

Life and Death.

"What is Life, father?"
 "A battle, my child,
 Where the strongest lance may fail,
 Where the wariest eyes may be beguiled,
 And the stoutest heart may quail,
 Where the foes are gathered on every hand,
 And rest not day or night,
 And the feeble little ones must stand
 In the thickest of the fight."

"What is Death, father?"
 "The rest, my child,
 When the strife and toil are o'er;
 The angel of God, who, calm and mild,
 Says we need fight no more:
 Who, driving away the demon band,
 Bids the din of the battle cease;
 Takes banner and spear from our failing
 hand,
 And proclaims an eternal peace."

"Let me die, father! I tremble, and fear
 To yield in that terrible strife!"
 "The crown must be won for Heaven dear,
 In the battle-field of life.
 My child, though thy foes are strong and
 tired,
 He loveth the weak and small;
 The angels of Heaven are on thy side,
 And God is over all!"

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO
 MATTHEW.

A. D. 28] LESSON III. [Oct. 16

POWER TO FORGIVE SINS.

Matt. 9. 1-8. Memory verses, 4-7

GOLDEN TEXT.

The Son of man hath power on earth to
 forgive sins. Matt. 9. 6.

OUTLINE.

1. Power to Heal.
2. Power to Forgive.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

CONNECTING LINKS.—The connections for
 this story leads us backward. The scene is
 at Capernaum, some months before the storm
 upon the sea. Matthew's chapters are not
 arranged in the order of events, but contain
 incidents of the life, recorded as the writer
 recalled the scenes with which he had doubt-
 less been familiar.

EXPLANATIONS.—*Faded over . . . into his
 own city*—From the east side of the Sea of
 Galilee he sailed back to Capernaum; he
 seems to have been often crossing back and
 forth. This one verse probably belongs,
 chronologically, exactly after the last lesson,
 and should close the eighth chapter. *Sick of
 the palsy*—One who had been stricken by
 paralysis. *Lying on a bed*—Carried upon
 the Oriental rug, which made the bed or
 couch. *Be of good cheer*—Take courage, all
 will be well. *Thy sins be forgiven*—As if
 some form of sins had brought the evil, and
 their forgiveness must precede cure. *Blas-
 phemeth*—Speaks profanely, taking to him-
 self God's power. *Knowing their thoughts*—
 Read John 2. 25. *Take up thy bed*—A thing
 easily done; much as if he had said, Roll up
 your rug and go.

QUESTIONS FOR HOME STUDY.

1. *Power to Heal.*
 What was the occasion of the miracle of
 our lesson?
 What reason is assigned for the words
 which Jesus spoke to the paralytic?
 How had they shown their faith?
 How publicly was this miracle performed?
 See Luke's account?
 What did Jesus avow to be the direct
 purpose of the miracle?
 What was its effect upon the assembly?
 How was Jesus at this time regarded by
 the people generally? ver. 8.
2. *Power to Forgive.*
 In this incident what different kinds of
 power did Jesus display?

Which was first displayed?
 What was the effect upon the assembly?
 What showed the second kind of power
 which Jesus possessed?
 In what respect was the criticism of the
 Pharisees correct?
 In what respect was it evil?
 What proof of the divinity of Jesus is
 contained here other than that afforded by
 the miracle?
 What thing did the paralytic's rising and
 going prove?
 What does it teach concerning faith?
 What inspiration ought it to be to pray
 for others?

PRACTICAL TEACHINGS.

Notice the care and faith of these four for
 their friend; but it was for his body. Jesus
 showed himself willing to do vastly more
 than they asked.
 Jesus knew their thoughts; a man's
 thoughts are his most secret possessions;
 he who knows a man's secret heart must
 be his Maker.
 Jesus has power over sin; over the heart
 or thought that plans sin; over the body
 that executes the plan.
 Any one can hear that same voice to-day,
 if he will; not with the earthly, but with
 the spiritual, ear.

HINTS FOR HOME STUDY.

1. Make a plan for teaching this lesson—
 1st. Write twenty questions.
 2nd. Find ten phrases that need to be
 explained.
 3rd. Make an analysis. There were
 four classes of persons here—
 (a) One who needed forgiveness.
 (b) Four who had great faith.
 (c) Men who criticised, and said
 blasphemy.
 (d) One who said, I forgive.
2. Review carefully the first and second
 lessons of the quarter.
3. Study the incidents that lead backward
 to the time when this occurred. Write out
 in proper order the events of Jesus' life given
 in this quarter.
4. Find proofs of faith exercised by five
 persons in this lesson: of wilful blindness;
 of ignorant blindness; of patient forbear-
 ance; of earnest persistence; of divine
 power.

DOCTRINAL SUGGESTION.—Omniscience.

CATECHISM QUESTION.

3. What do you mean by satisfaction and
 atonement?
 I mean that the death of Christ in our
 stead was so precious, that for the sake of
 it God the righteous Judge can forgive our
 sins and receive us to his favour.
 1 Peter i. 18, 19; 1 Peter iii. 18; 1 John i. 9.

A. D. 28] LESSON IV. [Oct. 23

THREE MIRACLES.

Matt. 9. 18-31. Memory verses, 23-26.

GOLDEN TEXT.

According to your faith be it unto you.
 Matt. 9. 29.

OUTLINE.

1. The Diseased.
2. The Dead.
3. The Blind.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

CONNECTING LINKS.—The story goes for-
 ward once more to the time of Lesson II.
 The tempest on the lake Tiberias had been
 stilled by the single word of Jesus. The
 little boat had brought them safely to the
 land. The country is Galilee. Here multi-
 tudes of swine are feeding. Here are two
 poor demons. The miracle that follows
 frees two human souls from bondage, but
 the swine are lost, and the people beseech
 Jesus to depart. Now Matthew makes a
 great feast for the Saviour, and scribes and
 Pharisees murmur against his carelessness
 of human custom. And so we have come
 to the story where we are to see his power
 anew.

EXPLANATIONS.—*Ruler (of the synagogue)*
 —Every synagogue had a presiding officer,
 who acted not only as president of the board
 of elders, but also directed the services of
 the Sabbath. *The hem of his garment*—The
 fringe upon the border of the garment worn
 in obedience to the law in Num. 15. 38.

Minstrels and the people—The customary
 ceremonial which followed death and pre-
 ceded burial had begun; these were hired
 mourners and pipers to conduct the mourn-
 ing service. *Maid is not dead*—She was
 dead; but Jesus meant to prepare them for
 the restoration of life, and also to teach
 them to look upon death as other than an
 absolute ceasing to be, as so many believed.
Laughed him to scorn—Laughed loud and
 scornfully, till they aroused him to severity.
People were put forth—He was there by
 authority of the ruler, and for a set purpose,
 and he used his authority to expel the
 scoffers. *Son of David*—A common desig-
 nation of the Messiah. *Into the house*—
 Into Christ's own dwelling at Capernaum.
Eyes were opened—They were made to see.
Straightly charged—Explicitly and sternly
 commanded them.

QUESTIONS FOR HOME STUDY.

1. *The Diseased.*
 How was the life of Jesus passed during the
 last months of this second year's ministry?
 What were the three miracles which
 furnish the title for our lesson?
 What was peculiar in the case of this
 suffering woman?
 What was her evident purpose?
 What does her purpose display as to her
 condition, physical and mental?
 How did she succeed in her purpose?
 Did the cure precede or follow her con-
 fession?
 What was that silent touch in God's sight?
2. *The Dead.*
 How was the spirit of Jesus tried at the
 ruler's house?
 Can it be that here was one of the places
 in which he was tempted as we are?
 How was death regarded by the ancient
 world?
 How did one powerful party among the
 Jews regard it?
 When, besides here, did Jesus use the
 term sleep in speaking of death?
 What had he been asked by the ruler to do?
 What was the effect of this miracle?
 What did the Sanhedrin fear would be
 the effect of such miracles? John 11. 48.
3. *The Blind.*
 What was the immediate consequence of
 this miracle?
 By what title is Christ now for the first
 time called?
 What would that mean to the Jewish
 nation?
 What condition did Jesus put upon these
 two men, before their sight came?
 What proves that they did have just that
 particular faith?
 Why was the charge of secrecy given?
 Under what great danger was Jesus all
 this time?

PRACTICAL TEACHINGS.

What a Saviour! A poor woman; an
 honoured ruler; two helpless blind men;
 and for each Jesus had a blessing. His
 grace is boundless; we cannot exhaust it.
 Christ will have no secret disciples; if
 his grace is worth having, his name must
 be confessed.
 "One work of love always leads to an-
 other."
 The scoffers were put forth from the
 ruler's house. They will as surely be put
 forth in the day when Christ comes in power.

HINTS FOR HOME STUDY.

1. Read very carefully the whole story as
 told in Mark 5. 21-43. There are many
 things told there that are not here.
2. Read also Luke 8. 41-56. There are
 some facts there not found in either of the
 other accounts.
3. Write the whole story in correct order,
 putting in all the details from the three
 Gospels.
4. Find a reason why Mark and Luke
 should each have told this story with so
 much more care and fulness than Matthew.
5. Learn what you can of the customs of
 Hebrew funerals.

DOCTRINAL SUGGESTION.—The resurrec-
 tion.

CATECHISM QUESTION.

4. What lesson does the death of Christ
 teach us?
 The great evil of sin, and the strict holi-
 ness of God, which could not suffer sin to
 go unpunished.
 Galatians iii. 13. Christ redeemed us
 from the curse of the law, having become a
 curse for us.

C. L. S. C.

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