

The Everlasting Arms.

WHAT though the way be rough and steep?
 What though we stumble as the blind?
 There's joy reserved for those who weep—
 The Everlasting Arms are kind.

What matters it if sorrows come?
 What though the night be dark and long?
 The darkest cloud but hides the sun—
 The Everlasting Arms are strong.

What though life's ocean surges high?
 Though adverse winds toss high each
 wave?
 "Be not afraid! 'tis only I,"
 The Everlasting Arms can save.

What though besieged by sin and strife?
 The heart and flesh but sink and quail?
 "I am the way, the truth, and life,"—
 The Everlasting Arms ne'er fail.

Remember, flame consumes but dross;
 To pure gold but adds brighter charms;
 'Neath the blood-stained banner of the cross
 Behold the Everlasting Arms.

In life's fierce conflict faithful be,
 'Tis only they who win the crown;
 When death is lost in victory
 The Everlasting Arms reach down.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN LUKE.

A. D. 27] LESSON IX. [March 2

JESUS AT NAZARETH.

Luke 4. 16-32. Memory verses, 18-21.

GOLDEN TEXT.

He came unto his own, and his own received him not.—John 1. 11.

TIME.—A. D. 27.

PLACES.—Nazareth and Capernaum in Galilee.

CONNECTING LINKS.—Nearly a year should be reckoned between the last lesson and this. It is a period of Christ's life about which not much is recorded. The greater part of it was probably spent in quiet. Jesus had gained a few disciples, had performed his first miracle at Cana, had gone up to Jerusalem, and driven the traders from the temple; had made some prominent converts, among them Nicodemus; had journeyed through Samaria, and was now returning to his own country—Galilee. He went boldly into the synagogues of each town in which he spent the Sabbath, and preached the Gospel. His words and miracles made the deepest impression. All men talked of him; crowds followed him wherever he went. This lesson begins when he had at last reached the town where he had been brought up.

EXPLANATIONS.—*Brought up*—Trained in youth. *Synagogue*—The Jewish church, or place for Bible study. *Sabbath Day*—That is, the Jewish Sabbath—our Saturday. *The book*—A long roll, like one of our modern wall maps, only that it was smaller and rolled lengthwise, not breadthwise. *The prophet Isaiah*—Isaiah. Very likely each prophecy was made up into a book of itself, for the words were written, not printed, and usually were made very large. *The gospel*—That is, good news. *Recovering*—Bringing back. *Roll'd the book*—Rolled it up again. *Minister*—A sort of sexton and class-leader and Sunday-school superintendent in one. *All bare him witness*—Everybody acknowledged. *Gracious words*—Words of grace—of beauty and eloquence. *Heal thyself*—That is, do for your own people what we have heard you have done for others. *Elijah*—Elijah.

QUESTIONS FOR HOME STUDY.

1. *Coming to His own*, vs. 16-21.
 To what city did Jesus journey?
 Where did he go on the Sabbath?
 From what book did he read?
 What were the words that he read?
 After reading, what did he do with the book?
 Whose attention had he secured?
 What did he then say to the people?
2. *Rejected by His own*, vs. 22-32.
 How were the people affected by what they heard?

What question did they ask?
 What demand did he say they would make?

Where is a priest not honoured?
 What did he say about the days of Elijah?
 To whom only was Elijah sent?
 Who sent the prophet to Sidon? 1 Kings 17. 8, 9.

What is said about lepers in Israel?
 Who only was cleansed?
 By what means was the Syrian cured?
 2 Kings 5. 10, 14.

What effect had these words on the people?
 What did they do with Jesus?
 How did he escape?
 Where did he go from Nazareth?
 What did the people think of his teaching?

Why were they astonished?
 What says the Golden Text about Jesus at Nazareth?

DOCTRINAL SUGGESTION.—Human depravity.

CATECHISM QUESTION.

13. What more do we learn concerning him?

That he "was subject" to Mary and Joseph, and that "he advanced in wisdom and stature, and in favour with God and man."

And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2. 52.

A. B. 27] LESSON X. [March 9

THE GREAT PHYSICIAN.

Luke 4. 33-44. Memory verses, 38, 39.

GOLDEN TEXT.

He cast out the spirits with his word, and healed all that were sick.—Matt. 8. 16.
 TIME.—A. D. 27.

PLACES.—Capernaum, and other cities in Galilee.

CONNECTING LINKS.—When Jesus' townspeople rejected him he left Nazareth, which had been his home nearly all his life, and fixed his home at Capernaum, the home of Peter, James, and John. It was soon after this change of abode that the incidents of our lesson occur.

EXPLANATIONS.—*An unclean devil*—Demoniacal possession was a matter of common belief, and apparently of frequent experience in those times. *Jesus of Nazareth*—When men had no family names they were generally known by the name of their father as "the son of Timeus," by what we would now call a nickname, as "Boanerges," or by the name of their place of residence, as in this case. *To destroy us*. Perhaps this means to drive them back to the world of lost spirits. *The Holy One of God*—Probably the bystanders understood this to mean the Messiah, the chosen One. *With authority*—Never had such power been manifested to men. *The country round about*—All Galilee. *Simon's wife's mother*—This proves that Peter was married. *A great fever*—In the old days there were supposed to be only two sorts of fever, the great and the less. This is a medical phrase. We should remember that Luke, who wrote this passage, was a physician. *Rebuked*—Christ rebukes the disease, just as an hour or so previously he had rebuked the devil, and a few days later he rebuked the winds and waves. All things obey him. *Ministered unto them*—If a physician had cured Peter's wife's mother, she would have required several weeks to recover strength sufficiently to be able to serve at table; but Christ's cure was sure and immediate. *When the sun was setting*—Sabbath among the Jews closed at sunset. A part of the wonderful works of Christ told in this lesson occurred after the Sabbath was closed. *Desert place*—That is, a deserted place, a place where there were neither houses nor farms; not necessarily a desert in our modern sense of that word.

QUESTIONS FOR HOME STUDY.

1. *The Holy One*—vs. 33-36.
 If what place was Jesus teaching?
 What strange visitor was present?
 How did he interrupt the service?
 Who did he say that Jesus was?
 How did Jesus reply to him?
 What did the demon do to the man?
 What did the people say of this miracle?
 How much authority has Jesus now?
 Matt. 18. 18.
2. *The Healer*, vs. 37-41.
 How far did this miracle spread the healer's fame?
 From the synagogue where did Jesus go?
 What sufferer did he find there?

What did Jesus do for her relief?
 What was the effect of his words?
 What gathering occurred at sunset?
 What did Jesus do for these sick people?
 What happened to many demoniacs?
 What did the demons say?
 What did Jesus forbid them?
 Why did he not permit them to speak?
 What one sentence tells of the healer's work? (Golden Text.)

3. *The Worker*, vs. 42-44.
 Where did Jesus go early in the morning?
 Who sought him out?
 What did the people request?
 What was his reply?
 Where did Jesus preach?
 What promise of greater works did Jesus make to his disciples? John 14. 12.

THE LESSON CATECHISM.

1. Where was Jesus? "In the synagogue of Capernaum." 2. Who recognized him as the Holy One of God? "An evil spirit." 3. How did Jesus show his power? "He cast out the demon." 4. What was the effect upon the populace? "They spread his fame through all the country round about." 5. What did Jesus do? "After healing many, he went to the desert." 6. What did he say to those who sought him? "I must preach the kingdom of God to other cities also."

DOCTRINAL SUGGESTION.—Evil spiritual influence.

CATECHISM QUESTION.

14. What is the meaning of the word Christ?

It is the Greek form of the Hebrew Messiah, and means anointed with oil; that is to say, consecrated or set apart and qualified.

We have found the Messias, which is, being interpreted, the Christ.—John 1. 41.
 Psalm 2. 2; Daniel 9. 25, 26; John 4. 25.

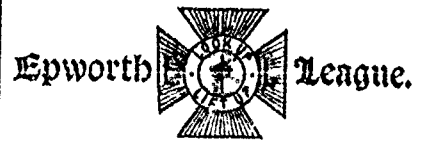
Brain-food.

"I HAVE heard," said a young man at college to a professor, "that fish is good for brain-food. Do you think I had better eat fish?" "Yes," responded the professor, "I would advise you to eat a whale." But there is brain-food that is even better than fish, and one may indulge in it at all seasons of the year without peril to digestion. It is good, wholesome reading and thought. As in different kinds of food there are varying degrees of nutritive qualities, so also is it with books. Very many of them, as brain-feeders, are not only worth absolutely nothing, but are really harmful. But good books are abundant, and he who wishes to read that which is really valuable need not fear that the supply will be exhausted in his life-time, even if he should hope to attain the longevity of Methuselah. He who would have a strong, healthy body must have an abundance of good, vigour-producing food. And so he who would have a strong, clear intellect must not starve his brain by refusing or neglecting to feed it; nor must he attempt to supply it with the worthless trash that so greatly abounds. He must nourish it with thought from the very best books, and he must keep up the supplies as regularly and constantly as he does the daily rations for his stomach.

It is not enough that you live aright yourself; you must try to help others do the same.

It is always easy to say a rude thing, but never wise.

THE Lord is my rock and my fortress and my deliverer.



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