THE RULER'S DAUGHTER.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, MAY 4.

Text of the Lesson, Luke viii, 41, 42, 49-56—Commit Verses 54-56—Golden Text, Luke viii, 50—Commentary by the Rev. D. M. Stearns.

[Compiled from Lesson Helper Quarterly by permission of H. S. Hoffman, publisher, Philadelphia.]

After the parables spoken by the seashore and the further parables spoken in the house, He entered into a boat with His disciples to cross the sea, and as they sailed He fell asleep. But a great storm arising, they awoke Him; He arose and rebuked the wind and the sea, and there was a great calm, so that the disciples marveled, saying: "What manner of man is this!" Having crossed the sea, He healed the man of Gadara, who was possessed with a legion of evil spirits, and sent him home to his friends a well man, to tell the great things the Lord had done for him. Jesus then returned to His own city, Capernaum (Matt. ix, 1), and the people gladly received Him, for they were all waiting for Him. Contrast verses 37 and 40 of this chapter, and see the Gadarenes driving Him out and the people of Capernaum receiving Him. What has your heart for him? Rejection, or a hearty welcome?

41. "And, behold, there came a man named Jairus, and he was a ruler of the synagogue." Matthew says that Jesus was sitting at meat in the house, in the midst of His disciples and many publicans and sinners, and to the fault finding Pharisees He said that He came to call sinners and not righteous ones such as they considered themselves to be. The disciples of John also come with a question concerning fasting, and Jesus in reply speaks of Himself as the Bridegroom, and of the impossibility of combining the old and the new.

"And he fell down at Jesus' feet, and besought Him that He would come into his house." He cares not what any one may think or say; one great need fills his soul, and here is one who can satisfy it; so he stops not to think of his dignity as a ruler, nor of the criticisms that may be passed upon him, but only of this Great Physician whom he seeks. In this gospel we find four different people at Jesus' feet (vii, 38; viii, 35, 41; x, 39), and they are four very different kinds of people, but the same Jesus meets the need of each.

42. "For he had one only daughter, about twelve years of age, and she lay a dying." Here is the cause of his eagerness, anxiety and self forgetfulness; another fills his heart, and she is very dear to him, for she is his daughter, his only daughter, and she is sick, very sick, dying, perhaps dead by this time.

49. "While He yet spake, there cometh one from the ruler of the synagogue's house." On the way not only do the crowd press and throng Him, but there mingles with them another whole hearted seeker; only a poor woman, a sufferer for twelve years, who has spent all her living upon physicians but without avail. Quite a contrast in social position to the ruler, but they are both alike in this, that each is a whole hearted seeker because of a keenly realized need and sense of utter helplessness, and each has faith in Him.

50. "Fear not: believe only, and she shall be made whole." Mark says that Jesus said this word just as soon as the messenger from the ruler's house had spoken; as if to quiet the ruler's mind and keep him in peace, for it is Jesus' way to speak peace to His people and keep the mind stayed on Him in perfect peace. Here is a word for every child of God which will carry them in triumph through every trial. Take it as you find it in Mark v, 36: "Be not afraid, only believe," and let your heart reply, "I will trust and not be afraid" (Isa. xii, 2). So shall you have peace and victory, while you wait for the morning.

51. "He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden." All is now quiet, the thronging crowd shut out, no more hindrances can delay; the father and mother have Jesus all to themselves, only the favored three of the disciples being allowed to enter.

52. "He said, Weep not; she is not dead, but sleepeth." This is as He sees it, and He knows, for He sees all things in their true light. The little tired body sleeps, the spirit has fled, but He knows how to awake it. He said concerning Lazarus, "Our friend Lazarus sleepeth;" but later He said plainly, "Lazarus is dead" (John xi, 11-14). So here is our proof that Jesus calls death a sleep.

53. "And they laughed Him to scorn, knowing that she was dead." What their eyes saw you couldn't make them disbelieve; and like many today, what their eyes couldn't see or their blinded reasons understand you couldn't make them believe. Seeing is believing was their motto. The follower of Jesus says, "Believing is seeing." We take to our hearts His words to Thomas.

54. "He took her by the hand, and called, saying, Maid, arise." Mark gives the two words which He actually uttered, "Talitha cumi." Only two words, but the power that created the world is in them. Where the word of a king is there is power (Eccl. viii, 4), and here is a word from the King of Kings in the power of the omnipotent Spirit of God. "Young man, arise;" "Maid, arise;" "Lazarus, come forth." Let any ordinary mortal stand by these dead people and shout such words till he falls down from exhaustion and there will be no response; but here is one in the form of man, a real man but more than man, quietly He utters the word, but mark the result.

55. "And her spirit came again, and she arose straightway." Instantly, from the spirit world comes back the one just set free, the little tabernacle is again tenanted, the heart and lungs resume their functions, the eyes open and look around, she arises to her feet, and quicker far than I have told it she is in her mother's arms alive and well. Not weak and sickly looking as one arising from a sick bed, but perfectly whole as one in good health; and with an appetite for food, for He commanded to give her something to eat. At the same word shall all who are in their graves come forth, either among the Blessed and Holy who take part in the First Resurrection, or among the rest of the dead who live not again till the thousand years are finished (Rev. xx, 5, 6). What reunions never to be broken, what joy, what blessing unalloyed when we shall sit down with Abraham, Isaac and Jacob in the Kingdom of God, to eat and drink with Him, at His table, in His Kingdom (Matt. viii, 11; Luke xxii, 30).

56. "And her parents were astonished: but He charged them that they should tell no man what was done." Yet Matthew says that "the fame hereof went abroad into all that land." He did nothing secretly; there were always witnesses enough to all He said and did, but for wise reasons He often told these witnesses to say nothing about this or that particular event. He came as Israel's Christ, and when the rulers of the nation refused to receive Him, it was only meet that many of His mighty acts should be hidden from these rulers who only sought to slay Him.

His command now is to all who believe in Him, that in the power of the Holy Spirit they should preach the glad tidings to every creature, that whosoever will may be saved and become part of His elect church. Disobedience is guilt. Are you obedient?

TEMPERANCE NOTES.

Joe Hess will be in Canada till July.

Canon Wilberforce is on his way home from India.

Prince Albert insisted that the great exhibition of 1851 should be clear from the sale of all intoxicants, and the wise precedent is quoted in favor of refusing a license to the forthcoming Edinburgh Exhibition.

In speaking of a temperance meeting in Bombay, Canon Wilberforce referred to the benefits of total abstinence. When the Maories lately came over from New Zealand to play football with the English teams they all signed the pledge before they started. When the bicyclist lately beat the record in the race from the General Postoffice in London to the General Postoffice in Edinburgh, the only drink he took on the way was milk. Mr. Thomas Cook, the great excursionist, in his last journey accomplished 24,000 miles straight off without a headache. Among the icy heights of the Himalayas and the burning sands of Africa the strongest beverage he had was a cup of tea. At the end of the meeting a number of pledges were taken, amongst others of several well-known public men.

A writer in a German newspaper has had the temerity to jot down the ingredients which go to make up a glass of beer in Germany. The pharmacopœia of the beer barrel this scientific man sets forth in alphabetical order. We give the German nomenclature, for fear of spoiling the brew. It consists, says this writer, of: Alcohol, althopfenoi, aloe, belladonna, biercouleur, bilsenkraut, bitterklee, buchenspane, caraghenmoos, coloquinten, enzian, fichtennadeln, gogel, gelatine, glycerine, hazelnuszspane, hausenblase, herbstzeitlose, hopfenaroma, hopfenbittersaure, Ignatiusbohne, ingwer, kamille, kartoffelzucker, kardobenedictenkraut, kokelskorner, koriander, lakritzensaft, laugensalze, malzextract, metallsalze, mohn, moussirpulver, natron, nieszwurz, nux vomica (brechnusz), pikrinsaure, pottasche, quassia, reis, salicylsaure, schafgarbe, Spanischer, fpfeffer, soda, starkezucker, starkemehl, strychin, syrup, tannin, tausendguldenkraut, tischlerleim, wachholder, waldmeister, weidenschalen, wermuth, zuckercouleur, etc.

"Dare to be singular,"—that was the advice of the late John Bright. "Are you afraid," he asked, "of being thought less hospitable by those who only value you for your hopitality? Can you not dare to be singular? Can you not resign a little paltry gratification of the senses that you may not stand in the way of a great reformation? To drink deeply—to be drunk—is a sin; that is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober, who had not taken anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more. But where does the sin begin? At the first glass, at the first step to complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Think of this, think of your own danger, for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this foul spirit, and ask yourself, 'Are you all doing your duty in discountenancing the causes of so much sin and misery?' If you cannot say 'Yes' with a clear conscience, rise superior to foolish and wicked customs, and join your influence and your example to the efforts of those who have declared war against the causes of the sin of drunkenness."—[Fireside News.

In reply to the question, "Is the quickened circulation of the blood and quickened motion of the heart good for the health?" an experienced physician says: "It may be good to call a languidly-acting heart into more vigorous motion, but to do this with the rest of the body in response, by means of an internal stimulant, is certainly very bad practice. The heart that wants to be called into more action requires invigoration by reasonable exercise in which the other muscles of the body can share, not by exercise in which it alone is engaged. The heart, stimulated alone, soon begins to feel the habitual necessity of the special stimulant, and, learning in time to depend upon its artificial support, lives, as it were, upon that support, and becoming over-active and out of harmony with the rest of the organs of the body so long as it is supplied with its stimulant, fails in the most lamentable manner if by any accident its stimulant be withdrawn. Here is the reason why even so-called temperate consumers of alcohol feel so acutely, at first, the withdrawal of alcohol. They feel as if they had lost blood, and numbers who try to abstain are driven back from the trial of abstinence, because they have not the resolution to persevere until the heart learns to work without the artificial spur to its action. The spur all through is deceptive and bad. It takes the place of exercise without performing the proper duty. It produces derangement just bordering on disease of the heart; it often lays the foundation of actual disease of that organ; and it leads to inactivity of other functions of the body and to general inaptitude for the active duties of life until a stimulant has been taken. We cannot, therefore, count this part of the action of alcohol as a good action."

LEGAL QUERIES.

[EDITED BY W. H. BARTRAM, BARRISTER.]

WALLACE.—A seal is not essential to a will; so that whether it has become detached or not before the will is read makes no difference, as long as it has been properly signed by the testator and two witnesses.

WATERLOO.—A sells his farm, nothing being mentioned about the straw lying in the barn at time of sale. Who can hold the straw—the buyer or the seller? ANS.—The seller of the farm owns and may remove the straw.

CEDAR SPRINGS.—I own a farm on the town line between Raleigh and Harwich. The ditch along the said road opposite my farm is filled up so that every rain that comes my farm is flooded and the road is damaged. The ditch is on the Harwich side of the road and I am taxed for the water going into Raleigh. I want to know upon the facts stated if I can compel the Municipal Council of Harwich to repair the ditch and failing to do so can I sue them for damages? ANS.—Yes. Complain to the Council and if not remedied consult a lawyer.

HARD SCRABBLE.—If after a ditch constructed under an award made in pursuance of the Ditches and Watercourses Act the party liable thereby to keep any part of it in repair neglects to do so, any other party liable to maintain any other part of the ditch may give him notice in writing to fulfill his duty within 30 days, and in default may complain to the Council, who shall order an examination by the Township Engineer, and if upon his certificate the complaint is well founded and the work still not done by the party liable the Council shall order the Engineer to proceed and let the work. The party in default must pay the fees and expenses. Your statement was too long for publication. We refer you to sec. 4 of the act, chap. 220, Revised Statutes of Ontario.

POLL TAX.—Can poll tax be legally collected from a man who works in the city on and off for a year and over, but who has property in another town on which he has paid taxes and has a receipt for the same? He goes home every few weeks. ANS.—Yes; he is an inhabitant of the city and therefore liable to poll tax, notwithstanding he owned and paid taxes on property in another municipality.

DOMESTIC RECIPES.

Orange Sauce.—Grate the yellow part of two orange rinds into a bowl, and then squeeze in their juice. Now beat the whites of the eggs to a stiff froth, gradually add a cupful of powdered sugar, and lastly the orange juice.

Lemon Sauce.—Two teaspoonfuls of cornstarch, juice of one lemon, one cupful of water, sugar to taste, and a little nutmeg. Make the water boiling, add sugar, lemon and nutmeg, and thicken with the cornstarce rubbed smooth in cold water.

Custard Sauce.—Heat to the boiling point one pint of milk, then add two eggs yolks well-beaten with two tablespoonfuls of granulated sugar and half teaspoonful of vanilla. Stir constantly until it thickens, but do not let it boil. Serve in a glass pitcher.

Fruit Custard.—To two cupfuls of milk that has been brought to the boiling point in the double boiler, add two eggs that have been thoroughly beaten with three dessertspoonfuls of sugar and a little salt. Stir the custard until it thickens, taking care that it doesn't boil; then remove from the fire, and pour it over two thinly sliced bananas and upon which a little sugar has been sprinkled. Set away in a cool place until serving time.

Maderia Pudding with Orange Sauce.—Sift carefully twice two cupfuls of flour and a heaping teaspoon of baking powder. Beat half a cupful of butter to a cream with a cupful of sugar; add the well-beaten yolks of three eggs, and beat again. Stir in a small cupful of milk, then the flour and baking powder, and bake at once in hot buttered earthenware cups, filled only half full of batter. Bake in a rather quick oven; and serve with orange sauce.

Sponge Pudding.—Two ounces of flour, two ounces of sugar, two ounces of butter, two cups of milk, six eggs. Mix the flour smoothly in a little of the milk, make the remainder of the milk, with the sugar, hot; add the flour, stirring briskly until the ingredients are well boiling; remove from the stove and add the butter. When slightly cool, add first the well-beaten yolks of the eggs, then the well-beaten whites. Bake in a pudding-dish or bowl set in a pan of boiling water in the oven, one hour. Serve with lemon sauce.

Tapioca Cream Pudding.—For a 1 o'clock dinner put over night, and for a 6 o'clock one, put in the morning, four tablespoonfuls of tapioca in two cupfuls of milk. An hour before dinner time, put the milk and tapioca into the double boiler, and cook until the tapioca is clear. Stir in the yolks of three eggs that have been beaten with three dessertspoonfuls of sugar until very light, one-half cup of dessicated cocoanut, a pinch of salt, and a flavoring of vanilla. Cook two or three minutes longer. Pour into a pudding-dish and spread with meringue made by beating the whites of the eggs to a stiff froth and adding by degrees half a cupful of granulated sugar and a little cocoanut. Brown delicately in the oven.

Banana Sponge.—Soak one ounce of gelatine in a pint of cold water ten minutes, add to it the juice of one lemon and a half pint cupful of granulated sugar; set over the fire and stir until the gelatine is thoroughly dissolved; it will take but a couple of minutes if put in shallow pan. Do not let it boil. Strain through a wire sieve into an eathern dish and set away to get cold. Take three bananas, whip them to a fine cream with an egg-beater, whip as stiff as possible the whites of two eggs; add to this the banana pulp and beat again until well mixed; now, if the gelatine is cold and ready to stiffen, add to it the rest, a little at a time, beating all the while with an egg-beather; it should stiffen in fifteen minutes' beating. Set in a cool place in a mould, and when hardened, turn out and serve.

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