



LESSON,—SUNDAY, JUNE 13, 1909.

## Heroes of Faith.

Heb. xi., 1-3; 17-29. Memory verses 24, 25.  
Read Heb. xi., 1-40.

## Golden Text.

Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi., 1.

## Home Readings.

Monday, June 7.—Heb. xi., 1-12.  
Tuesday, June 8.—Heb. xi., 13-31.  
Wednesday, June 9.—Heb. xi., 32-40.  
Thursday, June 10.—Neh. ii., 1-20.  
Friday, June 11.—Dan. vi., 1-10.  
Saturday, June 12.—Heb. xii., 1-13.  
Sunday, June 13.—Rom. viii., 31-39.

## FOR THE JUNIOR CLASSES.

Who can tell me the title of our lesson? Yes, that's right. Now who can tell me what a hero is? A brave man—a man who fights—a man who isn't afraid of anything—you say. Well yes, a hero is brave and he often has to fight, not always fight people, but there are a great many things that a hero does have to fight. I'm not so sure about his not being afraid of anything; some heroes are all the more heroes because they did what they thought they ought to in spite of really being afraid. But we won't stop to talk about that now; I see you know about what it means to be a hero. Now who can tell me what faith is? That is a little harder to explain. What do you think faith is, Will? It's believing in God, you say. Yes, believing in God is faith, but faith is more than that. Two Sundays ago we were studying what James had to say about faith, and you will remember that he said faith was more than just 'believing,' it was 'doing' as well. Why do we need to have faith in God? Do you need to have faith that I am here talking to you? Of course not, because you can see me. Do you need to have faith that the moon is a great big globe instead of just the little round ball it looks like to you? Yes, because you can't see how big it is but other men have looked through big telescopes and found how far it is away from us and we believe them when they tell us that it is really a great big sort of world something like our own only not quite so big. Then we can't see the several little eyes that really lie between the two great big eyes on a fly's head, or the eyes that a spider carries on its side, they are too small for us to see, but other men have looked through powerful microscopes and seen them, so we believe what they tell us. There are a great many things all about us that our eyes can't possibly see, because they are not made for seeing them, but still we believe about them when we hear about them. We have to have faith because we can't have sight. But our lesson tells about 'heroes of faith'—do you think we ever have to be brave about believing things? Why, of course we do. Just suppose you have a tooth that is aching and mother says, 'You had better go to the dentist, dear, and have it pulled out. The toothache will stop then.' You 'know' that it will hurt to have it pulled out, and how do you know that the pain you are suffering now will stop just if you have a tooth pulled out? Why, mother tells you so, and you believe her, so when she says, 'Just be brave about it, and go at once,' you pull your courage together if you really are going to be brave about it, and not a coward, and off you go. You are being brave in a matter of faith. Of course, it is just a little thing and not worth being called a hero over, but let us see what big things the people in

our lesson to-day had to do to be called heroes.

## FOR THE SENIORS.

To-day's lesson is a fit study to follow that of two weeks ago, for while it is an imperative call for faith 'without which no man can see God,' in every case cited by the writer the faith justified itself in action. Abraham's faith, truly, 'was counted unto him for righteousness' but it was faith that led him to the supreme limits of obedience and devotion, and so with all the other cases cited. The reason for the placing of this lesson and the two earlier from James in the position they hold in the year's study, seems to be that they are a fitting conclusion to the study of the church's earliest expansion among those of the Hebrew faith. The rejection of Christianity by the Jews at Antioch (Acts xiii., 45, 46), while it was typical of the nation's rejection and turned Paul's later energies to work among the Gentiles, was not universal; there were many heroic Christians among the Hebrew converts, and so important were they that they were worthy of the production of two such books as the epistle of James to the 'twelve tribes scattered abroad,' and this generally designated as 'to the Hebrews.' There is no certainty as to the authorship of this epistle; early tradition had it that it was from the pen of Paul, and it is so designated in the King James's version, but the style being so markedly different from the many other writings of St. Paul, it is generally believed now that he was not the author, and many ascribe the epistle to Luke. There are other conjectures, but as a matter of fact, no possibility of any certainty. The book itself is one of the most powerful contained in the Bible, and the church to-day is profoundly grateful to the unknown author who so clearly sets forth the fulfilment of Jewish beliefs and prophecies in the facts of Christ's life and offices, and the great 'ruths' of the Christian religion.

## (SELECTIONS FROM TARBELL'S 'GUIDE.')

Faith and Reason.—In all prophetic things, trust thy faith before thy reason. Reason is against the migration of swallows; reason is against the labor of the bee; it would be easy to demonstrate, from reason, that both were in a delusion. Yet the swallow has proved right; the bee has proved right—right by instinct. Thou, too, hast an instinct, my brother; it is called faith. Reason has taken many of thine instincts away. But she has left thee this one—the prophetic power of the bee. To thee, as to the swallow, God has given an impulse of unrest—a necessity to migrate toward skies thou hast not seen. To thee, as to the bee, God has given the impulse to seek a tabernacle of which thou hast no experience—the dwelling place of the Most High. Faith is thine evidence of things not seen.—George Matheson, in 'Times of Retirement.'

Faith and Life.—When you fall asleep you go out of consciousness with an abiding faith in something or Somewhat, that you will return to consciousness with the new day. You would not dare to close your eyes in slumber this night, if you mistrusted that the machinery of your bodies would stop before the morning light. You would force yourself into wakefulness by torture and by terror, day after day and night after night, until your wills at last succumbed to nature. Take out faith in the safety of helpless sleep, and the human race will become a pandemonium of madmen. So I might go through all the processes of living, and find faith at every step. If you must reason before the trusting you will die before you reach your conclusions. You live by faith. The processes of living are mainly faith in the Divine Preserver and in the uniformity of His law.—J. P. D. John, in 'Signs of God.'

Verse 26. 'The recompense of reward.' He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. His experiences here, whether of joy, or of sorrow, are of value to him only as they enable him the better to meet the everlasting demands of the life after death. He is not

indifferent to the rewards which may come in this world to industry, endeavor and opportunity, but failure, illness, poverty, abuse—what do these amount to, to a man who believes he is to enjoy the sublime privileges of eternity? He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary, mere delights given as tests of his character.—'Wall Street Journal.'

All that I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

## Junior C. E. Topic.

Sunday, June 13.—Topic—The power of Christ's love. Rom. viii., 31-39.

## C. E. Topic.

Monday, June 7.—The mother of us all, Gen. iii., 18-25.

Tuesday, June 8.—Sarah — obedience. I. Pet. iii., 1-6.

Wednesday, June 9.—Ruth — trustfulness, Ruth ii., 1-12.

Thursday, June 10.—Mary — spirituality, Luke ii., 46-55.

Friday, June 11.—Martha—service. Luke x., 38-42.

Saturday, June 12.—Mary—worship. John xii., 1-9.

Sunday, June 13.—Topic—The noble life of Frances Willard. Prov. xxxi., 10, 17-20, 25, 26, 29-31.

## Blessing and Banning.

(Harriet Prescott Spofford, in the 'Christian Age.')

An old Venetian proverb says

A curse goes round the world, and then  
Returns within the sender's heart,  
And makes him wretchedest of men.

But for the kindly thought and wish  
For other fate the saying gives:  
Though curse be breath, and curser dust,  
The happy benediction lives.

The uttered blessing—runs the word—  
Has something of immortal strength,  
Piercing the last of seven great walls  
To reach the chosen soul at length.

For blessing, which is spoken love,  
Is faithful to its lofty birth,  
And brings the power and light and life  
Of Heaven itself to fill the earth!

## Summer Sunday Schools.

In not a few places throughout Canada, new Sunday Schools are being formed just about this time to keep open for five or six months—or until the cold weather sets in. Many of our readers know just such a school. Will you not pass on to one of the workers in that school, this copy of the 'Northern Messenger,' marking this item?

We want every Sunday School worker in Canada to know the 'Northern Messenger,' to know that they can make a three weeks' trial of it, in their school AT OUR expense. All that is necessary is for some responsible person, the Pastor, Superintendent or Secretary, to send us on a postcard the number of copies he would like to have to distribute each Sunday, stating where they are to be sent and that it is to be on our 'three weeks' free trial' basis. We will promptly send on the desired supply for three consecutive weeks, with absolutely no charge, whether the school decides to take the 'Messenger' subsequently, on or to leave it. We believe the 'Messenger' can win its own way and we take all the risk, for we are convinced that for the average Canadian Sunday School, particularly where there is a mixed element coming from several denominations, there is no paper that will give such general satisfaction both to old and young as the 'Northern Messenger.'

Then the price is so low. In packages of ten or over to one address it costs only twenty cents a year per copy (just half the regular subscription price). Five cents per copy will secure as many as desired each week for three months. Tell your friends about the 'Messenger' and you will be doing them a genuine kindness. All enquiries should be addressed to JOHN DOUGALL & SON, 'Witness' Block, Montreal.