

sense of the quiet woman who was glad to be his helper.

'Oh, you will shine enough, Martha, so that I shall be proud of you. After the furniture is once in the house we will invite everybody, yes, everybody, rich and poor. It's great folly for a man to make social distinctions for himself as soon as he has a few thousands. I want to have them all enjoy the house. It's the handsomest house in the village, and they'll all be glad to come. The caterer will provide the supper, and you'll just have to shake hands with the guests and look pleased.'

'What do you think I had better wear, Josiah?'

'Oh, you must have a new dress for the occasion. I like garnet. Get a garnet silk with a good deal of velvet, and you'll look handsome!' And Mr. Midland smiled in his big-hearted way, that had won him friends from his boyhood.

The new moon had risen in the west, and the stars were coming out brightly, as if all nature even was glad at Mr. Midland's success. As they left the house the church bells rang out.

'Let us go,' said Mr. Midland. 'The minister told me the other day that an evangelist was coming here. I forgot all about it, but it might pay us to go and hear him once. Religion isn't a thing of emotion to me, but I like to hear good preaching. I've never had any notion of joining a church myself, but I don't know what the community would be without the churches. Property would go down pretty quickly.'

The minister, as was human, felt the blood quicken in his veins as the successful railway man and his wife entered. Not that they were more important than poor people, but he knew that money consecrated to good ends is a power almost unlimited. He could only silently pray that some word would be uttered which would touch Mr. Midland's heart.

The young evangelist preached, not an extraordinary sermon, but a simple talk upon the power of a good life—a life that came but once and was spent so quickly. Mr. Midland sat like one awakened out of sleep. True, he had made money; he had a good moral character, but he would go through life but once, and he was living entirely for himself. He had never realized what a wonderful gift from heaven this life is, with all its possibilities to help others, to make the poor comfortable, the sad happy, to remove the causes of crime and discontent. He seemed all at once to have made a voyage of discovery and to have found a new land.

He said little on the way home, except to tell Martha that he felt strangely and that she must go to bed and sleep, but he would sit up a while and think. Mr. Midland did think long and carefully by the shaded lamp. He thought over his whole past experience. He had been prospered, and he owed all to a Higher Power. And after he had thought he prayed.

In the morning he said: 'Martha, I have given up the house-warming. I have decided to use the money to send a boy to college to become a preacher;' and then he added, 'For a man who turns the life of another heavenward does the greatest work in the world, and I must help to do the greatest hereafter.'

Mrs. Midland looked confused for a minute, and then she said, half audibly, 'I am very glad, Josiah.' After that night Mr. Midland's face took on an expression that was noted till his death, years afterward. It was as though he had talked with the angels, and joined a new brotherhood. The genial man became more genial, more considerate, more self-controlled. It became literally true that, like his Master, 'he went about doing good.' Without children of his own, he devoted his property to the giving of the gospel to the people. He joined heartily by voice and money in all that elevated mankind. He built houses for the poor; he educated orphans; he held prayer-meetings in sparsely settled districts; he labored

for temperance; he became the idol and ideal man of the community. He carried out his plan of using the house-warming money to educate a young man for the ministry, and lived to see his gift return him a thousandfold interest.—'Union Signal.'

SCHOLARS' NOTES.

LESSON IV.—Jan. 26, 1896.

Luke 4: 14-22.

THE EARLY MINISTRY OF JESUS.
Commit to memory vs. 18, 19.

GOLDEN TEXT.

His word was with power.—Luke 4: 32.

THE LESSON STORY.

After Jesus was baptized he was led into the wilderness to be tempted by Satan. When this was ended he began to preach and do wonderful works.

The people of Nazareth had heard of his miracles; such as the turning of water into wine, and the healing of the nobleman's son; and no doubt they were glad when he came to visit his old home again. They wanted to hear what he would say and see what he would do.

When the Sabbath day came Jesus went to the synagogue, where he had gone with his parents when a child. The synagogue was the place where the people met to worship God. Very likely many were there to hear what the new teacher would say.

When it was time to read the lesson from the prophets Jesus took the roll of the prophet Isaiah and began to read. He read the five things which Isaiah had foretold that Christ would do, and then he explained the meaning of the words and said that he was the one of whom all these gracious words were spoken.

At first the people listened gladly, and then they grew angry to hear Jesus say that he was the Messiah! In their anger they led him away to the top of a hill, meaning to throw him down and kill him. But Jesus, 'passing' through the midst of them, went his way.—Berean Lesson Book.

LESSON OUTLINE.

- I. The Power of the Spirit. vs. 14, 15.
- II. Anointed to Preach. vs. 16-19.
- III. The Gracious Words. vs. 20-22.

HOME READINGS.

- M. Luke 4: 1-13, Jesus Tempted.
T. Luke 4: 14-30, Jesus at Nazareth.
W. Isa. 61: 1-11, Anointed to Preach Good Tidings.
Th. John 1: 1-18, Full of Grace and Truth.
F. Heb. 12: 18-29, 'Refuse not Him that speaketh.'
S. Luke 4: 31-44, A Sabbath in Capernaum.
S. Luke 1: 21-34, Mark's Account of It. Time.—A.D. 28, April; the beginning of the second year of Christ's public ministry, about fifteen months after the last lesson.
Place.—Nazareth, a city of Galilee, sixty-five miles north of Jerusalem, now called El-Nasira.

HINTS AND HELPS IN STUDY.

Jesus was tempted by Satan (Luke 4: 1-13) immediately after his baptism (see last lesson). Then followed about fifteen months of which Luke says nothing. John, in chapters 1: 19-5: 47, tells all we know about Jesus's life during this period. Most of the time he spent in Judea, but he twice visited Galilee. Read John's account of these important months. Jesus now hearing that Herod had imprisoned John the Baptist (Matt. 4: 12; Luke 3: 19, 20) left Judea and began his ministry in Galilee, and Luke, at verse 14, again takes up the record of Jesus's life. Nazareth had been his home for nearly thirty years. He now returns there and tells his old friends that he has come from God with blessings for them; that he is their long-promised Messiah; but they cast him off and tried to kill him. He left them in their sins, and went to do mighty works in Capernaum.

QUESTIONS.

What happened to Jesus after his baptism? How did he answer Satan when he was tempted? How many months between verses 13 and 14 of Luke 4? Where do we find the record of these months? Where did Jesus now come? What did he do on the Sabbath? From what book did he read? What were the words? What did he say about them? What did he mean? What did the people think of this? What further did Jesus say to them? Vs. 23-27. What was the effect of these words on the people? What did they do? Vs. 28, 29. Where did Jesus go? Vs. 30, 31.

WHAT THE LESSON TEACHES.

1. Christ cannot be hid; his life always reveals itself.
2. We should seek the good of our neighbors and friends.
3. Jesus gives us the example of regularly attending church.
4. Our mission as Christians is to carry blessings to men.

5. All the words of Christ are gracious words.

ILLUSTRATION.

Read the Bible. Jesus stood up for to read... and the eyes of all them that were in the synagogue were fastened on him. Vs. 16, 20. For years the work of a Spanish countess was to read the Bible in various languages in hospitals and camps, never making a single comment of her own. Asked a question, she replied by reading a verse of the Scripture. Many were saved and blessed.

Work in the power of the Spirit. V. 18. God will bless the feeblest instrumentality, he will use the humblest means, if we will but abandon ourselves to the power of the Holy Spirit and do absolutely as he directs. Newman Hall stood early one morning on the summit of Snowdon, with a hundred and twenty others, who had been attracted hither by the prospect of an unusually grand sunrise. As they stood watching the sun tinge the mountain peaks with glory and sparkle in the thirty lakes, he was invited to preach. He was so overwhelmed with emotion that he could not, but poured out his soul in prayer. As he supplicated, the tears rolled down the faces of the people. A superhuman stillness possessed them. Quietly with solemn awe, they descended the mountain and scattered. Afterward, visiting this region, the Doctor was informed that forty people were converted that morning and had joined the Union Church in the neighborhood. 'But,' said he, 'I did not say a word to them; I only prayed. Yes, and more wonderful still, they did not know a word you said, for none of them can speak English, only Welsh.'

Preach deliverance to the captives. V. 18. Even a child may do this. One of the worst of criminals on his way to prison was strongly guarded in expectation of trouble. A little child who heard them talking about him, watched him with grieved look and quivering lips. The prisoner looked at her and turned suddenly away. In a moment he glanced back. He could not resist the sweet pity of that childish face. He watched it for an instant, then turned again with an impatient motion, that told the child she had annoyed him. Her tender little heart was sorry, and starting forward, she went to the dangerous man, and said, earnestly, 'I didn't mean to plague you, poor man; only I am sorry for you. And Jesus is sorry for you, too.' A policeman caught her quickly and gave her to her father. No one heard those whispered words but the ruffian. But their echo, with the picture of the tender, grieved child's face, went with him into his dreary cell. The keeper wondered when he found that this dreaded prisoner made no trouble, and that day by day he grew gentle and kind. Long months afterward the chaplain asked him how it was. 'It is a simple story,' said the man; 'a child was sorry for me, and she told me that Jesus was sorry for me, too; and her pity and his broke my heart.'—From 'Arnold's Practical Commentary.'

LESSON V.—Feb. 2, 1896.

Luke 5: 17-26.

THE POWER OF JESUS.

Commit to memory vs. 22-24.

GOLDEN TEXT.

The Son of man hath power upon earth to forgive sins.—Luke 5: 24.

THE LESSON STORY.

Jesus went to Capernaum, a place in which he so often stayed for a time that it was called 'his own city.' It was a busy town on the shore of the blue Galilee, and it was natural that Jesus should be often there, for here was the home of warm-hearted Peter.

One day Jesus was teaching in the open court of a house which may have been Peter's house. So great a crowd came to hear him that the door was blocked up and no more could get in. But four men came carrying a mat, or cot, on which lay a man sick of the palsy. They were determined not to go away without seeing Jesus, and so they went on the roof, took off the cover and let the cot down in front of Jesus. Jesus was pleased to see such faith as these men had. He knew what the sick man needed better than they did. He could see the sinful heart, which is worse than a sick body. And so he said, 'Man, thy sins are forgiven thee.'

Then the scribes and Pharisees began to find fault, and Jesus, to show that he had power to heal the soul, healed the sick man's body, and he rose up and walked away, carrying his bed with him. Are you not glad that we have the blessed truth which the Golden Text teaches for our very own?—Berean Lesson Book.

LESSON OUTLINE.

- I. Power to forgive Sins. vs. 17-20.
- II. Power to Heal Disease. vs. 21-26.

HOME READINGS.

- M. Luke 5: 1-11, The Draught of Fishes.
T. Luke 5: 12-16, Power to Heal.
W. Luke 5: 17-39, Power to forgive Sins.

Th. Luke 6: 1-11, Lord of the Sabbath.

F. Psalm 130: 1-8, 'There is forgiveness with Thee.'

S. 2 Pet. 3: 8-18, 'Not Willing that any Should Perish.'

S. Psalm 116: 1-19, 'The Lord Gracious and Merciful.'

Time.—A.D. 28; summer, after Jesus's return from his first circuit in Galilee.
Place.—Capernaum, on the north-western shore of the Sea of Galilee.

HINTS AND HELPS IN STUDY.

After his rejection at Nazareth, Jesus went to the Sea of Galilee ('lake of Gennesaret,' Luke 5: 1), near Capernaum. Here occurred the incidents in Monday's Reading, Luke 5: 1-11. He then entered Capernaum, which became his home and the centre of his ministry in Galilee for about eighteen months. Here on the following Sabbath the events narrated in Luke 4: 31-41 took place. Upon his first circuit, which soon followed (Luke 4: 42-44), he preached throughout Galilee and healed many (Matt. 4: 23, 24), only one case, however, being recorded, viz., that in Tuesday's Reading, Luke 5: 12-16. Returning to Capernaum, he preached in the house in which he made his home. A crowd of earnest listeners filled the house and thronged the doors. Then occurred the beautiful and striking incident of today's lesson. Compare Mark 2: 1-12. Wednesday's Reading includes this and also the call of Levi (called also Matthew), which probably occurred later on the same day. This Reading also describes incidents (vs. 29-39) which most likely took place some months later. Thursday's Reading (Luke 6-11) seems to give the next recorded event after the call of Levi.

QUESTIONS.

Why did Jesus go from Nazareth to Capernaum? What happened on his way? Give an account of his first Sabbath in Capernaum. Where did he soon go? What is recorded of this circuit? On his return, where did he preach? Who was brought to him? How? What did Jesus say to the paralytic? What did the scribes and Pharisees do? How did Jesus prove his power to forgive sins? How did the miracle affect those who saw it?

WHAT THE LESSON TEACHES.

1. We may bring our friends to Jesus with their troubles.
2. Sin is a much worse trouble than sickness.
3. Jesus will do for us that which we need most.
4. Jesus can forgive sin because he is our Saviour.
5. We show we are forgiven by our new life.

ILLUSTRATION.

A man well along in years was a slave to the habits of using tobacco and morphine. He grew almost helpless. Physicians offered no remedy, for they had none. The man felt his sins, and feared the dreadful doom of the lost. His family were praying for him. At first he had small faith, but they laid his case daily before God. The glad day came when God forgave his sins, and more than that, healed his body which was so wrecked on account of sin. A week later this happy man met some of his business friends on the street, and said, 'Friends, I have not touched tobacco or morphine for more than a week.' At once they expressed their alarm, and offered to supply him with both, but he replied, 'Friends, there is a higher power than man's doing this for me. God has saved my soul and healed my body.' Then the story was repeated, which filled them with wonder, while he gave God all the glory. Only for the example before them they could not have believed such a miracle possible.

PRACTICAL APPLICATION.

Bring others to Jesus. V. 18. An evangelist was reminded of this miracle in one of his meetings, by sixteen men who had come a distance of as many miles bringing four unconverted friends. It was a noticeable sight to see these twenty men marching into the church, and a blessed sight to see them marching out at the close, with their four friends rejoicing in God their Saviour.

An evangelist began his revival work with the following recommendation:—'When you go home to-night take your memorandum-book and write down the names of six unconverted acquaintances, after asking God to direct your thoughts. Let these souls constitute your charge.' A letter carrier wrote down the names of six of his fellow letter carriers, not one of whom was a Christian. He began by inviting them to come to the meetings. Then to ask others to unite with him in prayer for their salvation. Day and night he gave himself to the securing of that end. He would with great tact get others to speak with them, until the men became deeply impressed with the fact that so many were personally interested in them. Five of them were converted.—From Arnold's Practical Commentary.