

repress his feelings—put them away, if he can—and look at the case with a searching, steady, scientific eye. Strong feeling would becloud his judgment, perhaps misdirect his hand.

And, thirdly, we find it impossible in any adequate way to sympathize with many or with all. The mind becomes bewildered in the attempt. One sufferer's woe is more potent to thrill the heart than the distresses of thousands or the calamities of a nation.

It is Christ alone who can bear the stress of a sympathy at once universal and exquisitely tender. As he surveys the suppliant throng that surrounds him, he makes every case of need and sorrow perfectly his own. No multiplicity distracts him, no anguish overwhelms him. Feeling with every sufferer more intensely than the most pitying friend, he can aid more effectually than the most skilled physician. When the "evil spirit" rends the demoniac it is as if Jesus feels the curse; when the burning throb of fever wastes the frame it is as if the agony were his. Yet is he calm and strong to help. He "cast out the spirits with a word"—a word that never trembled with the emotion that nevertheless thrilled his whole being: He "healed the sick," not by the cold, resistless fiat of mere Omnipotence, but by the power of a love which identified the sufferer with himself, and made it impossible for the mortal weakness to linger in the presence of the Lord of Life. In perfect sympathy and perfect power, he proves himself at once the Son of Man, the Son of God.

Yet, in this relationship with our humanity, the sympathy and power were not all. Behind the physical evil there was a darker shadow, into which also the Son of Man must enter. For, with a clearness all his own, he could trace the connection between human weakness and human guilt, and read the awfulness of sin in the sufferings of the sinner. To redeem from sorrow and disease was but the smaller part of his work, in comparison with the greater redemption from spiritual evil. For even to ourselves the most grievous part of every scene of misery is its revelation of that darker stain. It is this that saddens the watcher by many a sick-bed, or gives unutterable pain to the visitor to the out-cast poor or to the hospital ward. It is not only the suffering, but the dark evil in the background, of which this is but the result—the intemperance, the lust, the disregard of Divine and human law, bequeathing their fatal consequences from generation to generation. Herein is the true darkness of the human lot, into which Christ had entered, that he might realize it, make it his own, bear its burden—yes, enter into its awful curse, that he might take it away. The Son of Man was also the Sin-bearer, and even while he wrought these deeds of pitying love the great Atonement was already begun. He "bore our infirmities" because he "bore our sins."

That burden it is not for us to estimate. We can but dimly conjecture what it may have been. When, among ourselves, the heart is almost broken in sympathetic agony for the sin and shame of some one tenderly beloved; when royal David cries, "O Absalom, my son, my son, would God I had died for thee! O Absalom, my son!"—not indeed because Absalom had died, but because he had died in rebellion, shame, and despair—then indeed we may begin to conceive what our sins are to him, who loves us with more than a brother's, more than a father's love, who from the height of his own purity can best measure the depth into which our nature has fallen, and in the light of his perfect holiness can estimate, as we never can, the darkness of transgression.

The thought seemed ever with him, even when proceeding to achieve his greatest triumphs. In those works of love and might we do not see him advancing, as we could have anticipated, with step elate and kindling eye. Rather do we find this: "He looked up to heaven and sighed," before he uttered his mighty *Ephphatha!* And by the grave where Lazarus lay sleeping "Jesus wept," although he knew himself so strong to save, and was there to wipe all other mourners' tears away! Surely the sorrow was chiefly in the thought of that which had closed the lips, had sealed the sepulchre—of sin, that infinitely hateful thing which he had come

to "put away," but only "by the sacrifice of himself." Yes, the effects might be removed, but the cause would remain. The ears of the deaf might be unstopped, the tongue of the dumb might sing, the cave of Bethany might yield its sheeted dead; but never would the evil be wholly removed until, with deeper agony, a mightier work of love had been performed; and he who amid his tears divinely cries, "Lazarus, come forth!" should, amid a more mysterious sorrow, proclaim from the Cross a more transcendent victory.

"I cannot understand the woe
Which thou wast pleased to bear,
O dying Lamb! I only know
That all my hopes are there."

And thus he takes, that he may take away, our sin. He "healed them all." Does he not still stand, kingly in his majesty, yet imploring in his love, before the children of men? The miracles that attended his earthly life constitute together a parable of redemption. Our sin is leprosy, he heals it; it is disease, he removes the infection; it is hunger and thirst, he supplies the need; it is possession by foul spirits, he casts them out; it is paralysis, he imparts new power; it is the wild tossing of a storm until he says, Peace, be still! it is the silence and corruption of death until he gives life. There is not a deed of power or of love but he performs it to-day as in the days of old.

These are his triumphs; and we who would now follow him, may well above all things seek to learn the lesson of his love; finding the inspiration of all noble efforts for our fellow-men in the words "for Christ's sake;" "for whom Christ died."
—S.G.N. in *Sunday at Home*

HOW TO START A TEMPERANCE SCHOOL.

BY JULIA COLEMAN.

Begin by collecting the most telling facts you can about the danger that children are in from the prevalence of the saloon and the indulgence of the drinking habit; the schemes of the saloon-keepers for catching the children and youth, and the importance of fortifying them against these trappers.

Then, pencil and subscription book in hand, ask your friends what they will do about it.

You need a hall or meeting-room of some kind, with suitable furniture and a musical instrument, and books, papers, charts and teachers. Call on everybody to do or give something.

Procure specimens for an outfit, and set your prospective superintendent to studying them up. Give out attractive cards or leaflets to the children, and when everything is ready have the invitations to the children to come to the school read in every church and Sunday-school of your city. Do not be content with sending your announcements to the pastors and superintendents, but go yourself, and, laying your plans before them, urge their co-operation.

Work your plans up thoroughly. Perhaps the best and most widely successful of these schools are those carried on in the form of an ordinary Sunday-school, with classes and teachers.

A little pamphlet called "The Temperance School" was circulated freely some years ago and was instrumental in starting a number of such schools.

If you cannot establish such a school on a large scale, then begin with a few, say with your own Sunday-school class. This has been done to the delight of the scholars as well as of the teachers, and these small beginnings have frequently grown into large schools.

The plan is well worth trying, even though the school be kept up only a few months, for the children may gain a knowledge even in that short time which shall save them, and perhaps their families, from the blighting effects of liquor.

The school should be bright, lively and attractive, and care should be exercised to impart sound and thorough instruction. We can not do our work by flying flags and blowing trumpets. The people need to be instructed concerning the deceitful beverages, or they will continue to be snared by them in the future as in the past.—*New York Witness.*

THE ABSENT TEACHER.

DEAR SIR: You have been absent from your Sunday-school class many times during the past fifty-two weeks. If you had only been absent once or twice, or if you had made a strenuous effort to provide a substitute when absent, I would have no message to send you; but you are one of those teachers who come when you feel like it, and stay away when you feel inclined, and yet who never offer to resign, so that a more faithful man may be found to take your place.

You are a tribulation to the superintendent,—a rock of offence to the school, and a stumbling-block to every young Christian. I speak strongly; for you are a hard case, and soft words would be wasted on you. I am forced to believe, from your actions, that no motive sufficiently high influences you as a teacher. You are not spasmodic and uncertain in your business; you are found at your work promptly on Monday morning, and every other morning,—you are rarely afflicted with a cold so grievous that you cannot make a day's wage. What, then, can we conclude, except that the inducement is not strong enough to bring you regularly to Sunday-school,—you will do more for money than you will for the love of the Lord and the young people whom he has given you to look after in your class? You have no more right to be absent from your class than the minister has to be absent without substitute from his pulpit on Sunday. The fact that he gets a salary, and you do not, has nothing to do with the case. When you took the class, you virtually agreed to teach it, not once in a while, but every Sunday.

In the hope that this will have more effect on you in print than it has had personally, I sign myself your faithful superintendent,
D. G.
—From the *Worker's Monthly* of London.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON XI.—DECEMBER 14, 1896.

JESUS MADE KNOWN.—Luke 24:28-43.

COMMIT TO MEMORY vs. 36-40.

GOLDEN TEXT.

"And their eyes were opened, and they knew him."

HOME READINGS.

M. Luke 24:28-43.—Jesus made Known.
T. John 20:19-31.—Thomas Convinced.
W. Acts 2:22-41.—"Whom God hath Raised Up."
Th. Rom. 8:1-17.—By His Spirit that Dwelleth in You.
F. Gal. 2:16-21.—"Christ Liveth in Me."
S. 2 Tim. 2:1-15.—"We Shall Live with Him."
S. Rom. 11:1-12.—Lord Both of the Dead and Living.

LESSON PLAN.

I. Made Known at Emmaus. vs. 28-32.
II. Made Known to Simon. vs. 33-35.
III. Made Known to the Disciples. vs. 36-43.
TIME.—A.D. 30, Sunday, April 9; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—Jerusalem.

HELP IN STUDYING THE LESSON.

V. 28. *Made as though*—acted as though; not in dissimulation, for he would have gone on his way if they had not urged him to stay. If you would have Christ's presence, pray for it.
V. 31. *Their eyes were opened*—the influence that prevented them from knowing him was removed.
V. 33. *The same hour*—probably leaving the meal untouched. *The eleven*—the apostles; Thomas was absent. (See parallel account in John 30.)
V. 34. *The Lord is risen indeed*—the accent rests on *indeed*; they had half hoped so before, but had now good evidence. *Hath appeared to Simon*—1 Cor. 15:1-8. No particulars of this appearance are recorded. V. 35. *Stood in the midst of them*—a sudden, miraculous appearance corresponding to the disappearance in verse 31.
V. 37. *A spirit*—a ghost; a departed spirit returned in the semblance of a body.
V. 39. *Handle me, and see*—he gives them full proof of the reality of his bodily presence by permitting them to touch his person, and also by eating before them. (Compare John 21:12, 13; Acts 10:41; 1 John 1:1.)

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Give an outline of it. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. MADE KNOWN AT EMMAUS. vs. 28-32.—To what village did the two disciples and Jesus draw nigh? What did Jesus do? How did they cause him to stop with them? How may we have Jesus abide with us? John 14:23. What took place at the table? How was Jesus made known to them? What became of him? What did they say to each other?

II. MADE KNOWN TO SIMON. vs. 33-35.—What did the two disciples hasten to do? What did they find? What joyful announcement did the apostles make? Where else is this appearance to Simon mentioned? What did the two disciples tell? How was Jesus made known to them?

III. MADE KNOWN TO THE DISCIPLES. vs. 36-43.—What took place as they were speaking? What did Jesus say to them? What was the effect upon them? What did they take him to be? What did he say to them? How did he offer to convince them? What did he then do? What effect had all this upon them? What did he call for? What did they give him? What did he do

with it? What proof would this furnish them?

WHAT HAVE I LEARNED?

1. That Christ will not abide with us unless we make him welcome.
2. That if we would have him with us we must pray for his presence.
3. That if we earnestly pray for his presence he will ever abide in our hearts and homes and churches.
4. That Jesus still lives to give peace to all who seek it.

QUESTIONS FOR REVIEW.

1. What did the two disciples do when they came to Emmaus? Ans. They constrained Jesus to abide with them.
2. What took place as Jesus broke bread and gave it to them? Ans. Their eyes were opened, and they knew him, and he vanished out of their sight.
3. What did they at once do? Ans. They rose up and returned to Jerusalem.
4. What did the assembled apostles say to them? Ans. The Lord is risen indeed, and hath appeared to Simon.
5. What took place while they were thus speaking? Ans. Jesus himself stood in the midst of them, and said, Peace be unto you.

LESSON XII.—DECEMBER 21, 1896.

JESUS' PARTING WORDS.—Luke 24:44-53.

COMMIT TO MEMORY vs. 45-48.

GOLDEN TEXT.

"If I go and prepare a place for you, I will come again and receive you unto myself."—John 14:3.

HOME READINGS.

M. John 21:1-14.—At the Sea of Tiberias.
T. John 21:15-25.—Peter Re-commissioned.
W. Luke 24:44-53.—Jesus' Parting Words.
Th. Matt. 28:16-20.—The Great Commission.
F. Acts 1:1-14.—The Ascension.
S. Psalm 24:1-12.—The King of Glory.
S. Acts 9:1-20.—Jesus Appears to Saul.

LESSON PLAN.

I. The Disciples Instructed. vs. 44-48.
II. The Spirit Promised. v. 49.
III. The Ascension. vs. 50-53.
TIME.—A.D. 30, Sunday evening, April 9, and Thursday, May 18; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—The Mount of Olives, near Bethany.

OPENING WORDS.

Forty days after his resurrection Jesus ascended into heaven. During those forty days he frequently showed himself to his disciples. Ten of these appearances are recorded: 1. To Mary Magdalene, Mark 16:9; John 20:14. 2. To the women returning from the sepulchre, Matt. 28:9, 10. 3. To Peter, Luke 24:34; 1 Cor. 15:5. 4. To two disciples going to Emmaus, Luke 24:13-25. Lessons XI, XII. 5. To the apostles, excepting Thomas, John 20:19-25; Luke 24:36-49. 6. To the apostles, including Thomas, John 20:26-29. 7. To seven of the apostles at the Sea of Tiberias, John 21:1-24. 8. To the eleven apostles and five hundred brethren on a mountain in Galilee, Matt. 28:16-20; 1 Cor. 15:6. 9. To James, 1 Cor. 15:7. 10. To the apostles, at his ascension, Mark 16:19, 20; Luke 24:50-53; Acts 1:3-12. Verses 44-49 of this lesson were spoken at his fifth appearance. Luke then passes over the events of the intervening forty days, and records only his final appearance and ascension into heaven.

HELP IN STUDYING THE LESSON.

V. 44. *These are the words*—the meaning of the words. (See Matt. 10:21; Luke 18:21.) *The law and the prophets*—the *Psalms*—the common Jewish division of the Scriptures. V. 45. *Opened he their understanding*—spiritual things can only be spiritually discerned. 1 Cor. 2:10-13; Psalm 119:18. V. 46. Revised Version, "Thus it is written, that the Christ should suffer." Isa 53; Psalm 22; Dan. 9:26. V. 47. *Repentance*—Catechism Question 87. *Remission*—Catechism Question 33; 1 John 1:12. *Among all nations*—Gentiles as well as Jews. Mark 16:15. *Beginning at Jerusalem*—Isa. 2:3; Micah 4:2. V. 49. *The promise of my Father*—that they should receive the Holy Ghost. V. 50. *He led them out*—at the end of forty days. Acts 1:3. *As far as to Bethany*—Revised Version, "Until they were over against Bethany."

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE DISCIPLES INSTRUCTED, vs. 44-48.—What did Jesus say to his disciples? When had he spoken to them of these things? Mark 10:33; Luke 18:23. How had the events fulfilled his predictions? What did he then do? What are some of the prophecies concerning Christ? What should be preached in his name? To whom is the gospel to be preached? Of what is every Christian a witness?

II. THE SPIRIT PROMISED. vs. 49.—What promise is here given? Why was it needed? How was it fulfilled? Act 2:1-4. What followed the gift of this power? Acts 2:41.

III. THE ASCENSION. vs. 50-53.—Whither did Jesus lead the disciples? What did he do? Describe his ascension? (See Acts 1:9.) How long was this after the resurrection? What did the disciples do? What cause had they for praising God?

WHAT HAVE I LEARNED?

1. That the Old Testament testifies of Christ and is fulfilled in him.
2. That it is only in his name that our sins can be forgiven.
3. That he has commanded his gospel to be preached to all nations.
4. That we must send it to those who have it not.
5. That we should love Christ, give ourselves to him, rejoice in him and wait for the fulfilment of his promises.

QUESTIONS FOR REVIEW.

1. What did Jesus explain to the disciples? Ans. The teachings of the Scriptures concerning himself.
2. What did he command them to preach in his name? Ans. Repentance and remission of sins.
3. To whom were they to preach? Ans. Among all nations, beginning at Jerusalem.
4. What did he promise them? Ans. Ye shall be endued with power from on high.
5. What took place forty days after his resurrection? Ans. While he blessed them he was darted from them and carried up into heaven.