

The Wife's Appeal.

Did you break your pledge to-day?
 God forgive you!
 Did you touch the edge to-day
 (God forgive you!)
 Of a beaker holding wine?
 Did you mar the life divine
 Throned within your bosom's shrine?
 God forgive you!

Oh! the beauty of your eye
 (God forgive you!)
 Drink has marred, you'll not deny—
 God forgive you!
 And your words were not the same,
 And your pulses were aflame,
 And I, rayed, in bitter shame,
 God forgive you!

Listen! listen! while I speak,
 God forgive you!
 See the tears upon my cheek.
 God forgive you!
 Once you said I should not shed
 Tears for you when we were wed:
 But my bridal hopes are dead.
 God forgive you!

Yet I love you!—love you so
 (God forgive you!)
 That a love-flower could not grow
 (God forgive you!)
 In the garden of my soul
 For another. You control
 All my days and years—the whole!
 God forgive you!

Darling! darling! rend the chain
 (God forgive you!)
 That has bound your heart and brain—
 (God forgive you!)
 In your hand I place my hand,
 With its golden wedding band;
 By your side, till death, I'll stand—
 I forgive you!

You are fairer to my sight
 (God forgive you!)
 Than the universe of light—
 God forgive you!
 And I cannot see you die
 Without one entreating cry.
 God will help you—God and I!
 I forgive you!

LESSON NOTES.

SECOND QUARTER.
 STUDIES IN LUKE.

A.D. 27] LESSON II. [April 13

THE WIDOW OF NAIN.

Luke 7. 11-18. Memory verses, 14-16.

GOLDEN TEXT.

They glorified God, saying, That great prophet is risen up among us.—Luk. 7. 10.

TIME.—A.D. 27.

PLACE.—Nain.

CONNECTING LINKS.—After the address, or sermon, a portion of which we studied last Sabbath, Christ entered Capernaum, where he healed the centurion's servant, who was sick and ready to die. The day after that miracle he approached Nain, and the incident of this lesson followed.

EXPLANATIONS.—A city—A walled town. Nain was a place of little significance. Much people—Thousands of hundreds, possibly thousands, followed Jesus from one village or town to another as he passed through Galilee preaching. It should be remembered that these villages were very close together, the journey from one to another being often little more than a mile. Carried out—There are no city graveyards in the East; the dead are buried outside the walls. A widow—Widowhood in the Orient is a synonym for ruin. The loss of her husband places a woman in those countries in circumstances infinitely worse than the same sorrow would bring about here. Much people of the city—Unusual sympathy was drawn out for her. Weep not—The stateliness of the Old English of our Bible

takes away from the pathos of this incident. What Jesus said, in accents of the tenderest commiseration, was, "Don't cry." Bier—A portable stand on which the corpse has been placed for purposes of carrying. The corpse was wrapped from head to heels in what our Bible calls "grave-clothes"—one long winding-sheet. In the East coffins are not used. Fear—They had seen the power of God, and were frightened. Praised—Praised God. Great prophet—That was the highest conception the Jews could have; it was not yet dreamed that God could have a Son. Rumor—Report. The disciples of John—All Jewry and Galilee were full of them—a young religious and political party with John at its head, but poor John was in prison now, in the castle of Machærus, and was soon to lose his head.

QUESTIONS FOR HOME STUDY.

1. *Sorrow*, vs. 11, 12.
 Into what city was Jesus entering?
 Who were in his company?
 What procession did he meet near the gate?
 What is said about the dead man's mother?
 Who alone can give comfort in sorrow?
 See 2 Cor. 1. 3, 4.
 When will all sorrow cease? See Rev. 21. 4.
2. *Compassion*, vs. 13-15.
 What feelings had Jesus when he saw the woman?
 What did he say to her?
 What did he then do?
 What did he say to the dead man?
 What effect had his words?
 What then did Jesus do?
 What comfort have we from the compassion of Jesus? See Heb. 4. 15.
3. *Wonder*, vs. 16-18.
 How were the people affected by what they saw?
 What did they do and say? (Golden Text.)
 How far did the news of this miracle go?
 What prophet was told of it?
 Where was John at this time? Matt. 11. 2.

THE LESSON CATECHISM.

1. To what city did Jesus go? "Nain."
2. What did he notice as he neared the gate? "A dead man being carried out."
3. What made his death peculiarly sad? "He was the only son of his mother, and she was a widow."
4. What did Jesus say when he saw her? "Weep not."
5. What did he say to the dead man? "Young man, I say unto thee, Arise."
6. What did the dead man do? "Sat up, and began to speak."

DOCTRINAL SUGGESTION.—The omnipotence of Christ.

CATECHISM QUESTION.

2. How is Christ a Priest?
 On earth he offered himself as a sacrifice for our sins; and in heaven he presents himself to God for us, makes continual intercession on our behalf, and sends down upon us his blessing.

It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.—Heb. 2. 17.
 Heb. 9. 14; 7. 25.

A.D. 27] LESSON III. [April 20

FORGIVENESS AND LOVE.

Luke 7. 36-50. Memory verses, 47-58.

GOLDEN TEXT.

We love him, because he first loved us.—1 John 4. 19.

TIME.—A.D. 27.

PLACES.—Probably Capernaum.

CONNECTING LINKS.—Our last lesson closed with the statement that the disciples of John told him of the rapid spread of the rumor that Jesus was the great prophet of God. John sent two of them to Jesus to know whether or not he was the Messiah. Jesus kept them beside him for an hour or two, while he cured many sick people, and expelled many devils; then he sent them back to tell John what they had seen and heard. When they had departed, Jesus told his own disciples what a splendid character was that of John, and reflected severely upon the Pharisees. One of these then invited him to dinner, and the incident of this lesson ensued.

EXPLANATIONS.—Pharisees—Members of a political and churchly party who were disposed to be self-righteous. This Pharisee's name was Simon. Sat down—Rather reclined on one side, in the way that Eastern people then took their meals. A sinner—A woman of notoriously bad character. Alabaster box—Rather, vase. Very beautiful vases and bottles for perfumery were made of alabaster in ancient times. Ointment—Perfumery. Behind him—He was reclining on his left side, his head being toward the table, and his feet turned outward behind him. This woman stood at his feet. Washed his feet with tears—That is, a shower of her tears fell on them. Did wipe them—A very natural act, when she found that her tears had unintentionally wet them. Kissed—Kissing the feet would be startling now, but the practice was familiar to the ancient heathen, many of whom dwelt among the Jews. Anointed them—That is, she gently stroked them with the fragrant and refreshing liquid which she carried in the alabastron, or alabaster vase. Within himself—That is, he thought so, but did not speak. Answering—Jesus answered Simon's unspoken thought. Creditor—A man to whom money is owed. Five hundred pence—In ancient coinage this would be a large sum of money. No water—The Jews wore nothing like our shoes. Their shoes were little more than soles bound about with thongs. Their feet, being thus exposed, had frequent need of bathing; and it was a courteous thing for the host to have his servant bathe his guests' feet before meals.

QUESTIONS FOR HOME STUDY.

1. *The Woman*, vs. 36-38.
 By whom was Jesus invited to a feast?
 Who came uninvited to the house?
 Why did she come?
 What did she bring?
 Where did she take her place?
 What four things did she do?
 What other woman anointed the feet of Jesus? See John 12. 3.
2. *The Pharisee*, vs. 39-43.
 Who observed the woman's act?
 What did he say to himself?
 To what did Jesus answer?
 About whom did he begin to tell a story?
 How much did the debtors each owe?
 How much could they pay?
 What did the creditor do?
 What question did Jesus ask?
 What was Simon's answer?
 Why should we love the Saviour much? (Golden Text.)
3. *The Saviour*, vs. 44-50.
 To whom did the Saviour direct Simon's attention?
 What three acts of courtesy had Simon omitted?
 How had the woman supplied the lack?
 What did Jesus say about her sins?
 What did he say to the woman?
 What did the guests say to themselves?
 What did Jesus say to the woman?
 How only can we be saved? Acts 16. 31.

THE LESSON CATECHISM.

1. Who invited Jesus to dinner? "Simon, a Pharisee." 2. Who intruded into the dining-hall? "A woman who was a sinner." 3. What did she do? "Bathed his feet with tears, and wiped them with her hair." 4. What further did she do? "Kissed his feet, and anointed them." 5. Why did the Pharisee conclude that Jesus was not a prophet? "He thought no prophet would allow a sinful woman to touch him."

DOCTRINAL SUGGESTION.—Justification by faith.

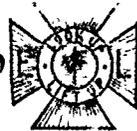
CATECHISM QUESTION.

3. How is Christ a King?
 Christ is the Lord of every believer. As the supreme and only Head over all things to his Church, he rules and defends his people, brings to fulfillment the Father's purpose, and is subduing all things unto himself.

MR. JAY GOULD, being at the South, was hailed by a negro with: "Boss, have your boots shined?" "I am not a boss," said Mr. Gould. "You're boss of your own boots, ain't you?" was the reply.

THE highest praise ever bestowed upon a mortal, Christ bestowed upon Mary. "She had done what she could."

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