

of the people of Israel of whom so much more might have been expected. What remarkable and significant prophecy does all this bring from the lips of Jesus? How was that prophecy fulfilled in the early history of the church? Is there any lesson here for us who have had so many privileges?

3. *Jesus and the multitudes*, ch. 9: 35-38. Suggest that this was only one of a number of

such tours which Jesus made through Galilee. What activities engaged his attention during this tour? What estimate did he form of the spiritual condition of the people? Point out that his feelings were not those of anger, but of pity. How does Jesus propose to meet the situation? What bearing has all this upon the choosing of the apostles of which we are told in the next chapter?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

After bringing out the details of the healing of the centurion's servant (or "son") and of Jesus' works of healing amongst the multitude, take up the Topic for the Department, Christianity and Physical Needs. Discuss with the class what Christianity teaches about the needs of the body.

Refer, first, to the example of the centurion in coming to Jesus on behalf of his sick slave. Does not this example suggest that we should pray to Jesus for our loved ones and others in their sickness? Should we be hindered from praying for health, because often those die for whom prayer has been offered? May it not be that Jesus answers our prayers better by taking them from us than by healing them? Or, should we, because we pray for the sick, refuse to use means,—calling in the physician, using medicines and the like? May not Jesus answer our prayers through the use of such means as these?

Call attention, secondly, to the willingness of Jesus to go with the centurion to heal his servant. What does this indicate as to Jesus' view of prayer to him for the sick? Does it not signify his approval of such prayer? And does it not point to his

consciousness of his power to heal sickness?

Thirdly, the centurion's faith in Jesus' power to heal without going to the place where the sick one lay, is full of suggestion. He is absent from us so far as our senses are concerned. We can no longer see him or feel, in a physical sense, the touch of his hand. But may we not learn that, although unseen, he can be really present beside any sick bed and give relief and health?

Turning now to the healing of the multitudes, are we not struck, fourthly, by the compassion of Jesus for the sick in body as well as the sick in soul? May we not be sure that, in this respect, there is no change in him, that he is just as compassionate towards the sick as he was while he walked amongst men?

The fifth point to take up is Jesus' command to his disciples that they should pray the Father to send forth laborers into his harvest field. The harvest, of course, was the multitude of needy ones all over the world. And Jesus cared for their bodies as well as for their souls. Refer to the medical missions of our own and other churches as carrying on the work of healing which Jesus began.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

The pupils throughout these studies will doubtless be impressed with the tireless activity of Jesus. During the whole of his ministry he was literally spending himself for others. The gospels merely give us a few typical scenes of this amazing service.

A Roman Officer Appeals to Jesus, vs. 5-7.

Ask the class to describe a Roman centurion. What knowledge have we of this man in particular, from the complementary accounts in Matthew and Luke. From the latter account it is clear that the "servant" is a slave. We also find in it that he was "dear" to his master. To be so greatly concerned