CHRIST AND HUMAN BROTHERHOOD.

BY REV. E. G. GANGE.

[An address delivered at the Newcastle, Eng land, Baptist Meetings.]

There are many kinds of brotherhood. There is a brotherhood that springs in the family. Children born of the same parents, rocked in the same cradle, as a rule remain true to each other through life. Then there is a professional brotherhood, a brotherhood of literary men, of lawyers, ministers, and so forth. Because of a similarity of taste and of interest these are bound together by fraternal bonds. Then again there is a brotherhood born of patriotism. If you wander all over the world and look at foreign faces and listen to foreign voices, you are very glad to see an honest English face and listen to a true English voice, and even if there should be a little of the Northumbrian "burr" in it, it will be none the less pleasant on that account. Further, there is a Christian brotherhood, by which a stranger and foreigner, if he loves the Lord Jesus Christ, gets nearer to my heart than my own kinsman who is a stranger to "the love that passeth knowledge." But there is another brotherhood, and that is

THE BROTHERHOOD OF HUMANITY,

about which I am to speak to-night—the recognition of every man and woman born as being a brother and sister worth helping, worth living for, and worth saving. That is the truth that the Lord Jesus Christ came into this world to proclaim. You worship Him as the Son of God, and so do I, with all my soul. But let us never forget that He who was no man's son called Himself the Son of Man. What does that mean? A child of the race, the people's Christ, everybody's Christ, the Friend of every sinner, and the Brother of every man; and we who are the friends of the Lord Jesus Christ are bound to be friends of those who need our sympathy and help. In this direction the result of the Saviour's teaching proved fatal to slavery. When He came into the world Europe was full of slaves, and the dominant classes kept in subjection as slaves the people whom they had subdued. To-day slavery in Europe is unknown. It is almost unknown throughout the world. England, to her immortal honor, paid down twenty millions sterling to emancipate her West Indian slaves, and she never did a nobler thing than that. Within ten years France followed our example, and set all her slaves free. The accursed institution lingered on in America for many years, but, thank God, America's banners are no longer stained with the blood of the slave. Yet our American cousins have to learn that it is not enough to emancipate the slave, why, is a man and a brother, but to see that all men in that country are under just and equal laws. In this light those atrocious lynchings are a foul, intolerable blot on America's escutcheon. The brotherhood of humanity has made slavery impossible, and is rapidly making war impossible. I say that, although to-day Europe bristles with bayonets and is like an armed camp, the love of peace is growing. Our fathers, who were brought up in the days of Bonaparte and Wellington, were taught to look on Frenchmen as their natural enemies. Thank God, we have lived for more than half a century on friendly terms with the Gallic race. We have been taught to look on the Russians as our deadly foes, and any movement of the Russian army creates a panic in this country, and I am afraid that with many people a war with Russia would be a very popular war. But it has become more difficult for statesmen to go to war for an idea than ever it was before. And this is attributed to two or three things. By the facilities that exist to-day for international travel we get to know more of each other than we did. We owe much to the altruistic principles that speak out of the teachings of the Galilean Prophet. His teachings have never been surpassed. Other teachers come and go, other stars flash and fade, but the "Bright and Morning Star" shines on with increasing lustre, and the world has yet to get up to the level of the Galilean Prophet. And we are trying to get there.

We no longer believe in

THE OLD SAWS OUR FATHERS BELIEVED IN,

that the way to keep peace is to be always ready for war. I do not believe it. The man who keeps bull dogs wants to fight them, and the man who commands a million bayonets wants to use them. It is said that "trade follows the flag." It does not. Trade goes to the best market to-day. The English flag does not wave over the States, and yet our commercial relations with the States exceed those of any other power in the wide world. Friends of the Galilean avow to be friends of peace. We worship the God who is the God of the whole earth, and our Master is the Prince of Peace. Whatever the color of our skin may be, and whatever our language may be, we pray for that era of peace when swords shall be "turned into ploughshares and spears into pruning-hooks" and when formerly hostile races shall meet over ancient battlefields to clap hands around the Cross in the spirit of the words, 'If God so loved us we ought to love one another.' But, again, Christian brotherhood is doing a great deal to wear down

OUR DENOMINATIONAL DIFFERENCES.

It is very horrible to read the history of the Church of Christ when Papists and Protestants used to burn one another for the glory of God. I can remember the time when the Church of England would take away a Dissenter's furniture and steal it, because the latter would not pay the Church rates for the maintenance of a Church he never entered. At one time angry battles took place over the graveyards, and University tests kept many of Nonconformist brethren from the emoluments to which their talents and abilities had entitled them. Thank God, all these things are ancient history. The Church of England to-day fights us, but with different weapons. In fact it has to fight against itself. There is the Church Union on one side and the Church Association on the other, and don't they love one another!

But in spite of that

THE SPIRIT OF UNION IS IN THE AIR,

and we Baptists have set a good example. We used to be known as "Particular" and "General" Baptist bodies, though heaven only knew the difference between the two. Whatever that difference was, those two terms belong to the language of the past, and, thank God, we are one denomination to-day, loyal to one another, loyal to Jesus Christ, believing in ruin by the fall, redemption by the blood, regeneration by the Holy Ghost, salvation through Christ and Christ alone. The Methodists are trying to bring about a union. They have been split up into Old Methodists and reform, and New Connexion and Primitives, but they are coming closer together. Hallelujah! so it ought to be. (Applause.) Down with your party walls, lower your party flags, and get as close together as you can, on one condition. The only way to do it is this. You cannot do it by way of compromise. Never! But you can do it by throwing away creeds and formularies and the traditions of men and opinions of the fathers, and by getting face to face with the historical Christ of the New Testament, who holds up His hands and says, "A new commandment give I unto you, that ye love one another." "One is your Master, even Christ, and all ye are brethren." Well, then,

THIS BROTHERHOOD IS TELLING ON POLITICAL LIFE.

Only a generation ago tolling millions of this country—mark me, the men whose blood had written our history, and whose muscle had made our wealth, and whose courage had won many victories—the toiling millions in the city and the field were not allowed to have a voice or vote in the government of the country in which they were born, and of which they were proud. That is past and gone, and we live to-day in one of the freest countries under heaven, with a magnificent democracy, and where the voice of the people is heard. You owe that in one way largely to the Liberal Party and its magnificent, incomparable chieftain, W. E. Gladstone. But you owe it primarily to the fact that, as has been well said, "the principles of Christianity weakened the fortress of the foe." Christianity regards all men as men quite apart from what they wear on their backs. And there is nothing grander than to be a real man. I hate your effeminate, weakly, neither manor woman kind of fellows. I want the real man, who thinks what he says, and says what he thinks. No matter what his position, he is not a man to be looked down upon. And he has been given the political franchise on the ground, "Do unto others as ye would that they should do unto you." But you will have to go further and

GIVE THE PEOPLE SOCIAL ENFRANCHISEMENT.

I am not a Socialist or a Revolutionist. The man who preaches equality is a mad prophet, and you will never get equality. We have not all the same features or the same gifts. Even in nature you have hill and dale, and if you were to put us on one level to-morrow, the day after some of us would be down low and some higher up. What I maintain is that every man born in England has a right to live. To live! I do not say to exist. He has a right to a decent and comfortable existence. He did not ask to come here. He did not consult upon the point. But he is here, and he has a right to live, and if the conditions of society to-day are such that he cannot live a comfortable and decent life, then the conditions of society must be altered. Talk about slavery! They never had in America slavery equal to the white slavery of the sweater's den in the big towns in England. The woman who works upon cotton and tobacco plantations enjoys a life of comfort as compared with the life lived by the poor English sempstress who stitches eighteen or nineteen hours a day to keep body and soul together—a disgrace to the nineteenth century, and a thing that ought not to be allowed to exist. On this account and for other similar reasons millions of people are living lives to-day that are intolerable burdens to themselves. I am not advocating "share and share alike," but I do think that these people have a right to share much better than they do for the toil that they put forth. Now, then, I think it is pretty well time that we gave up talking about

"THE FIVE POINTS OF CALVINISM."

Do not you? It is pretty well time that we gave up preaching, or attempting to preach, eloquent, metaphysical sermons upon the Trinity. Better than that, and I think I have the mind of Christ, is to be a man amongst men and to do the best we can to lift from off the shoulders of millions of our fellow men and women the terrible burdens that are crushing them. We have been singing 'God save the Queen' long enough, and now we will sing 'God save the people'" (Applause.) We are willing to say, "God bless the Prince of Wales." (Loud applause.) God help them to break the sacerdotal yoke that has bound them. We have been paying too much attention to rank as such. I think we might put into our psalms and hymns a bit that Robert Burns sang:

Rank is but the guinea stamp,
And a man's a man for 'a' that.

We bow to some lordling because he possesses some title; and we call a man by courtesy a noble lord when in many cases he is an ignoble scoundrel. (Applause.) We have had that long enough. And now, friends of the Saviour, be friends of the people and keep your eye on two things. If we are to show our brotherhood we must keep a very keen eye upon—first of all—the liquor laws. (Applause.) I did not say that to raise a clap. I do not care what you call the measure—Veto, Local Option, or Permissive Bill—but in God's name do what you can to close the public houses. (Applause.) Is not the drunkard a man and a brother? Is he not the lost piece of silver, broken, battered, defiled, but still bearing beneath the coating of dirt the image and superscription of the King? In other words, is he not a precious soul to be saved? Then in the name of God do your level best to put temptation out of the weak brother's way, and do not have a street with ten devil traps in it to lead men astray. (Applause.) Then, again,

KEEP YOUR HAND UPON THE LAND LAWS.

I hold that the land is one of the necessaries of existence, as much so as water, light, and air. We want the land for the people. We want to get the people back to the land. To me it is immoral that one man should hold half a country while people are starving who would be only too glad to till it. How did the landlords come by it, some of them? "Do not ask any questions." Their title to the land in many cases lies buried in a woman's shame, and I say we must do our very best, with our great cities congested and people asking for work and none to be got, despite that thousands of acres are kept to provide sport for millionaires. We must do our best to get this land into the possession of the people in order that the people may be able to provide sufficiently for their daily needs and make their homes bright and happy instead of miserable, as so many of them are to-day. And it should not be forgotten that brotherhood involves sisterhood. (Hear, hear) In Christ there is neither Jew nor Greek, bond nor free, male nor female. In all your struggles remember your sisters, remember woman, the weaker vessel. And God knows she has to feel it with a vengeance; in countries where Christ is not known sold as a slave, and sent to some rich man's harem, or in battle carried away as the victors' spoil; in India kept in perpetual seclusion; in England unjustly and unfairly served when men inflict upon her the deadliest ruin they can, and are punished with a slight pecuniary fine; and yet the illtreatment of a dog will bring six months imprisonment. I hope to live to see

THE DAY WHEN WOMAN'S HONOR

will be as dear to the English Legislature as any purse of money, and when any besotted husband who has beaten his wife until her once lovely features are almost unrecognisable will receive greater, and not less punishment than if he had acted cruelly towards a dog. Let a man in society be guilty of dishonesty, and society ostracises him. Let a man in society be a known profligate, a debauched, filthy, moral leper, and society lifts its hat to him and opens its houses to him! I pray God that the day may come when in England unclean ness shall be a bigger sin than mere dishonesty, and when we shall fight the battle all along the line for the good of men and women. (Applause.) Many of the laws affecting crimes against woman have been passed in Parliaments composed of men who were themselves guilty of that class of offences. I would as soon trust an assembly of burglars to promote laws for the putting down of housebreaking as I would trust profligates to promote laws for the shielding of womanhood. What we want is the strength of womanhood consecrated to the service of the Saviour, and we best serve Him when we serve our fellows. The service of man is the service of God. The brotherhood of man and the Fatherhood of God are two of the most precious truths we hold. Preach them and live them, and God speed you in your work! (Applause.)

THE SIN OF DISCOURAGEMENT.

BY REV. THEODORE L. CUYLER.

Is discouragement a sin? Yes, when it hamstrings a Christian and gives God the lie. He has never promised us that life would be a smooth sail before fair winds, or that we shall get to heaven before our time. Quite the opposite. He has so ordained that the best things shall be costly, and that the best life shall be one of conflict, opposition, trials, and sharp discipline. The promise is for strength equal to the day, even the darkest day.

There is a mighty difference between being distressed and being discouraged. After those border ruffians, the Amalekites, had burned up the town of Ziklag, which was David's private property, and had been his place of residence, we are told that "David was greatly distressed, but he *encouraged himself* in the Lord God." He asked God what he should do, and the Divine answer came promptly, "Pursue them." He musters his gallant six hundred, pushes after the enemy, and routs them and recovers all the plunder they had carried off. Disaster did not discourage him: it drove him to God. He may have had this experience in his mind, among others, when he afterwards rang out this cheering word: "Be of good courage, and God shall strengthen thy heart."

Our Christian lives are spent in continual conflicts with enemies outside and in. Our Ziklags are often burned out. There are no end of "Amalekites," and some of them inside of our own hearts. Conversion does not end the battle with besetting sins. In sight of my house lives a church member who inherited an appetite for strong drink, and the sight of a decanter or the open door of a dram shop rouses the old appetite. Another friend of mine has a constant fight with an unruly temper, and his wife with a rather unruly tongue. If other people knew what a tough time that couple have with their "Amalekites," they would give them credit for a great triumph of grace. Pride is the besetting sin of Brother A——, and covetousness still makes it no easy thing for Brother B—— to open his purse liberally when the missionary "collection" is taken up. In fact, the standing order to every one of us is, "I say unto you all, Watch!" and another order is, "Keep thy heart with all diligence." Heartkeeping is very much like housekeeping. There must be a continual sweeping out of dirt and cleaning out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. And then, too, over and anon our beloved Ziklages, with their cherished treasures, are burned down. The question then is, Shall distress drive us to despair and thus disgrace us? or, Shall it drive us to God, who will give us the victory?

One of the most frequent temptations to discouragement arises from the apparent failure of our best efforts and undertakings. How often we ministers prepare a Gospel message from the fountain head of Scripture, and season the sermon with prayer, and persuade ourselves that such truths must convert some sinners and must conquer some hard hearts. No echo seems to follow our strokes; no response is made to our appeals; sermons seem to rebound like shot flung against a wall of adamant. Satan whispers in our ears the taunt "Where is thy God?" The demon of discouragement lays his icy paw on us and sneers in our face, "Didn't I tell you so?" These are some of the hardest trials that a faithful minister or a devoted Sunday-school teacher has to face. Under such circumstances discouragement is just what the decanter is to the inebriate, or what the card-table is to a gamester—it is an assailing sin. Under such assaults we must encourage ourselves in God, as David did; we must remember that it was His message we were uttering and His children we were preaching to, and for His honor and glory. We were using His weapons, and He is responsible for results. All that you and I are responsible for is doing our duty. Ours is the seedling, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do anything or utter any truth in love? Eternity will be full of surprises to us. Wait and see.

One of the worst evils wrought by the sin of discouragement is that we are tempted to stop when we are just on the eve of realized success, and almost in sight of the richest blessings. Up near the summit of Mount Washington there is—or used to be—a cairn of stones to mark the spot where a poor girl perished of exposure and heart failure on a cold autumnal night. Her father and she had rashly essayed to ascend the mountains without a guide, had become lost, and had sat down bewildered in the chilling darkness. The next morning the distracted father discovered that a few rods more would have brought him in sight of the lights from the windows of the "Tip-top House." Here is a bit of a parable to illustrate how those who are doing not rash things, but wise things, may be tempted to lose heart and relax their efforts when they are almost in sight of success. During my first ministry in the little church at Burlington, New Jersey, I became distressed at the difficulties to be encountered, and at the apparent failure of my efforts. I became sinfully discouraged, and began to think of fleeing away to some Tarshish or other. God was better to me than I was to Him. He "headed me off" with a wonderful outpouring of his Spirit on that little church which doubled its members and taught me one of the most blessed lessons I have ever learned. The darkest hour was just before the dawn. I tremble to think how near I came to missing that glorious revival, which was worth more to me than any year in the seminary.

Noble old Dr. Adoniram Judson preached in Burmah for six years without the first visible convert; then came a great harvest. What a heroic story Father Patton told us of his struggles with hords of "Amalekites" in those cannibal islands of the New Hebrides! In these days, when scepticisms spread their malaria, and worldliness abounds more than conversions do, ministers and God's people in our churches may well imitate David and "*encourage* themselves in the Lord God." If we, instead of betaking ourselves to all manner of new devices in our churches, *go straight to God* on our knees and implore the "power from on high," we shall have the right satisfaction of knowing that we are working on God's lines, and can rightfully claim His blessing. Two-thirds of all the failures in this world come from the want of courage. In the next world we shall probably discover that discouragement has robbed many sinners of their souls and many Christians of their crowns.

A January thaw is always more productive of cold and coughs than a January freeze. Then is the time Ayer's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also Ayer's Almanac, which is free to all.

For Croupy Children — Minard's Honey Balsam.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.

The W. H. JOHNSON CO., Ltd.

Have removed to their new and elegant premises, 157 GRANVILLE St., (Corner Buckingham) and are showing one of the largest and finest stocks of

Pianos & Organs

in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-mens' profits.

The W.H. JOHNSON CO., Ltd.
HALIFAX, N. S.
July 4, '95. tfm

K. D. C. Pills Cures Chronic Constipation.

WHAT IT HAS DONE.

The best literature of thirty centuries is to be found in the Bible. Warriors have fought for it; martyrs have died for it. The sacred books of the Christian, the Mohammedan and the works of the philosophers have stolen its brightest gems. It fired the eloquence of an Akiba and a Chrysostom, "upon whose lips the bees settled and left their honey there." It suggested the divine poems of Halevi, Racine and Milton. It awoke the intrepid genius of Maimonde, Spinoza and Mendelssohn. It inspired the pictures of Raphael, the sculptures of Angelo, the Music of Mandelssohn, Meyerbeer, Handel. This book has destroyed tyrannies. It was this Book that led the Pilgrim Fathers to found the American Republic, and it will yet inspire men to strike for the freedom and the recognition of personal rights. It has been the pioneer on the road of civilization. It has kindled a love for right, duty and pure conduct. It has cheered the masses toiling for bread. It has brought hope and light and comfort into the homes of the afflicted. It inspired Montefiore, Howard and Fry to devote their lives to suffering humanity, and Reese and Cooper and Hirsch and Girard to provide for the wants of the poor. When Solon and Justinian will be forgotten, Moses and Ezekiel will be influential for good. When the oratory of Demosthenes and Cicero will fail to touch a sympathetic chord in the human breast, the eloquence of Isaiah and the pastoral poetry of Amos will move the heart and subdue it to goodness. When the philosophies of Aristotle and Plato will be no more read, the Psalms of David will still be joyously sung, and the rule of life will be Solomon's advice: "Reverence to God and keep His commands."—Ex.

FAITH AND PATIENCE.

Keep on sowing.
God will cause the seeds to grow
Faster than your knowing;
Nothing e'er is sown in vain
If, His voice obeying,
You look upward for the rain,
And falter not in praying.

Keep on praying.
In the brightest, darkest day,
Still His voice obeying,
Never from the gates of prayer
Turn with doubting sorrow,
For the One who standeth there
May answer you to-morrow.

Many can testify to the great healing properties of LARDER'S LINIMENT.

PROFESSIONAL CARDS

DR W. H. STEEVES,
DENTIST
4 WELLINGTON ROW.
ST. JOHN, N. B.

AMON A. WILSON,
BARRISTER-AT-LAW, NOTARY PUBLIC, ETC.
ST. JOHN, N. B.
OFFICES:
Chubb's Corner, 109 Prince William Street,
P. O. Box 398, Telephone 828.
Money loaned on good security.
Collections and all other Business promptly attended to.

Cable Address—"King." Telephone No. 518.
KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES.
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL.B
Money invested on Real Estate Security. Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, ETC.
PRINCESS ST.,
ST. JOHN, N. B.

DR. H. D. FRITZ,
SPECIALIST,
EYE, EAR, NOSE AND THROAT.
Office: 66 SYDNEY ST., COR. OF PRINCESS,
ST. JOHN, N. B.
Hours—10 to 12 a. m.; 2 to 5 p. m. Evenings—Tuesday, Thursday and Saturday, 7.30 to 8.30.

C. W. BRADLEY,
DENTIST,
MONCTON, N. B.
Office—Cor. Main and Botsford Sts.

DRS. P. R. & T. B. MOORE,
Nos. 230 & 231 BRADBURY BLOCK,
LOS ANGELES, CAL.
Special attention given to diseases of the Throat and Lungs. oct 6m

HOTELS.

JUNCTION HOUSE,
McADAM, N. B.
Meals and Lunches will be served on arrival of all trains.
A first-class Barber Shop in connection with the Hotel.
C. J. TABOR, Proprietor.

CENTRAL HOUSE,
HALIFAX, N. S.,
Corner of Granville and Prince Streets. Entrance—65 Granville Street.
This location is convenient and pleasant. All arrangements are for the comfort of guests.
MISS A. M. PAYSON, Proprietrix.

HOTEL OTTAWA,
NORTH SIDE KING SQUARE,
ST. JOHN, N. B.
E. COSMAN, Proprietor.
Terms—$1.50 per day. This hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

PRAISE, ONLY,
FROM ALL WHO USE
AYER'S
Hair Vigor

"Ayer's preparations are too well known to need any commendation from me; but I feel compelled to state, for the benefit of others, that six years ago, I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with the natural color restored. I recommend it to all my friends."—MRS. E. FRANKHAUSER, box 305, Station C, Los Angeles, Cal.

AYER'S HAIR VIGOR
PREPARED BY
DR. J. C. AYER & CO., LOWELL, MASS.

ESTABLISHED
1847.

GEO. W. DAY,
PUBLISHER,
BOOK and JOB
PRINTER
North Side King Square,
ST. JOHN, N. B.

All Kinds of
Printing Done
AT REASONABLE RATES.

Orders Solicited.
Satisfaction Guaranteed.

THE SEASON OF
COUGHS and COLDS
Has now begun. It should be the duty of parents to see that they have a good reliable Croup cure in the house, as this dreaded disease often takes the little one in the night than any other time.
Chaloner's Croup Cure
Is reliable, and the Manufacturer
S. McDIARMID,
Will refund the money to any person who is not satisfied with it.
PRICE 25 CENTS. For sale at the Drug Store,
47½ and 49 King Street,
ST. JOHN, - N. B.

TREE NAILS.
A Fine Lot of
Hacmatac Tree Nails,
Also, Plugs and Wedges.
Kiln-dried Birch Flooring
and Sheathing.
Moulding Sheet sent to any address.
A. CHRISTIE WOOD WORKING CO.,
City Road, ST. JOHN, N. B.

CALIFORNIA, OREGON, WASHINGTON, IDAHO, and all Western Points.
Select and Personally conducted EXCURSIONS,
Via Chicago, Union Pacific, and Northwestern Line.
SHORTEST ROUTE. SWEET WATER.
For handsome illustrated folder and detailed information address, F. E. BERARER, Manager, 191 Clark St., Chicago, or JOSEPH RIGGS, Asst. Manager, Great Central Route Excursions, 250 Washington St., Boston, Mass.

DENT'S CORN GUM
Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's: take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.
Try Dent's Toothache Gum.

BLYMYER BELLS
CATALOGUE WITH OVER 2500 TESTIMONIALS, &c.
THOMPSON & MORRISON, SOLE AGENTS,
AMHERST, N.S.

Sabbath School

BIBLE LESSO
Adapted from Peloubet's Select
FIRST QUARTER.

Lesson II. Jan. 13. Mark
FEEDING THE FIVE THO

GOLDEN TEXT.

"He hath filled the hun
good things."—Luke 1: 53.

THE SECTION includes the l
the third year of public
Districts around Galilee.

PARALLEL ACCOUNTS.—Matth
21; Luke 9: 10-17; John 6:

EXPLANATORY.

I. THE MISSIONARIES' REPOR
A few weeks before the mar
John the Baptist, Jesus had s
disciples among the villages
he himself going also (Mark
Matt. 11: 1). They went ev
preaching the gospel and he
sick, apparently with grea
But when the news of the dea
reached them, they seem to
overwhelmed, and "gather
selves together unto Jesus,"
at his usual center of work, C
Here they "told him all thing
delightful this confidence!
him of their failures and of
cesses; of their wisdom and
folly; of their reliance and o
belief. So should we go and
all we do and speak. (1) It
fort us to have his sympath
will make us feel more clear
are workers together with him
will keep us from those thi
unwilling to tell. (4) It will
into more intimate friendshi
quaintance with Jesus.

II. JESUS AND HIS DISCIPL
FROM HEROD'S DOMINION.—
31. "Come ye yourselves ap
desert place," not a barren, sa
but one uninhabited, wild
woodland.

"And rest a while," after t
labors and excited interest
of John. They could not r
pensum, for in these exci
"there were many coming a
perhaps anxious to know w
Jesus would take. "The doo
ways open, as in Eastern ho
ally, for all who chose to c
leave at their pleasure. T
this restful retirement. No
his best work without peace
from work. Every tree and
have its resting time. We
acinths in the dark a few w
would have them bloom wel

32. "And they departed in
place," in the region of Beths
(Luke 9: 10), just over the J
Herod's dominions. "By
boat.

III. GREAT MULTITUDES F
V. 33. "The people saw th
ing," and knew by the di
boat took toward what part
they were going. Some
them and reported to oth
afoot," that is by land, in co
the disciples in the boat.
doubtless early in the morn
of all cities," such as Caper
nazir, and Bethsaida. They
by the head of the lake, ta
the fords of the river, so
Jesus, who was crossing with
by ship. They probably c
the boat in which Jesus wa
way. The circumstance tha
over was nigh at hand (Jo
many must have been startl
journey to Jerusalem roun
and through Berea, partly a
the concourse of such multi

IV. JESUS TEACHES THE
AND HEALS THE SICK.—V. 34
was moved with compass
them." The crowds were ig
less, sinful. They had b
their sick, who were but a
ble of their spiritual state.
troubled as Jesus was, his
not let the multitudes go w
for "they were as sheep n
shepherd." They were d
teachers to feed, to guide, t
a word to "shepherd" them
gan," at once, "to teach th
was their greatest need. He
"them that had need of
(Luke 9: 11).

NOTE THAT TEACHING AN
WENT TOGETHER. Jesus
temporal wants as well as s
But now, as then, he eve
through earthly to spiritua
The lower are the means to
All workers for Jesus must
example. Christianity is
blessings flowing through
blessings to the bodies an
well as the souls of men. A
the body is a proof of its po
the soul, and of the sincer
who teach and preach.

VI. THE HUNGERING M
Vs. 35-38. 35. "When th
now far spent." The fi
(Matt. 14: 15) had come,
at three o'clock. "The dis
unto him." The fuller co
given in John.

36. "Send them away
selves." Many of these w
pilgrims and had no home
buy their food. They mu
it would be too late.

37. 'Give ye them too
Jesus said to prove them (J
er they had such faith in
Messiah as to believe that h
ply the multitude with fo
did the Israelites in the wi
manna, or as Elijah supplie
of Zarephath (1 Kings
"This gives us a glimpse i
cational method of the gre
"This is sweet comfort,—J

"Two hundred penny wor
A penny was a silver coin
to seventeen cents. But
price of a day laborer's w
equivalent to $1 50 or $2 0

THE HUNGERING MU
large part of the world is li
full of people perishing
They need eternal life;
have their souls nourished
ened; they need to be s
love, and forgiveness, an
faith, and courage; they
want of the bread of life.

For immediate Relief afte
K. D. C.