

the faith of those who came to him for healing that he might prove it or strengthen it. Where the people would not believe on him he could not work miracles. The centurion's faith was so great that it gave him a very great joy. Here was a gentile who believed in him more fully than any other person he had yet met, who believed that he was the master of servants who could remove disease and baffle death, who called him "Lord." How our want of trustfulness must grieve Christ sometimes. We forget that he is able to help and save and go to every other source of comfort before we come to him. Many are living to-day, sweet, serene, peaceful lives because they have given themselves wholly to Jesus.

3. *Jesus sympathizes with sorrow.* Nothing seems to have touched the tender heart of Jesus more quickly than the sight of human grief. He shews in little, gentle ways the depth and sincerity of this sympathy. A "look" more eloquent than words; a "touch" that made a loving "connection" with the sufferer, his own tears mingling with those of mourners, and his frequent "weep not," all reveal to us the heart of the man of sorrows. Even when on the cross he thought of her whose heart the sword was piercing and provided for her future comfort. He is still touched with the feeling of our infirmities and renders immediate strength and grace to those who seek him.

4. *Jesus is the resurrection and the life.* When Jesus raised this young man to life again it was the most wonderful miracle that had ever been heard of. The ancient prophets, Elijah and Elisha, had, by earnest and importunate prayer, succeeded in restoring dead sons to their weeping mothers, but here was one who in broad daylight, in the presence of a great crowd, just took the cold dead hand in his and said "Arise!" and as if a vital shock passed through the corpse, life at once returned and resumed its duties. Jesus was able to do this because he is the Lord and Giver of life. He

it was who breathed it first into man. It is his gift. But Jesus is the source of life in a higher sense. He endured death as the penalty of sin, and so robbed it of its dreadful meaning to his people. Those who believe in him will doubtless die as others do, but there is joy and peace and even triumph when they depart, for they go to be with Him.

5. *He bestows spiritual life and healing.* The dead young man is a type of the sinner. We are helpless in the power of sin. It has possession of every power of mind and body. We cannot raise ourselves. The quickening power must come—the spirit of Jesus. He awakens to spiritual life those who are dead in trespasses and sins. So also when faith grows weak and love cold. When the world and the evil heart of unbelief draw us away from the living God. A return to Christ will alone revive faith and love. When we draw near to Jesus with all our hearts he returns to us full of grace and compassionate love. He revives his own work, heals our spiritual diseases, and imparts to us eternal life.

#### ADDED POINTS.

1. Those who serve us well deserve our love.
2. The surest way to win affection is to shew your own by fidelity and thoughtfulness.
3. It is a good thing when our troubles send us to Jesus.
4. The centurion had a fine reputation for it was built upon faith and love shewn in good works.
5. Men of real worth are seldom boastful of themselves.
6. Christ has a right to prompt and unquestioning obedience.
7. The kind of faith that pleases Christ.
8. The sympathy of Jesus carries help with it.
9. The call of Jesus to the unconverted.
10. How God is "visiting" us now with special privileges.

### THE SERMON ON THE MOUNT.

As there are no events between this lesson and the last, we insert here a few guiding questions on the Sermon on the Mount. Where was the Mount of Beatitudes? What important step in the inauguration of his kingdom did Jesus take at this time? With what part of the Old Testament would you compare the Beatitudes, and why? What relation did the mission of Jesus hold to the law? Shew from Old Testament passages that his interpretation of the commandments, as dealing with a state of heart, was correct. Does Jesus forbid taking an oath in a court of justice? Does he forbid defending a suit at law? On what high ground does he urge love to our enemies? What difference must there necessarily be between the love we bear to our enemies and that we cherish towards our dear friends? How will Christlike love to our enemies shew itself? What does Jesus say regarding ostentation in religion and charity? Mention some way in which this is shewn in our day. Was "The Lord's Prayer" meant as a form to be used, or as a model to be copied, or partly both? Does Jesus forbid the accumulation of wealth? What, in regard to worldly goods, does he condemn? What warning does he utter to those who are harsh and uncharitable in judging other people's motives? By what illustration does he assure us of God's readiness to answer prayer? How are we to know whether anyone is to be accounted a Christian brother or not?