

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches, and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

## Co-Workers.

First Day—With God—Ps. xviii. 1-19.

Second Day—For men—Isa. xli. 10-20.

Third Day—Getting strength—Ps. xxxvii. 23-40.

Fourth Day—Giving strength—Acts iv. 23-30.

Fifth Day—Getting love—Rom. v. 1-11.

Sixth Day—Giving love—1 John iii. 16-24.

PRAYER MEETING TOPIC Feb. 2.—LABORERS TOGETHER WITH GOD.

1 Cor. iii. 6-23. (Christian Endeavor Day).

This is Endeavor Day. Fifteen years ago on this second of February the first society had its birth in W. Niston Church Portland Me. Since then under the guidance and blessing of our Heavenly Father the little band which first pledged its allegiance to King Jesus has been recruited from all over the world until today, a mighty host, it numbers some two million and a half young people who circle the globe with a golden belt of prayer and service. We do not intend to review the movement here, but rather to pause and consider for a moment what mighty possibilities it possesses as an instrument in the hands of God. These young people are all pledged to the service of Christ, they have set His glory before them as their object in life; they are being trained along all lines of practical Christian effort; they are being taught how to give systematically and proportionally of their means for the Kingdom; they are being educated in the history and need of missions; and they are being awakened to an intelligent conception of their duties as citizens. Has there ever before in the history of the church been within its walls so great a force for good as represented by the societies of Christian Endeavor? What is needed that this force may be conserved for and expended in the cause of Christ and His Church? The need is two fold and involves the recognition of two facts by two classes of people. First, it is necessary that the young people should recognize that their movement can only be efficient as they individually yield themselves to the indwelling and outworking of the Holy Spirit. Apart from such a surrender there are rocks ahead of the Y.P.S.C.E., on which it must inevitably split; the only guarantee we have that it shall continue to grow in usefulness and numbers is that it gives the Holy Spirit individually and as a whole His place of supremacy and control. On the other hand it is necessary that the church should recognize this movement as having its origin in God, and therefore as one in the success of which the welfare of the Church is concerned. Let the Church welcome the society within its walls, and make it an organic part of itself, and the society will prove an auxiliary of unlimited usefulness along all the lines of Church effort. The dangers of Christian Endeavor lies not in the Church giving it too hearty a welcome, or too full a recognition, but in the Church alienating it by coldness, indifference, and opposition.

JUNIOR TOPIC SUNDAY Feb. 2. "How does God help us, and how should we help God?" 1 Cor. iii. 6-9.

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

LESSON V.—THE POWER OF JESUS.—FEB. 2, 1896.

(Luke v. 17-26.)

GOLDEN TEXT.—"The Son of man hath power upon earth to forgive sins."—Luke v. 24.

CENTRAL TEXT.—The Great Physician.

ANALYSIS.—*Remitting sins, v. 17-20.  
Reading the Scribes, v. 21-23.  
Restoring the sufferer, v. 24-26.*

TIME AND PLACE.—A.D. 28, at Capernaum.

INTRODUCTORY.—Rejected at Nazareth, Jesus turned toward Capernaum, which was to be the centre of His Galilean ministry, and His home for many months. His fame spread rapidly, and by the time we next see Him He is surrounded by a multitude and is forced to take a boat in order the better to preach to them. Then occurred the draught of fishes and the call of Andrew, Peter, James and John. Luke v. 1-11.

After Jesus had called His four disciples He walked with them to Capernaum. Capernaum was an important city in Christ's day. It stood on the northwestern shore of the Sea of Galilee.

Its location was favorable as the centre of the Galilean ministry.

Long before day on the morning after the busy Sabbath in Capernaum, Jesus went alone to a quiet place to pray. Simon and other disciples followed Him, reporting that everybody was looking for Him. Soon after this began His first circuit through Galilee. Matt. iv. 23-25; Mark i. 35-39; Luke iv. 42-44. Toward the close of this circuit, which must have taken several weeks, a leper came privately to Him and was made clean. The man spread broadcast the news of his cleansing, and such crowds came to hear and be healed that Jesus was forced to avoid the cities and to seek the desert places, where the people still followed Him. Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-10. When He returned to Capernaum, the event in to-day's lesson took place.

VERSE BY VERSE.—V. 17. "The power of the Lord was present to heal them."—Yet we do not hear that any of the Pharisees and doctors were healed, and why? Because in the first place they were self righteous, and blind to their own diseased condition, and in the second place they refused to recognize the healing power present in Jesus. Christ is present, with power to heal each one of us to-day. Shall we also lose the blessing because of unbelief?

V. 18. "Men brought."—Men fallen, but redeemed are God's instrument's for the saving of others. What a grand privilege is this, and to how small an extent we avail ourselves of it. It took four men to bring one to the Master in those early days, and the difficulties of the present are no less than then. Let there be co-operation in our work, mingled prayers and concerted efforts for the saving of souls. "Taken with a palsy."—A disease that illustrates the moral effect of sin. Palsy resulted in muscular impotence, and eventually complete paralysis. Thus sin destroys our power to do good, and at last paralyzed by its effect the soul sinks to destruction. Even some Christians are sufferers from spiritual palsy, such as prevents them from over lending a hand to bring another to Christ. "They sought means."—God grant to us as Christian workers the faith, courage and perseverance of that earnest four. When it seemed impossible to get their friend to the feet of Jesus they sought means to bring him. Too often do professed Christians seek reasons for escaping work, and fold their hands in a spirit of sweet content when they see difficulties in the way. We need the old Roman spirit of "I'll find a way or make it," in this business of saving souls. Do your utmost, leave the obstacles to God, the Holy Ghost will make the way.

V. 19. "Because of the multitude."—So to-day the crowd comes between many souls and Christ; but it is not, as on this occasion the multitude that was with Him, but the crowd that is going the other way.

V. 20. "When He saw their faith."—The faith of these men was not only visible to the Searcher of hearts, but to the surface seeing crowd, for it had manifested itself in works. "Man thy sins are forgiven thee." The man had come ostensibly for healing of body, but the Master read in his heart a desire for healing of soul also. It is indeed well for us that Christ can see beneath the surface, for many of our requests through ignorance are directed toward symptoms and overlook the root of the matter. But Christ answers the prayers of His believing children not always as they ask, but ever as they need.

V. 21. "Began to reason."—A reason submitted to God is the grandest possession of man; but a reason that acts for itself the task of criticising the teachings and works of its Maker is a weapon that will eventually accomplish the owners destruction. To make our human, finite reason a measure of the infinite wisdom and justice of God is absurd. God can tell our reasons, but our reasons cannot comprehend God.

V. 22. "Jesus perceived their thoughts."—There is no use trying to conceal the purpose and intent of your heart from God. You may deceive your friends, you may deceive yourself, but God you cannot deceive.

V. 23. "Whether is easier to say?"—Christ was ready to support His words by His deeds, and to evidence His power to pardon by His ability to heal. So let us His disciples be ready to confirm our protestations love for the Master, by our self-denial for the relief of others.

V. 24. "That ye may know."—The mission of Christ was to make things clear not to mystify; Thus do we often find these words of explanation and revelation on His lips. There are difficulties in religion, and things hard to understand, but without religion the simplest fact of daily life is inexplicable.

V. 25. "Immediately."—God's blessings are delayed most often not because of His unwillingness to give, but because of our inability to receive.

V. 26. "Strange things."—And God is doing just as wonderful things to-day; yet they are not really strange, for to heal bodies and save souls is as a dear little girl once said, "Just like God."