

beware of a false assurance. The dead formality of the Jewish church is not enough. In *The Meaning of Faith*, Dr. H. E. Fosdick tells what he calls a wonder story from the Arctic. Once the cold became so intense that the candle flames froze and the explorers broke them off and wore them for watch-chains; the flames of the great fire congealed and were wound like golden ornaments around men's necks. So repeatedly, the burning words of scripture, the blazing affirmatives of old creeds, on fire at first with the passion of souls possessed by God, have been frozen in the church's Arctic climate and handed to men like talismans. Creeds, rituals, organizations,—these frozen forms of life have often taken the place of spiritual power.

V. 36. If we are to have in us that mind which was to be found in Christ, we must be touched with the same compassion for this world's unshepherded multitudes. There is erected near Khartum, a splendid statue of General Gordon. He is represented as seated on a dromedary, with his face toward

the vast desert of the Soudan. A traveler once asked his guide if the statue should not have been reversed, with Gordon's face toward the city. The reply was: "Oh no, sir; they placed him not looking toward the palace where he lived, nor toward the Nile where he might have escaped, but toward the Soudan for which he died. He is waiting for the morning to dawn over the Soudan and bring to it the blessings of Christianity." Thus should the Christian and the church face the world.

Matt. 9: 35, Golden Text. In this mission to the multitudes, Jesus did two things which the church must ever do. He preached the gospel of the kingdom and he rendered all kinds of social service. Either one of these alone would be but half the church's mission. We must get mankind right with God and then get mankind right with itself. The veil of the temple must be rent in twain so that the fatherhood of God may appear and the middle wall of partition must be thrown down so that brotherhood and service may overflow the world.

FOR TEACHERS OF THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

We find Jesus, in our lesson to-day, dealing with the physical needs of people. Is it right to say that Christianity is concerned with the physical needs of man? What answer is suggested, at any rate, by the example of Jesus? Does the fact that we cannot perform miracles in the sense in which Jesus performed them relieve us from the responsibility of making it part of our religious duty to do what we can to lessen the load of human suffering and poverty? Speak of the work being carried on in our hospitals to-day, and seek to show how it is all an outcome of the spirit of Jesus. Speak in a similar way of the social service work of the church and of the work of our medical missions. Now turn to the lesson:

1. *The centurion's request*, ch. 8: 5-9. Point out that this centurion was a heathen, as is evident from the words of Jesus in v. 10. What interest had he displayed in the Jewish religion? Ask some one to read Luke

7: 5. Call attention to the readiness of Jesus to go to the home of the centurion on this errand of mercy. What is the centurion's reply to Jesus' offer? In order to understand it, we must remember that the centurion was applying Jewish standards to Jesus. Probably he thought of Jesus as a superior sort of rabbi, who would regard the entering of a Gentile home as a source of defilement. Be sure to make clear the sense of v. 9. The centurion, in a limited sphere, had authority over his soldiers, and so had Jesus, in a greater sphere, authority over nature.

2. *The centurion's faith*, ch. 8: 10-13. Show how the wonder of Jesus and the commendation of the centurion's faith indicate the remarkable quality of that faith. Go back to the latter part of v. 8 in order to appreciate the depth of that faith. The marvelous thing about it, in the judgment of Jesus, was that it should surpass the faith