

exert himself, and by God's help strive to do what he cannot do by nature. v. 6-8.

7. The sinner who would be saved must have faith when the opportunity of salvation is presented. v. 7, 8.

8. The sinner who responds to the call, and acts with faith, finds new power given to him, and a transformation wrought in him.

9. The first impulse of the saved sinner is to enter into God's house, and there offer praise to God.

CATECHISM QUESTION.

7. *Where is this said in the Scriptures?*

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.—Psalm 139. 2-4.

8. *What more do the Scriptures teach you concerning God?*

The Scriptures teach me likewise concerning God that he is holy and righteous, faithful and true, gracious and merciful.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is hardly a human being who does not, in some degree, desire love, and aim at power. The little child enjoys to find himself able to do something which he sees his elders do, and looks forward to the time when he is "grown up" to do far beyond what he can at present. He expects age to confer upon him a power almost without limit. But while the child expects to win power from increasing years, the youth who is growing up finds that he must seek it in some other way. Power will not become his simply because he is "a man." And, probably, the larger number of human beings seek to win it through money. "Money," they say, "commands all things." It certainly does command a great deal. There are numerous comforts, pleasures, and means of usefulness, which are only reached through money. Yet it must sometimes fail. Others will tell you that "knowledge is power." And this also is true to a certain extent. The largest and stateliest vessel would be built in vain if there were no knowledge to guide her over the trackless ocean. The most complete set of workman's tools would be valueless to a savage ignorant of their use. Skill, wisdom, fame, and influence, are all means of power. And yet how often are their limits reached!

Now, we read to-day of a man who had power, such a person as astonished all who

beheld it working, for it accomplished that which they had never dreamed of effecting.

That poor cripple, who was laid daily by pitying friends at the "beautiful" gate of the temple, stood greatly in need of succour from those possessed of power. Did he get it? He got the means of a bare subsistence from the gifts of those who entered the temple. This was all they did for him. Was it all they could do? Probably it was. Medical science had not attained to its present height, and the case of this cripple might have baffled all the skill of the present day. Yet there were learned men in Jerusalem. There were clever men, there were wise men, there were rich men, there were active and energetic men, men of resource, men of reputation, men of benevolence, men of power. And in spite of all these, the helpless beggar sat there day after day, and remained a helpless beggar still.

At last two men came by; men not marked by particular skill or wisdom, men who were (in that educated age) considered "unlearned and ignorant," men poor in this world's goods. And the cripple, appealing to them, and looking to them for relief, obtained what he had never before dreamed of. "Such as I have," said Peter, "give I to thee," and that was healing and strength for the hitherto useless limbs, and new life for the hitherto hopeless beggar, so that men saw him "walking and leaping and praising God." Was not such power as Peter had shown worth having?

But where did that power come from?

It was not a power resident in nature. It was not some secret force hitherto undiscovered by the learned, but destined in future ages to be revealed to the discoveries of science. It was inherent in one name—the name of "Jesus Christ of Nazareth." Many a name well known in Jerusalem had power to restrain, to rule, to command attention. The name of Jesus alone had power to heal.

How was that power made available? The matter was very simple. "His name through faith in His name hath made this man strong." The Lord had said before he left the earth, "In my name... they shall lay hands on the sick and they shall recover." And Peter believed it. More than this—when he bade the man in that name to rise up and walk, the man believed and obeyed. Here was the secret.

Is such power as this available now? The Christian has yet greater power intrusted to him—that of spiritual healing and restoration.

"The world's a room of sickness, where each
knows
Knows its own trouble and unrest;