

4. We should come believingly, trusting in him to effect the work well pleasing to his will. v. 12.

5. We should come perseveringly, not yielding to obstacles in the path of our coming. v. 18, 19.

6. We should come obediently, attempting to do whatever his will commands, however impossible it may seem. v. 25.

#### CATECHISM QUESTIONS.

10. Why ought we to partake of the Lord's Supper regularly and frequently?

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1. In obedience to Christ's commandment, "This do in remembrance of me." (Luke 22, 19.)

2. To make a holy profession of Christ and his cross, by declaring our entire dependence on his death as the only atonement for our sins, and as our only hope of salvation.

3. To declare our love and thankfulness to him; and to enjoy communion with God, and with our fellow-Christians, in the remembrance of Christ's death.

#### ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

"POWER present to heal them," the Golden Text tells us. These are surely most striking and significant words. The presence of a power greater in some way than our own, and available for our wants, is always a comfort. Your wife or your child is ill, and you are watching by the bedside at night; is it not some relief to your anxieties to know that the medical man lives in the next street, and can be called at any moment if wanted? Very different is your position from that of a missionary like De Krapf, whose child was born while he and his wife were fugitives in an African forest forty years ago—only living an hour or two—and who afterward buried the mother, too, on the shores of the Dark Continent. Or it may be protection that you stand in need of. You are travelling in the mountains of Southern Italy or Greece; you know brigands are about; is it not a relief to look at your well-armed escort, and feel their power is present to defend you?

But there are two very great differences between cases like these and that to which the Golden Text refers. First, there is on the one side willingness, nay, eagerness, to resort to the power that is present; and on the other an almost total absence of any such feeling. You need no persuasion to induce you to send for the doctor if your child gets worse, or to keep close to your escort when passing the brigands' haunts; but how few in Galilee would avail themselves of the exhaustless treasury there was in Christ of power to heal and to save! And yet, secondly, we see in the one case a power that may be insufficient for the purpose, and in the other a power that is invincible if only it is used. Your doctor may fail to save your

child's life; your Italian escort may be overcome by the brigand band. But when "the power of the Lord was present to heal" the crowd in Capernaum, not one of them could have resorted to it in vain. So that the contrast is complete.

But the question for us is, In what sense are these wonderful words now applicable? They are applicable in the fullest sense to a sin-stricken world, and to every corner of it. We indeed need to realize this more. A world lying in wickedness—and power present to heal it! A city full of sin and misery—and power present to heal it! A Sunday-school class without one truly godly member in it, and its teacher sick at heart with seeming failure—and power present to heal them all! An individual soul, pining under a sense of sin and infirmity—and power to heal it once and forever! And yet, marvellous to say, the healing is not accomplished. How and why is this?

The study of to-day's subject, Christ healing the sick, ought to lead us to the solution of this most sad and solemn problem. It should be carefully noted that Jesus did not heal everybody. Why not? Certainly not because his power was deficient. Certainly not because he had no pity. Clearly there must have been conditions of some sort, without which, ordinarily at least, he did not work. When once, in the street of Capernaum, he suddenly stopped and said, Who touched me? and when Peter expressed surprise at such a question in the midst of a thronging and surging multitude, why was it that timid hand of the afflicted woman alone drew "virtue" from him? When once, at Nazareth, we are told that "he could do no mighty works," why could he not? In the latter case, a comparison of Mark 6, 5, 6, with Matt. 13, 58, shows plainly that in a sense—mysterious though it be—his power was made powerless by the unbelief of those he would and could have healed. And as to the poor woman, his own word to her was not, "Thy touch hath made thee whole," but "Thy faith hath made thee whole."

Now look at the particular miracles before us in this lesson, and see how it was they came to be performed—how the "power" that was "present" came to be put in motion.

1. Why was the leper healed? Considering that there were many lepers in Galilee who did not get healed, I think we may reply, Because he asked. But mark what that asking implied. Not a mere hope that Jesus would do for him what he had done for others. Jesus had already cured many sick folks, but we have no evidence that he had cleansed a leper; and the incident looks as if it were recorded as being the first case of