reason why they were without food, having exhausted the supplies they brought; (4) Jesus and his disciples could not attend the Passover feast at Jerusalem, they would keep such festival in a new way, its heart, but not in form. *When Jesus then lifted up his eyes, overlooking the plain.* He saith unto Philip. Much is omitted here that is recorded in the other Gospels. By combining all the accounts the conversation at this time would be about as follows,—

Jesus (speaking to Philip, who was acquainted with the region and the people). *Whence shall we buy bread, that these may eat?* (John).

Philip. *Two hundred pennyworth (\$34 worth) of bread is not sufficient for them, that every one of them may take a little* (John).

The Apostles. Send the multitude away, that they may go into the towns and country round about, and lodge and get victuals (Luke).

Jesus. Give them to eat (Luke). The Apostles. Shall we go and buy two hundred pennyworth of bread, and give them to eat? (Mark).

Jesus. How many loaves have ye? Go and see (Mark). *And this he said to prove him.* Not for counsel or advice, but to test Philip's faith, whether he had such faith in Jesus as to believe that he could supply the multitude with food, as Moses did the Israelites in the wilderness with manna. *For he himself knew.* This is comfort; Jesus knew. He always knows all about it. *There is a lad here which hath five barley loaves.* Small, thin cakes, baked hard on the side of the oven. *And two small fishes.* Small, dried or pickled fish eaten with bread, like "sardines." Millions were caught in the lake. *What are they among so many?* We ask the same question, as we stand in the presence of the evils to be overcome, the work to be done, the multitudes to be converted to Christ, the power of the enemy. If there were no Holy Spirit, no omnipotent Christ working in and through them, then our efforts would be vain.

THE MIRACLE OF THE LOAVES.—Vers. 10, 11. *Make the men sit down, or recline according to the customary posture of eating.* There

was much grass. Making it pleasant and clean. *About five thousand, beside women and children, who, according to Oriental usage, must keep themselves apart.* And Jesus took the loaves. That it might be known whence the supply came. *And when he had given thanks.* Thus recognizing the Giver of all good. *He distributed to the disciples, and the disciples to them that were set down.* A beautiful illustration of their future work of bearing the bread of life to perishing sinners. The pieces grew under his touch, and the disciples always found his hands full when they came back with their own empty. *As much as they would.* No one went away hungry. So with all God's Gospel: there is enough for all.

GATHERING UP THE FRAGMENTS. Vers. 12, 13. *Gather up the fragments that remain.* Pieces that remained undisturbed or unconsumed because of the abundance of the supply. *And filled twelve baskets.* The wallet which every Jew carried when on a journey. Of the size of those baskets nothing definite is known. *Of the five barley loaves.* There was one barley loaf for each 1000 men. *Which remained.* Here is an apt symbol of that love which exhausts not itself by loving.

Applications. (1) Churches thrive in their spiritual life when they most distribute to others the Gospel God has given to them. A church once being in debt, voted to turn all its contributions into that channel till the debt was paid. But the contributions grew smaller and the debt did not. Afterwards, they gave to all objects of benevolence, and they prospered themselves financially. (2) A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness. (3) Individuals will find the same rule holding true. They gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow richer in all that is best in life by giving freely of the money God gives them.

THE EFFECT ON THE PEOPLE.—Ver. 14. *Then those men.* Who had been fed and satisfied. *This is of a truth (rather the) Prophet that should come into the world.* From the next verse it appears that they meant the Messiah.

PRACTICAL HINTS.

All workers for Jesus need seasons of rest, retirement, meditation, and communion with him. No one can do the best without these seasons.

These people gathered around Jesus from various motives, but he taught them and helped them. We should preach the Gospel to every one, no matter with what motives they come to hear.

Jesus knows and sympathizes with our temporal needs. There is no earthly care or burden but we should bring to him.

When we give freely what God gives us, we shall find that more is left than we received at first.

We can make a little go a great way with Jesus' blessing. We need not be troubled by our small talents, or meagre means, or few opportunities, if we consecrate them to him.

The hope of the world's salvation is in the wonderful power of God in multiplying the littles.

Gather up the fragments. Let nothing be wasted or lost in God's work.

There is no waster in the universe like a sinner. He wastes infinite opportunities, infinite love, infinite blessings, a soul of infinite worth.

Jesus conferred great honor on the disciples in making them the instruments of conferring his bounty.

THE WATCH AS A COMPASS.—Lately in England there has been considerable excitement on the use of the watch as a compass by the aid of the sun. The simple rule for this may be given here: Point the hour-hand to the sun; if before noon—twelve o'clock—divide the figures before the hour-hand to XII., when the point half-way will indicate the north; if after noon, divide the figures after the hour-hand to XII., when the point half-way will also indicate the north. Two instances will make this clear; if at eight o'clock in the morning, figure IV. points to the north; if at six o'clock in the evening figure IX. points to the north. That is to say then that before noon the figures pointing to the north are on that half of the dial which is showing the hour. After noon the north-pointing figure is on the same side as the figures of the hour.

Sir Edwin Arnold says of the Japanese: "Their simple joy of life, their universal alacrity to please and be pleased, their utmost divine sweetness of disposition make them models of dignified and elegant behavior above all other nations."

Sparkling Water.

BY THE LATE JOHN ILLINGWORTH.

I am but a working-man, and I find the Temperance plan Does enable me through life to pay my way; For by drinking water bright I can manage to keep right, And to save a little for a rainy day.

CHORUS.

Drink, friends, drink the sparkling water, It's purer far than either wine or beer; And a man may gather wealth, and enjoy the best of health, If he'll only drink of water bright and clear.

In the bank, as you shall know, I have got a pound or two, And I find it makes me feel a better man; You can have the same, no doubt, if strong drink you'll go without, And adopt the wise and happy Temperance plan.

Drink, friends, drink, etc.

Look at honest Peter Gray, seven years ago to-day, Peter sign'd the temperance pledge, as you're aware; He was then—he'll tell you yet—over head and ears in debt, And his home was the abode of want and care.

Drink, friends, drink, etc.

Things have alter'd with him now, he, as most of you well know, Has a cottage and a garden of his own; And I fancy you can guess that he oweth his success All to letting alcoholic drinks alone.

Drink, friends, drink, etc.

Water bright is nature's wine, and it ever shall be mine, I will only drink of water bright and clear; Water bright God gave to man, and deny it, they who can, All creation water doth refresh and cheer.

Drink, friends, drink, etc.

In conclusion of my lay, think of what you've heard me say, And the moral of my ditty don't forget; If you only will abstain from the drink that fires the brain, You will never have occasion to regret.

Drink, friends, drink, etc.

FARM NOTES.

Don't confine your milch cows to pond water.

Dairy work must be done right from the beginning.

Clover is a good crop to grow in an old orchard.

Many a tree is injured by letting it overbear when young.

If a cow is troubled with her udder, don't raise her heifer calves.

Oftentimes it is the miller instead of the cook that spoils your bread.

Sunlight is a great purifier and destroyer of disease germs.

Keep the soil rich and clean around your currant bushes and the old canes cut out.

If you have no better place for fruit trees, set them along the fences.

Don't bother with too many varieties of fruit but have early and late.

House plants often need washing to remove the dust that settles on their leaves.

Fattening fowls should be fed at least five times a day all that they will eat up clean.

Liquid manure is in splendid shape for applying to small fruit and the garden; and it can be made by the leaching process.

Cows are like other animals, and even men and women. They need fresh air sunlight and exercise—not horse-racing exercise, but cow exercise, in walking around.

Temperance News and Notes.

The beer bill of Chicago last year was \$26,800,000.

The South Australian educational department has issued a temperance pledge book for use in the State Schools, with this pledge: "With my parents consent, I promise not to use intoxicating liquors before I am twenty-one years old, and to do all I can to induce my companions in the same way."

Baroness Macdonald, wife of the late Premier, is an old abstainer. Another lady of high position met her at dinner one day and was surprised to see that she took no wine, and at length asked: "Did you not set out wine when you entertained the Marquis of Lorne?" "Never!" was the prompt reply. "But did you not feel that you must apologize?" "Certainly not; wine is not a natural beverage, and so should rather come in than go out with apology."