Our Story.

"SISTER JEWEL" BY MRG C. M. HYDDOSTON, (Continued from last week)

He found himself regretting as he walked on that Miss Kirke was so inaccessible. He was strangely interested in her, and had made an effort when " meeting her in the office to remove the Aprejudica she had conceived against in him, but she was extremely reticent bland dignified. The eldest partner iscemed to be the only one who could win a smile or make progress in her acquaintance. In truth, Mr. Fielding wished very much to meet her where she could not feel it necessary to en "trench herself behind a wall of reserve. If he should call upon her she might not wish to receive him in her narrow quarters. He had an uneasy, guilty sense, too, of being a sort of spy and intruder in her home. He had never meant to become a frequenter of her house in her absence, but the little brother was hard to be denied. He admiration of her character constantly deepened. Evidences of a refined taste hand a pure nature were in her home. It was always fresh and cheerful, with us and is our, our" stilet regard to neatness. Knowing all ther circumstances, unlawfully as it were, the knowledge oppressed him. He longed to do something to lighten the burdens of the brave girl, but it seemed out of the question. He was compelled to believe that she must possess that I something which his mother had, that made her different from other womena faith in God that sustained and purified. Why did not more people have pit, if it was obtainable? Why did he not himself? He felt like a hypocrite sometimes when Winnie, taking it for granted that he was a Christian, would exclaim: "Im't God good to us, Mr.
Than?" The boy spoke of these things in turally without reserve or cant. Mr. Fielding had not meant to deceive, but

interest in what meant so much to him. It came out though. One day Winnie Zasked him; suddenly : "Are you a city missionary, Mr. ² Thane ?[®]

He had for the first time caught the Achitter of the small diamond stude his friend wore, and it made him remember Swhat his sister had said about missionsaries having but little money. Dia monds he knew cost a great deal. It diperplexed him, and he wanted to clear up this mystery at once.

"No, I'm not," Mr. Fielding said, Plaughing at the incongruity of the idea. "" What made you think I was?"

"Why did she think I must be one?" was asked with amused eyes.

The boy gathered courage again, and

ever so much, and then-"

" And what else?" his visitor asked. trying to keep his gravity, as the boy "Why, I thought if you were one,

you would know all about the Bible." The smiling curves went out of Mr. Fielding's mouth and left it grave. It "a moment; then Winnie said, in a low voice, "Mr. Thane, you love God, don't

iyou i''' There was such eagerness in the wistful little face upturned to his, so much seemed to hang upon his answer, that he was tempted to evade the question, and yet somehow he was compelled to tell the plain truth, with these clear eyes sastened upon him, so he said, half-sadly, "No, my boy, I sup-Pose I do not.

"Oh, Mr. Thane!" the child exclaimed in a tone as if he had received own thoughts. Mr. Fielding had heard 'arms resting on the table, and there was vines on the duty and privilege of livcheeks, when he lifted his head and looked up at Mr. Fielding with some ful pleadings of this boy. Even his what of the intense longing love and mother's last entreasies had not been plty in his face that an angel might feel heeded, because her death left him in a questions.

| The difference between the time that the crowd. It is not the native, "you know I would not believe such a silly lie as that I know better."

| Well," said the missionary, "that the cheeks, when he lifted his head and cover taken a hold of him like the tear-woman's touch and that of the crowd. Why Jesus made her acknowledge her believe such a silly lie as that I know better." for a lost soul. "I was thinking," he rebellious state which was followed by (said, "when you told me about insur- lethargy. He had intended ever since cance, that it was just like people going to try to reconstruct his life, for her to Jesus to be made safe and ready to sake, but his will had seemed powerless die. I felt so sorry for everybody who when he attempted it. He found noth-

of truth that fell from childish lips.

lieve he does it because he said he he might learn to love God. would, and that is faith. Then, you know, we are to give up all our could not hide from himself that his sins and turn right around and obey him first and live to please him. Then God counts us as good, not because we are, but because Jesus Christ died for

"Surety!" said Mr. Fielding.
"Yes. He stands for us, you know. He is going to say at the last day when we are called to give an account, that we belong to him; that it's all right, and that everything that's set down in the books against us is cancelled. Sister Jewel told me just what that word means. Then he sends his Spirit into our hearts, and if we do not grieve him away he leads us and helps us. It isn't hard, because Jesus is so good you can't help toving him. Won't you do it, Mr. Thane? Won't you read the Bible and ask God to show everything to you?"

All this was said in rapid words, with intense eyes looking into his as if a life were at stake. Then a look of perthe never could bring himself to grieve plexity came into the child's face and he added "I don't see how you can "a child by confessing that he had no be so good if you're not a Christian, Mr. Thane; and yet I know that God of Jairus. docsn't count people as good unless they love him."

Mr. Fielding had a good opinion of himself, but he knew that he could not ing the demoniac, Jesus the same mornlay claim to goodness such as Winnie ing returns from Gadara to Capernaum, meant. "Don't be puzzled about that," he said; "I am not good, my little his house, where he discourses with the friend." Hespoke it gravely, for in those Pharisecs that assemble there. During few minutes it had flashed upon him the feast, Jairus a ruler of a synagogue, that his own life was a failure, com- comes hastily, beseeching Jesus to go pared with that of this little child.

Mr. Fielding rose to go, but he laid his hand again on the boy's head as if What made you think I was?"

Winnie, somewhat abashed lest he

Winnie, somewhat abashed lest he

Winnie, I will promise you to think

Why did she think I must be one?"

Why did she think I must be one?"

and was gone.

Neither of them supposed that it would be months before they would meet said gravely, though his cheek flushed. Would be months belore they would meet and therefore might cure her "She said that nobody would take again It was but two days afterward OBSTACLES TO HER FAI pains to come so often to amuse a poor, that Mr. Fielding was requested by his partners to go to England, on some imsake, and she supposed you had chosen portant business for the firm. He con that for your work, to visit the sick and sented and was on his way, when Winoor."

"And you—why did you not think I as a missionary?"

"And sou—why did you not think I he must go away and had no since the sun did not proved failures, (5) great crowds around only that morning that the sun did not move. "Yes," said the older sister, dying girl.

"But I don't believe it. I saw the sun did not proved failures, (5) great crowds around only that morning that the sun did not move. "Yes," said the older sister, dying girl.

"But I don't believe it. I saw the sun did not proved failures, (5) great crowds around only that morning that the sun did not move. "Yes," said the older sister, dying girl.

"But I don't believe it. I saw the sun did not proved failures, (6) Jesus was busy, hastening to a said the older sister, dying girl. "And you—why did you not think I was a missionary?"

The boy flushed again and let the long lashes veil his eyes as he said in a low tone: "I used to think you were, but sister said that missionaries had but sister said that missionaries had was absent, for he should probably be gone several months. he enclosed a low tone: "I used to think you were, but sister said that missionaries had was absent, for he should probably be gone several months. he enclosed a low tone: "I used to think you were, but sister said that missionaries had was absent, for he should probably be gone several months. he enclosed a low tone in the four corners of the outer robe. 28. If I may hill."

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Press crowd. Touched his garment: tise over there this very morning; and now it is away over here. How can a thing go all that distance without more than the must go away and had no time to bid the must go away and had no time to bid thing away over here. How can a thing go all that distance without more than the printing paper, and vary in prices from 250.

I was a thing go all that distance without m very little money, and you—you wear diamonds, and I know that they cost the cost of the co gone several months, he enclosed a faith, strong, active, reasonable, using check for \$25 to buy books, or anything else he liked best. He must not superstition that led her to touch Jesus'

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Will know father said it was the earth that moved."

"I know it." said the other. "but I receive it as charity. He wished to superstition that led her to touch Jesus' moved." give it to him because he was his dear garment, but faith; for in nearly all little friend whom he loved and should cases Jesus touched the one he healed. don't believe that, either. I am standnever forget.

Jewel found it hard to console her brother when she returned that night. His beloved Mr. Thane was gone. was true he was in utter ignorance of What should he do without him? many things in the Bible, with which "Mr. Thane" was in Jewel's estimation the boy seemed perfectly familiar, and growing into a perplexing problem.

the quick intuition of childhood had Who and what was he? She had many discovered his lack. There was silence | puzzling speculations in regard to him. Only two nights ago she had found Winnie in deep sorrow because his dear friend was not a Christian, and now he was in treuble again. She cheered him by proposing that they two ask God for that one thing every night-that Mr. Thane might learn to love God. "I shall do it ever so many times a day besides," Winnie added.

And this doubtless had to do with the untest of one passenger on board a certain steamship, who paced up and down the hadn't done it, but I didn't know that ing in his heart but indifference to the you were one of them, and I love you truths of religion. He had leisure on ship-board to keep his promise to Win-latt. ix. 1) At whose house was he would have house was he

bright head and said. "Don't grieve so; look up, little Win, and tell me how to become insured in this way. Perhaps I can get ready, after all. You don't think it is too late, do you?"

"Oh, no," Winne said, wiping his eyes and brightening. "Will you?"

Mr. I telding had partied and resisted many an appeal made to him by older. The part answered and in his life because of the saved force. When he asked to have his eyes into the way? Who went with him? Who came to Ifim on the way? What that hereafter of endless ages unready came to Ifim on the way? What efforts had she made to be cured? With what success? How long had she been trying?

II. An Acted Parable.—Do people take as much pains to be saved from their sins? Can they save them. many an appeal made to him by older fore. When he asked to have his eyes Christians, but he could not trifle now opened he supposed that exalted views He said, kindly, "I'll promise to listen of God and Christ would fill his heart opened he supposed that exalted views which men seek to be saved without He said, kindly, "I'll promise to listen of God and Christ would fill his heart going to Jesus? (Note what Bunyan's to all you say, my dear boy." And and compel his adoration. But, instead Christian did before he went to the them the man who was versed in all the thought of none but himself. Cross.) What is the usual result of manner of lore except this one, was Hisheart was black, hissins great. Deamazed at the clear, concise statements spair took possession of him. At last of truth that fell from childish lips. one night he resolved to cast himself "I don't know as I know how to do
it in the right way," the boy said as he
wiped his eyes with a kit of a handkerbe done. Perhaps, with much prayer wiped his eyes with a Lit of a handkerchief, while a look of troubled responand effort, as the years went on, he
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chief the years were the years were the years went on the years were
considered. sibility came into his face; "but Sister would learn to have the thoughts and Jewel has explained it to me a good deal. I know the first thing is to go many a mighty struggle, though, with to Jesus and ask him to forgive our himself before he should attain them. sins. This he does, and we must be- He fell asleep praying that sometime

Sabbath School Work.

LESSON HELPS. Lesson vii, February 17, 1889. THE TIMID WOMAN'S TOUCH.

COMMIT VERSES 33-34. GOLDEN TEXT. — Be not afraid, only believe. — Mark v. 36.

Mark v. 25-31.

CENTRAL TRUTH. Faith in Christ the means of salva-

tion for body and soul. DAILY READINGS.

> M. Mark v. 21 43. Tu. Matt. 1x. 20.26.

> W. Luke viii. 41.56. Th. John xi. 1-19.

E. John xl. 2045. Sa. Matt. xv. 21-28.

Sr. Luke vii. 1 10. TIME -Autumn, A.D. 28. Probably in the afternoon of the same day that Christ healed the demoniac at Gadara. PLACE-Capernaum, on the way between the house of Matthew and that

PARALLEL ACCOUNTS .- Matt. ix 20-

72; Luke viii. 43-48. Intervening Events.—After healand is invited by Matthew to a feast at comes hastily, beseeching Jesus to go to his house and heat his daughter who lies at the point of death. Jesus immediately goes, followed by his disciples and great crowds of people. On the way took place the event of to-day's Peloubel

Harde, overs. Mayo Piacos - and A. certain present her mane and knowled. Tradition styp site was at Gentlis of

returning health. 30. Virtue: healing when you see it does not stir!"

power. Who touched? Christ was not Said the great prescher, "These natural a humble, shrinking woman word." should, at the public exposure, and knowing that, according to the Levitical law her touch was unclean. 34. Daughter: a term of affection, also implying a spiritual relationship. Thy faith hath made thee whole . hath cured thee, saved thee, both body and soul. Christ saved her, but her faith was the condition.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The intervening things they told him that the water deck most of the time, absorbed in his history. - The suffering woman. - A type of the vain efforts to be saved from that men could stand on it! That they a blow. His head went down on his masterly arguments from eloquent di- sin without Christ.—Hindrances to the could stand in the middle of a river, woman's faith.—Characteristics of her silence. There were no tears on his ing the Christian life, but nothing had faith.—The difference between the

QUESTIONS.

Review.-What great miracle was the subject of our last lesson? In what and horses, and even elephants would place was it performed? Why did Jesus leave that region?

sches? What are some of the ways in such efforts?

III. Going to Jrsus (vs. 27 29.)-What had the woman learned about Jesus? Was this a good foundation for faith? Have we the same reason in her way? What did she do? What did she expect? Did Jesus usually touch those whom He healed? What was the result?

IV. SAVED BY FAITH (vs. 30-34.).-How did Jesus know she touched Him with faith? What did he ask? Was this because He did not know? What was His object? What did Peter answer? What was the difference between her touch and that of the throng? Is it possible for us to be close to God's Word, and worship, and the influences of His Spirit, and yet not be benefited thereby? What is the reason?

What did the woman do? Did this public confession help her to be saved? What did Jesus say to her? How did faith make her whole? What were the characteristics of her faith? Why does God require us to believe in order to be saved? Will faith help us in sickness and trials? (James v. 15; Rom. viii. 28.) What must we be-lieve? (Heb. xi. 6.) What kind of faith must we have? (James ii. 14 17.)

PRACTICAL SUCCESTIONS.

I. Jesus of Nazareth passeth by, ready to help all who come to Him.

II Forms, good resolutions, mere efforts of will are all physicians of no value to save us from sin

III True faith is founded on reason and fact, on what Jesus has done, on promises sulfilled.

IV. True faith uses every means in V We may live in the very presence in the very p

ceive no good. VI. But all who come to Jesus in

faith will be saved. VII. It costs something to do good

VIII. Timid and retiring natures may have great faith.

1X We should confess before men what Jesus has done for our souls.-

JUNEAU PATHER'S WORD.

Cesarea-Philippi, named Veronica. 27.

She had heard of fesus: she founds her faith on facts. Jesus had healed many, and therefore might cure her

Obstacles to her Faith—(t)
Sickness, (2) poverty, (3) she was timid and returner, (4) all former efforts had proved failures, (5) great crowds around lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus. (6) Lesus man had lesus morning that the sun did not lesus morning

Straightway: instantaneously, ing on the earth now, and so are you. Felt in her body. there was a sense of How can you pretend to think it moves

ignorant, but wished to draw out from simple ones might divide mankind her a consession of her faith in order between them, and carry the banner of that her soul might be cured as well as their parties through the world. There her body. 31. His disciples said Peter never has been, and there never will be and they were with him (Luke viii. 45).

33. Fearing and trembling: just as was and they that will not take, their Father's proceeding to the study of the study

What Father do you think he meant? -Pansy.

SEEING AND BELIEVING.

ONE day in India a native came to the missionary who was his teacher, and he had been talking with some sailors who were bad men, because they told wicked hes. He said, among other where they lived sometimes got so hard and the water would he too hard to let them through. "But of course," said

story is true. I have often stood on the water when it was so hard that men not break it. Do you believe that?"

Over the face of the native came an astonished and puzzled look, but his Vincent's Lesson Commentary, \$1.25 answer was prompt.

From much. Oh, Mr. Thane, you said ship-board to keep his promise to Windryou had insured your house. Aren't hours in thought. The simple words of a child, "You insured your house, aren't you going to insure yourself and be all hours in thought. The simple words of a child, "You insured your house, aren't you going to insure yourself?" was the arrow that pierced his armour. What did he want? What did he want occurred heathen was to believe what his missionary said, even though he had never disbelieved it, what consummate folly to make anxious pro
The simple words of a child, "You insured your house, aren't you going to insure yourself?" was the arrow that pierced his armour. What did he want? What did he want? What did he want? What did he want? What did he was to believe what converted heathen was to believe what his missionary said, even though he could not understand how it could be than we are sometimes to believe the consummate folly to make anxious pro
The Sufference of the libile and spent house was he attending a great feast? (Matt. ix. 9, Luke v 29) Who came to him Let me tell you what I thought when I read this true story. I could not help thinking how much more ready this converted heathen was to believe what I sun still.

The Sufference of the was he attending a great feast? (Matt. ix. 9, Luke v 29) Who came to him Let me tell you what I thought when I read this true story. I could not help thinking how much more ready this converted heathen was to believe what I thought when I read this true story. I could not help thinking how much more ready this converted heathen was to believe what I thought when I read this true story. I could not help thinking how much more ready this converted heathen was to believe the libility of the was left of the was a stifled sob.

The sufference of the was here? (v. 22; Matt. ix. I have been the was a stifled sob.

The sufference of the was "Yes," I believe it because you say

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