

The Teachers' Monthly.

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No. 2.

The price of the CLASS REGISTER is $4\frac{1}{2}$ cents, not $4\frac{1}{4}$ cents as erroneously given on the fourth page of the cover of the MONTHLY and QUARTERLIES, and on the ORDER BLANKS.

HOME CLASSES,

OR THE HOME DEPARTMENT OF THE SUNDAY SCHOOL.

Its purpose is to encourage Bible study in connection with the Sunday school among all those who for any reason cannot attend the regular sessions of the school. It is connected organically with the Sunday school as a department, which, like other departments, must submit its quarterly and annual reports, and is subject to all the rules and regulations of the school applicable to it. The members of these classes are enrolled as members of the school, and are welcome to classes of like grade. They are entitled to the use of the library and to participate in all the Sunday school socials, picnics, entertainments and lectures. All those who join a home class are entitled to the visitation and supervision of the class visitor, as well as that of the pastor and officers and members of the church with which the school is connected.

The duties of membership are very simple. Members are required to study the Sunday school lesson at least a half-hour each week, keep a record of such study, and, if able, to make a weekly contribution to the benevolent work of the Sunday school and report the same quarterly to the visitor. To systematize the work and increase the element of personal influence, the department is divided into classes. A class may be formed of one or more persons reporting to the school through one visitor. The members of the class may be studying in different grades, and may never meet together for lesson study, but, because they are under the care of one permanent visitor, they form a class. The number in each class is determined by the ability of the visitor to give all the time required for faithful visitation and oversight. Few classes number more than eight or ten members.

It is quite advisable to promote a class feeling, and this can be done by bringing the members together for social purposes and getting them to undertake some work together, such as the reading of some author or supporting some frontier missionary, or doing local missionary work.

The enrollment of members should be followed by regular visitation and supervision, to provide them with lesson helps and report blanks. These visits should be made immediately after the last Sunday in each quarter. The reports, when received, should be carefully scanned by the visitor, with reference to seeing whether the work has been faithfully performed, and whether the church attendance has been regular.

A gathering of the members for united study, prayer and social intercourse is always helpful. Its aims are to promote Bible study and increase the Christian activity as well as the attendance of students upon the main school and the regular services of the church. It has been in successful operation for many years, and at present is being quite generally adopted by the Sunday schools of the United States, Canada and England. This method of work has been more extensively adopted in the State of New York than in any other section of the country. A late report from 810 departments in that State show a membership of 28,400 and an average addition to the membership of each Sunday school of 10 per cent. With similar enrollments throughout the whole State, there would be an addition to the Sunday school enrollment of the State of New York of at least 250,000 members. Many other States are following closely, Connecticut, Massachusetts, New Jersey, Ohio, Indiana, Illinois, Missouri and other States having large numbers of organized departments with very large enrollment. Tioga County, in the State of New York, has 27 departments, with 976 members. Broome County has 25 departments, with 1000 members. Eight of these departments are in Binghamton. The oldest department, in the Tabernacle Church, has 212 members. It reports forty conversions and 130 additions to the main school, including a period of two and one-half years. In the Congregational Church of Birmingham, N. Y., a lady nearly 80 years old is one of the most active visitors in the department, and has a class of thirteen families, which she visits at least once a quarter.—W. A. DUNCAN, in the *International Evangel*.

We know of Home Classes very successfully conducted without the use of cards. Members answer in writing the questions in our *Senior Quarterly*, and hand in their *Quarterlies* to the class leader to be examined and valued. Much of the cumbersome details of the usual system is thus avoided.

Notes on the Lessons.

LESSON V—February 2nd, 1896.

The Power of Jesus. LUKE 5 : 17-26.

(Commit to memory verses 22-24).

GOLDEN TEXT: "The Son of man hath power upon earth to forgive sins." Luke 5 : 24.

PROVE THAT—Jesus is all-powerful. Heb. 10 : 25.

SHORTER CATECHISM. Quest. 43. *What is the preface to the ten commandments?* A.

The preface to the ten commandments is in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Quest.

44. *What does the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

LESSON HYMNS. *Children's Hymnal*. Nos. 162, 37, 49, 100.

DAILY PORTIONS. *Monday*. The Power of Jesus. Luke 5 : 17-26. *Tuesday*. The Great Physician. Mark 1 : 23-34. *Wednesday*. Power to forgive. Luke 7 : 36-50. *Thursday*. Forgiveness through Christ. Acts 13 : 26-39. *Friday*. Forgiven for his sake. 1 John 2 : 1-12. *Saturday*. Penteous redemption. Psalm 130. *Sabbath*. Blessing of Forgiveness. Psalm 22. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Rejected at Nazareth, Jesus with his mother and brethren, removed to Capernaum, which henceforth became his place of residence (Matt. 9 : 1). Here he soon after formally summoned Peter, Andrew, James and John to be his constant attendants. The miracles of the wonderful draught of fishes, the healing of the demoniac in the synagogue and the curing of Peter's mother-in-law were but instances out of a great number of such works of mercy at this time. He then set out on his first tour through Galilee, Great multitudes followed him (Matt. 4 : 25) and his fame extended beyond the borders of Palestine. On his return to Capernaum the incident recorded in our lesson took place. Parallel passages, Matt. 9 : 2-8; Mark 2 : 1-12.

LESSON PLAN. I. Seeking Jesus. vs. 17-19. II. Sins Forgiven. vs. 20-23. III. Sickness Healed. vs. 24-26.

I. SEEKING JESUS. 17. And it came to pass on a certain day—The excitement following the healing of the leper was so great that Jesus had to avoid the larger towns for some time (Mark 1 : 45), but when it had quieted down he returned to Capernaum, which was now "his own city" (Matt 9 : 1). As he was teaching—Not in the synagogue but "at home" (Mark 2 : 1, R. V. margin). It may have been in Peter's house. From Matt. 2 : 20 it is evident that Jesus had no home of his own, but this and other passages (Mark 3 : 19-21) shew that there was one dwelling at Capernaum which was his well-known abode. Notice the "He" which is so frequent in Luke and mark the later epoch when the title "the Christ" had passed into a name, and when "He" could have but one meaning. (Farrar.) That there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem—As yet there was no open rupture between Jesus and the religious leaders of the people. He was, however, "on his trial" with them and they watched his words and acts keenly, more ready to criticise than appreciate. They were not, however, the spies malignantly sent at the later and sadder epoch of his ministry (Matt. 15 : 1; Mark 3 : 2; 7 : 1) to dog his footsteps,

and lie in wait to catch any word on which they could build an accusation. (Farrar.) And the power of the Lord was present to heal them—R. V. "And the power of the Lord [*i. e.* God, Jehovah] was with him [*i. e.* Jesus] to heal [*i. e.* shewed itself in his exercise of the power to heal]" This introduces a case in point, viz., the paralytic.

18. And behold men—There were four of them (Mark 2 : 3). Brought in a bed—The word used in Mark's narrative means a rug, or mat of the poorest description. "The poorer classes use nothing but a sort of mat, or rug, of goat skin, spread on the ground, on which they stretch themselves, covered only by their 'abieh,' or woollen cloak. The bed in this passage was one of these, probably of goat skin, with a loop for a handle at each of the four corners. We have often met travellers or pilgrims with their beds rolled up and slung across their shoulder." (Tristram). Bedsteads were, and are still, unknown in the East. A man which was taken with a palsy—*Palsy* is a contraction of *paralysis*. The part affected is deprived of all sensation, or power of motion. It may render the victim a helpless cripple as in this case. It takes, especially in Eastern lands, many extremely painful and fatal forms. And they sought means to bring him in, and to lay him

before him—The words imply a persevering effort. Mark explains that the crowd was so great that they could not get even to the door.

19. **And when they could not find by what way they might bring him in because of the multitude**—Crowds are apt to be selfish. No one would make way for the helpless sufferer. An Eastern house consists generally of a windowless wall facing the street, with a narrow doorway in the centre, opening into a court-yard, to which there is no other access. Round three sides of this open square are attached chambers, sometimes wholly or partially enclosed, sometimes with only pillars supporting the roof, between which curtains may be hung. The principal, or reception, room is on the side facing the entrance. At the farther end of it, against the wall, runs a raised dais, with a few cushions. Besides these, and perhaps a few scraps of carpet, there is rarely any furniture." (Canon Tristram). **They went upon the housetop, and let him down through the tiling with his couch into the midst, before Jesus**—In many Eastern houses the roof is reached by a flight of stairs on the outside. Mark says that they "dug through the roof." It was made of poles, on which straw and clay were spread, the whole being covered with wooden tiles, or clapboards. The description is too vague to enable us to understand the details. The dust, confusion and damage were trifles in comparison with the object in view. The faith that overcame such obstacles was worthy of, and received, the highest commendation.

II. **SINS FORGIVEN.** 20. **And when he saw their faith**—The faith of all five. "And this faith, as in the case of all whom he healed, was not as yet the reception of any certain doctrines, but a deep sense of need, and of Christ as the only one who could meet that need." (Trench). **He said unto him, Man, thy sins are forgiven thee**—Mark has "son," or "child," and Matthew, "Son, be of good cheer." With what gentle and gracious encouragement Jesus receives those who come to him. The words of Jesus mean that his sins "have been forgiven," now and henceforth. There may have been a connection between this man's disease and a former dissolute life, but our Lord distinctly repudiates the view that it must always be inferred that special misery is the punishment of heinous sin (Luke 13: 5; John 9: 3). The whole book of Job is directed against this error. It would seem as if Jesus intentionally spoke the words in order to challenge attention to his claims. "With what infinite delicacy does Christ adjust himself to the man's needs—forgiving his sins, removing his fears, quickening his faith, awakening hope, and afterward conferring health." (S. Cox).

21. **And the scribes and the pharisees began to reason**—They did not utter their thoughts (Mark 2: 6) but their faces and their glances at one another would shew their feelings. **Saying, who is this?**—The words

are contemptuous. Matthew puts it more plainly, "This fellow." Compare a [similar use of the phrase in Matt. 12: 24; 26: 61, 71; Luke 22: 59; 23: 2; John 9: 29; Acts 18: 13]. **Which speaketh blasphemies**—"The sin of blasphemy is committed when what is unworthy of God is ascribed to him, when what is due to him is withheld, and when what exclusively belongs to God is applied to those who have no right to it. (Bengel). This was the first mutterings of the charge on which Jesus was crucified. **Who can forgive sins but God alone?**—Perfectly true. God alone can forgive sins. Therefore we charge Romish priests with blasphemy when they presume to say "I absolve." "The absolution of the priest is after the manner of a judicial act, whereby sentence is pronounced by the priest as by a judge." (Canons and Decrees of the Council of Trent). Job 14: 4; Ps. 130: 4; Isa. 43: 25; Rom. 8: 33. Only the One offended has the right to forgive the offence. But Jesus was God as well as man.

22. **But when Jesus perceived their thoughts, he answering, said unto them**—"His knowledge was immediate and supernatural, as is most carefully and precisely here signified." (Alford). This ought to have shewn them that he was what they expected the Messiah to be, "the Searcher of hearts." (Ps. 139: 1-10; Matt. 12: 25; John 2: 24, 25). **What reason ye in your hearts?**—Matt. "Wherefore think ye evil in your hearts?" The thoughts were evil because, in the face of the mighty works and the divine wisdom of the teacher, they were assuming that he had wantonly spoken words that involved the most extreme of all forms of sin against the God in whose name he taught. (Elicott). It is clear that they rightly understood Christ to assert that he had the authority to forgive, not merely to pronounce, ministerially, that God had forgiven. His mode of reply shews that he claimed all that they charged him with claiming.

23. **Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk**—So far as saying the words went, one was as easy as the other, but if Jesus can prove his power to heal, by rising up the man, he proves his right to tell him that his sins are forgiven. If he can exercise one divine prerogative, power to heal, it is a fair inference that he is possessed of another, power to pardon sin. "The argument was unanswerable, for not only did the prevalent belief connect sickness in every instance with actual sin, but also it was generally maintained, even by the rabbis, 'that no sick man is healed from his disease, until all his sins have been forgiven.' It was therefore in full accordance with their own notions that he who by his own authority could heal diseases, could also by his own authority pronounce that sins were forgiven." (Farrar).

III. **SICKNESS HEALED.** 24. **But that ye may know that the Son of Man**—This title is derived from Dan. 7: 13 and is dic-

tinctly Messianic. It is our Saviour's favorite designation of himself, and he seems to have used it to indicate his self-humiliation (Phil. 2: 5-11). It points him out as our brother n. n. The name denotes that he represents the race. It is generic and designates Jesus, not simply as a man, but as the normal man, the perfect representative of the race, and refers rather to Gen. 3: 13. (Godet). It is not implied that his power to forgive sins was in any way connected with his humanity. **Hath power upon earth to forgive sins**—The word "power" is emphatic. He has more than the right to announce forgiveness, he can bestow it. "The Son of man, as God manifested in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven, and this not by delegation, but 'because He (being God) is the Son of man.'" (John 5: 27). By displaying this power on earth he proves that he had brought it with him from heaven, and that he was "come from God." He saith unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go unto thine house—This command was a test of the man's faith. In making the effort to obey, healing came (John 5: 8). The cure was instantaneous and complete. There was no hesitancy on the man's part. When Christ told him to rise up, he believed that he would give him strength to do it, although he had not moved hand or foot perhaps for years. His obedience shewed his faith.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God—He now carried the bed which had carried him and "the proof of his sickness became the proof of his cure." The labor would have been no more than that of carrying a rug, or a cloak, yet it was this which excited the fury of the pharisees in Jerusalem (John 5: 9). (Farrar). The lookers-on, the curious, the cavillers, the friendly, too, as the unfriendly, who crowded that Capernaum house, could not see with their eyes the Redeemer's remission of the palsied man's sins. The sufferer alone was conscious that the great burden which pressed on his soul was removed

at the Master's word. But all could see the miracle which followed. It was a strange, great claim the Master made that day, and we may be sure it and the mighty sign which followed sank deep into many a heart. (Spence).

26. And they were all amazed—R. V. "Amazement took hold on all." And they glorified God—The enthusiasm of the people over against the murmuring of the scribes. (Van Oosterzee). And were filled with fear—The first emotion of sinful man in the presence of a divine Being (Judges 13: 22; Ex. 20: 19; Job 42: 5, 6; Isa. 6: 5). But read 1 John 4: 18. Saying, we have seen strange things to-day—They allude to the exercise of the divine prerogative of pardon by one whom they still failed to recognize as other than a man, for Matthew says that they "glorified God, who had given such power unto men." They did not recognize Jesus as all that he really was; but they saw in him a representative man on whom God had bestowed a most wonderful gift, and in and through whose possession of the power this gift was, in a sense, bestowed upon men. The power was conceived of by the people and spoken of by Jesus as a delegated power. Jesus came to earth in his Messianic office with this authority to forgive sins and to heal physical maladies. But, as Son of God, he possesses the power in and of himself." (Dwight). Godet says: "This remarkable expression 'to men' is doubtless connected with 'Son of Man.' Whatever is given to the normal man, is in Him given to all." But in what sense is the power of forgiving sins, not merely declaring them forgiven, but absolutely absolving from them, given to a creature however sinless. Trench also remarks: "They felt truly that what was given to one man, to the Man Christ Jesus, was given for the sake of all, and given ultimately to all, that therefore it was indeed 'given unto men.' They dimly understood that he possessed these powers as the true Head and Representative of the race, and therefore that these gifts to Him were a rightful subject of gladness and thanksgiving for every member of that race." We confess that we but "dimly understand" this.

PRACTICAL LESSONS.

1. We should persevere in our efforts to bring our friends to Jesus. The four who carried the palsied man were not discouraged by apparently insurmountable difficulties. They did not care if it cost them a good deal of trouble, nor if people said that they were troublesome, untimely with their efforts, making themselves offensively prominent, &c. All minor considerations were ignored in the one absorbing aim, to get their friend healed. Very often our most discouraging work is with those whom we expect to give special heed to our words. Their preoccupation of interest and affections, their self-willed determination

to follow their own way for a time at least, their evasive treatment of our most pointed appeals, seem to nullify our efforts. Yet do not despair; kindness and persistence may yet win them to Jesus.

2. Jesus receives very graciously those who come to him. The words actually spoken to the palsied man were probably, "Be of good cheer, my son, thy sins are forgiven thee." We never hear a harsh or upbraiding word from Christ to those who sought his healing power. How gently and lovingly he lays his hand on them, as if by his touch to reassure the timid ones of his sympathy and power to

help. He is a guest in the house of "a man that is a sinner," and a woman to whom the same terms were applied, heard his words of pardon spoken when all around were regarding her with scorn. He is the same gracious Saviour still. None need fear his frown who seek him with real sorrow for sin in their hearts.

3. *Avoid hasty and uncharitable judgments.* The pharisees and doctors of the law were ready to accuse Jesus of blasphemy, although his whole life was an evidence that he was incapable of such a dreadful sin. They should have waited a little before coming to such a hasty conclusion. Perhaps they did not understand him, or it might be that he had a right to speak in this way. If their minds had been free from prejudice they would have been convinced by his miracles. We are too ready to put the worst construction upon the words and acts of others. In most cases the more kindly view is the correct one. We shall never lose by being slow to impute sinister meanings and motives, but we are sure to suffer if we hastily misjudge.

4. *Jesus knows all our thoughts.* This divine knowledge of the most secret things is often attributed to Christ. In the next chapter, when the pharisees were watching him to see whether he would heal on the Sabbath day, it is said "he knew their thoughts." In ch. 9: 47, when strife for precedence arose among his disciples, we are told that he perceived "the thought of their heart." He looked into the heart of Nathaniel when he was under the fig tree, and saw no guile in it. The secret life of the Samaritan woman was all known to him. He knew from the beginning who it was should betray him and spoke to the thoughts of Judas when he bade him go and do his deed of infamy quickly. He needed not that any should testify of man "for he knew what was in man." There is

comfort here for us—Jesus knows what we want to do even if we fail to accomplish it. There is warning—we cannot play the hypocrite with him.

5. *He has power now to save to the uttermost.* We perhaps sometimes think that we would have liked to live in Galilee when Jesus preached those wonderful sermons and did so many miracles, but we might not have found it so easy to believe upon him as now. We have lost, really very little by being born in the nineteenth century and we have gained a great deal by being brought up among those who believe in Christ and with the Bible in our hands ever since we could read. Jesus is not any less able to forgive sins, and he is now very near everyone who comes to him, no matter where they live, or how bad they have been. Have you come to him for pardon and healing?

ADDED POINTS.

1. Those who "sit by" to criticise will get very little good from the lesson or sermon.
2. Wherever Christ is preached the power that saves is present.
3. Many sicknesses are the result of our imprudence, or sin.
4. We can be one of four to try and bring some one to Christ.
5. Those who will not come to Christ themselves should not stand in the way of others.
6. Not arguing about religion but trusting Jesus saves.
7. Our bodily diseases are not our worst infirmities.
8. We should go direct to God, in the name of Jesus, for pardon of sin.
9. If we are trusting Christ for forgiveness we will do what he commands.
10. Cultivate a thankful spirit.

BETWEEN THE LESSONS.

By his removal from Nazareth to Capernaum what prophecy was fulfilled (Matt. 4: 14)? What was the theme of our Saviour's preaching at first? Under what circumstances were Peter and Andrew called to discipleship (Mark 1: 16-20)? Had they met Jesus before? Under what circumstances did James and John become disciples (Luke 4: 1-11)? What surprised the people most in regard to Jesus' teaching (Mark 1: 22, 27)? What prophecy was fulfilled in Jesus' miracles of healing (Matt. 8: 17)? How is the popularity of Jesus in his first tour through Galilee described (Matt. 4: 23-25)? What imprudence on the part of one whom he had healed greatly hindered our Saviour's work (Mark 1: 45)? Note Christ's devotional habits (Luke 4: 31; Mark 2: 21, 35; Matt. 4: 23; Luke 5: 16).

THE BLACKBOARD.

SICK MAN.
SINCERE FRIENDS.
SEEKING JESUS.

POWER
PRESENT to
PARDON SIN and cure
ALSU.

**"Who forgiveth all thine iniquities: who
healeth all thy diseases.**

LESSON VI—February 9th, 1906.

The Sermon on the Mount. LUKE 6: 41-49,

(Commit to memory verses 17-19).

GOLDEN TEXT: "Why call ye me, Lord, Lord, and do not the things which I say."
Luke 6: 46.

PROVE THAT—Our conduct shews our belief. Jas. 2: 20.

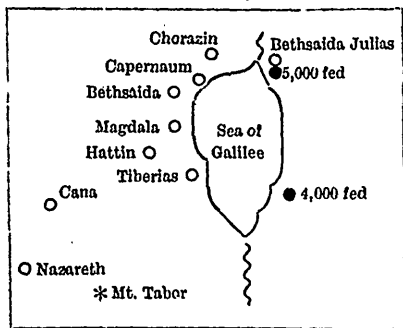
SHORTER CATECHISM. Quest. 45. *Which is the first commandment?* A. The first commandment is, Thou shalt have no other Gods before me. Quest. 46. *What is required in the first commandment?* A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

LESSON HYMNS. *Children's Hymnal.* Nos. 111, 115, 145, 146.

DAILY PORTIONS. *Monday.* The Sermon on the Mount. Luke 6: 20-26. *Tuesday.* The Sermon on the Mount. Luke 6: 27-38. *Wednesday.* The Sermon on the Mount. Luke 6: 39-49. *Thursday.* Blessing of Godliness. Psalm 1. *Friday.* Known by its fruit. Matt. 12: 31-37. *Saturday.* Reaping what is sown. Gal. 6: 1-10. *Sabbath.* The rock foundation. I Cor. 3: 8-15. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. Shortly after healing the paralytic, Jesus called Matthew to become his



disciple. (Mark 2: 14). We next read that he went up to a feast at Jerusalem (John 5: 1), probably the passover. Here he healed the infirm man at the pool of Bethesda, and in his discourse following, asserted his equality with the Father, and invited all to come to him that they might have life. He justified his disciples for plucking and eating the ears of corn on the Sabbath day, and, on the Sabbath, cured the man with a withered hand. (Luke 6: 1-11). Returning to Galilee, he continued his ministry, and formally set apart the twelve apostles (Mark 3: 1-19), after which he delivered the Sermon on the Mount, part of which forms our lesson. The "mount" was the double-peaked "Horns of Hattin," so called from the village at its base. Parallel

passage Matt. 7: 1-20, 21-29.

LESSON PLAN. I. Motes and Beams. vs. 41-42. II. Trees and Fruit. vs. 43-49. III. Rock and Sand. vs. 46-49.

I. MOTES AND BEAMS. 41. And why beholdest thou the mote what is in thy brother's eye?—The connection indicated by "and" is, "But in order not to be blind leaders of the blind (verse 39) ye must, before ye would judge (verse 41) and improve the moral condition of others (verse 42), first set about your own knowledge of yourself (verse 41) and improvement of yourself (verse 42)." (Meyer). "Why?" *i. e.*, "How can you justify such inconsistency?" **But perceivest not the beam that is in thine own eye—**"Beholdest . . . perceivest." The force of these two words is that the hypocrite sees, at the slightest glance, the mote in his brother's eye; but not the most careful inspection enables him to observe the very obvious beam in his own eye. (Farrar). "Mote . . . beam," the mote is a bit of straw which has got into the eye and represents a defect of secondary importance; a *beam* in the eye is a ludicrous image which ridicule uses to describe a ridiculous proceeding. It stands for a very great fault. If hatred of evil made a man so keen-sighted regarding his neighbors he would

begin by perceiving and correcting his own blemishes. (Godet). Men lose charity for the faults of conduct in others in proportion as their own hearts are emptied of vital religion while its petrified outer case of formality remains.

42. Either—(R. V. "or,") how can'st thou say to thy brother—How is it morally possible to say, **Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye.** Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye—The man who does this is a hypocrite because his officious assistance is an assumption of a moral superiority which he does not possess. The word for "see clearly" is a peculiar one and hints at the difficulty and delicacy of the work of correcting the faults of others. (Van Oosterzee). (Prov. 18: 17; Rom. 2: 1, 21-23). The immediate reference is to the religious leaders of the Jews, who were proud, avaricious, bigoted and selfish,

but the contrast holds universally between the false and the true reformer. The one begins with others, the other begins with himself. "Never is the mind less fitted for self-examination than when most occupied in detecting the faults of others." (Whateley). "... that rids himself of the spirit of censoriousness, and seeks to discern the good and not the evil in his neighbor, is prepared to help him to get rid of the evil. It is not the spirit of criticism, but the spirit of charity which is curative." (Abbott). "So far from all christian rebuke being here condemned, there is implicitly a command to exercise this difficult grace, only at the right time and in the right temper. It is not to love, but to hate our brother, under the plea of charity, to refrain from the exercise of it, when it is needed." (Trench).

II. TREES AND FRUIT. 43. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit—For a religious teacher ever to work any real work of good, the first requirement is that he should be known as a faithful doer of the thing he advocates. (Spence). The fruits referred to are neither the moral conduct of the teacher, nor his doctrines. They are the results of his labors in others. In vain will a proud man preach humility, or a selfish man, charity. (Godet). If you would do good, you must be good. You must give your own heart to Christ before you have much influence in bringing others to him.

44. For every tree is known by his own fruit—This is true in every way in which the essential character of the man may show itself—in doctrines, conduct, and influence on others. When it was stated that Hindooism was as good as Christianity, Wendell Phillips replied, "India is the answer." For of thorns men do not gather figs, nor of a bramble bush gather they grapes—Lit. "do they harvest grape-clusters." In Palestine the rough hedges of thorns and brambles surround gardens in which fig trees may be seen completely garlanded with grape vines. The most common kind of thorn in Palestine bears small black berries not unlike grapes. In Matthew, the figs are contrasted with thistles. "There are three kinds of works spoken of in the New Testament, which may all be illustrated from this image: First, good works, when the tree being in the good, bears fruit of the same character; then dead works, such as have a fair outward appearance, but are not the living outgrowth of the renewed man—fruit, as it were attached and fastened on from without, alms given that they may be gloried in, prayers made that they may be seen, works such as were most of those of the pharisees; and, lastly, wicked works, when the corrupt tree bears fruit manifestly of its own kind." (Trench).

45. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth

forth that which is evil—(Matt. 12: 34, 35). Christ is not here teaching theology but practical religion. He does not mean to imply that anyone is "good" by nature. His language is popular and he speaks of the two classes of men as they commonly reveal themselves outwardly. "The heart of a good man is a treasure of good things. Divine truths, spiritual susceptibilities, holy emotions, dwell there richly and abound. Like a wealthy banker, he has only to draw the precious treasure forth whenever occasion demands." (Whedon). On the other hand the depraved man has his treasury of evil. For of the abundance of the heart his mouth speaketh—Lit. "out of that with which the heart is overflowing," so that with the speaking a partial emptying, outflow, takes place. (Meyer). But the word suggests foaming over by self-increase. If we cherish evil thoughts we will certainly betray them in what we say and do. But if we try to think only what is good and kind and pure our lives will reflect our thoughts (Isa. 32: 6; Jer. 13: 23; Prov. 4: 23; 23: 7).

III. ROCK AND SAND. 46. And why call ye me Lord, Lord, and do not the things which I say?—(Mal. 1: 6; Matt. 23: 11, 12; Luke 13: 25). It is evident from this heart-stirring appeal of Jesus that he had already obtained a large measure of recognition from the people. He may not have been accepted as the Messiah but he was regarded as a Being of no ordinary power, as a prophet, and probably as One greater than a prophet. (Spence). The connection of thought with the preceding context seems to be, "Do not be guilty, in the dispensation now commencing, of the same hypocrisy as the scribes and pharisees have been guilty of in that which is coming to an end; they render homage to Jehovah, and at the same time perpetually transgress his law. Do not deal with my word in this way." (Godet). In the corresponding passage in Matthew (7: 21) Jesus expressly claims to be Messiah and Supreme Judge. The same idea is implied in the verse before us.

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like (Jas. 1: 22, 25; John 13: 17).

48. He is like a man which built a house, and digged deep, and laid the foundation on a rock—Lit. "He is like a man building a house, who dug, and kept deepening, and laid a foundation on the rock." "The house which a man builds for himself as a secure abode, as a defence and protection, against wind and weather, signifies the abiding and standing before the judgment of God, both in time and eternity." (Stier). The "rock" is Christ (Ps. 28: 1; Isa. 26: 4; 1 Cor. 10: 4). He founds his house on a rock who, hearing the words of Christ, brings his heart and life into accordance with his expressed will, and is thus, by faith, in union with him, founded on him. (Alford). And when the flood arose,

the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock—R. V. “Before it had been well builded.” The mountain streams in Palestine are of a peculiar character. In summer they are perfectly dry, but in the rainy season they are swollen streams. The Rev F. W. Holland, in 1867, was encamped in the Wady Feiran, near the base of Mt. Seibal. He says: “A tremendous thunder-storm burst upon us. After a little more than an hour’s rain the water rose so rapidly in the previously dry wady (valley), that I had to run for my life, and with great difficulty succeeded in saving my tent and goods, my boots, which I had not time to pick up, being washed away. In less than two hours a dry desert wady, upwards of 300 yards broad, was turned into a foaming torrent from eight to ten feet deep, roaring and tearing down, and bearing everything before it—the tangled masses of tamarisks, hundreds of beautiful palm trees, scores of sheep and goats, camels, donkeys, and even men, women and children; for a whole encampment of Arabs was washed away a few miles above me. The storm commenced about five o’clock in the evening, and at half past nine the waters were rapidly subsiding, and it was evident that the flood had spent its force. In the morning a gently flowing stream, but a few yards broad and a few inches deep, was all that remained of it. But the whole bed of the valley was changed. Here great heaps of boulders were piled up, where hollows had been the day before; there holes had taken the place of banks covered with trees. Two miles of tamarisk wood, which was situated above the palm grove, had been completely washed away, and upwards of a thousand palm trees swept down to the sea. The change was so great that I could not have believed it possible, had I not witnessed it with my own eyes.” Matthew brings in the hurricane which usually accompanies a cloud-burst. The storm which assails the house represents the trials of life and the day of judgment (1 Cor. 3: 11-15).

49. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great—The house is built upon the sand (Matt.) of superficial intellectual acceptance. (Farrar). A single lost soul is a great ruin in the eyes of God. Jesus, in closing his discourse, leaves his hearers under the impression of this solemn thought. Each of them, while listening to this last word, might think that he heard the crash of the falling edifice, and say within himself: “This disaster will be mine if I prove hypocritical or inconsistent.” (Goulet). (1 Sam. 2: 30; Prov. 12: 7).

PRACTICAL LESSONS.

1. *We should be more careful to correct our own faults than to point out the faults of others.* The following story is told of the earnest-minded Leigh Richmond. He was once passing through Stockport, England, at a time when political strifes disturbed the country. In consequence of his lameness, he was never able to walk far without resting. He was leaning on his stick and looking about him, when a poor fellow ran up to him, and, offering his hand, inquired with considerable earnestness, “Sir, are you a radical?” “Yes, my friend,” answered Mr. Richmond, “I am a radical, a thorough radical.” “Then give me your hand,” said the man. “Stop, sir, stop,” replied Leigh Richmond, “I must explain myself: we all need a radical reformation; our hearts are full of disorders—the root and principle within is altogether corrupt. Let you and me mend matters there, and then all will be well, and we shall cease to complain of the times and governments.” (Spurgeon).
2. *Our conduct shows what we really are.* Spurgeon relates that when in Rome a priest came to one of his meetings and demanded his authority for preaching. He replied, “Two horses ran a race on your Corso. One had a grand pedigree, but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you shew thieves made honest, drunkards sober? Come to my tabernacle and I can shew you hundreds. These are my certificates. The people crept vociferously, and the priest, a notorious profligate, beat a retreat. “When our words are swords, our heart is a laughter-house; when we bear false witness, that is the mint; when we worship Mammon, that is the temple; the heart is the shop and workhouse of all evil.”
3. *We should be careful not to allow evil thoughts to stay in our minds.* They soon make themselves at home and are not easily dislodged when once they have taken up their quarters. A profane sea-captain came to a mission-station on the Pacific, and the missionary talked with him on religious subjects. The captain said, “I came away from Nantucket after whales, I have sailed round Cape Horn for whales; I am now up in the Northern Pacific Ocean after whales. I think of nothing but whales. I fear your labor would be entirely lost upon me, and I ought to be honest with you. I care for nothing by day but whales and I dream of them by night. If you should open my heart, I think you would find the shape of a small sperm whale.” So the harboring of evil leads at last to moral slavery.
4. *If we really love Christ we will try to do what he wishes.* To love Christ is to have the heart go forth to him. It is to love, not an abstraction, but a great, living personality.

We must begin to love Christ before we can obey him. His friendship must come before his service, and then the purpose to do all his commandments will be deep and changeless. The true disciple is grieved at heart when he finds that he has grieved his Lord. Where there is no obedience to Christ, there is no love. Without this obedience, profession, talk, knowledge, even feeling and weeping, are all worthless. "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my words." "He that loveth me not, keepeth not my sayings." "If ye love me, keep my commandments.

5. *The storms of life test character.* The wind had been blowing—it was a dreadful hurricane, and a household walked into a forest and saw many trees torn up by the roots; and he marvelled much at one tree which stood alone and yet had been unmoved in the tempest. He said, "How is this? The trees that were together have fallen, and this alone stands fast!" He observed that when the trees grow too closely they cannot send their roots into the earth: they lean too much upon

one another; but this tree, standing alone, had learned to endure the shocks of tempest, had thrust its roots deep into the earth, had grasped firmly the solid rock beneath, and so withstood the storm that laid others low. So the soul that clings to Christ is secure.

ADDED POINTS.

1. Beware of uncharitable judgments.
2. Our own failings should make us less censorious of others.
3. Every proof should be given in a loving spirit.
4. Those who are trying to overcome sin are best able to help others.
5. We should encourage everyone who is trying to do good.
6. Our words and conduct shew what we treasure in our hearts.
7. Mere profession is worth nothing if the life contradicts it.
7. Trials test the value of our religion to us.
9. We are all builders, look well to the foundation.
10. The terrible ruin of a lost soul.

BETWEEN THE LESSONS.

Under what circumstances was Matthew called? (Mark 2: 14). Was the feast mentioned in John 5: 1 a passover? (This is a difficult question, and will, probably, never be settled, but good commentaries point out its importance in regard to fixing the duration of our Lord's ministry. Teachers and older scholars should at least know a little about it.) What miracle did Jesus work at the pool of Bethesda? (John 5: 1-8). What verses are omitted from the story of this miracle in the R. V.? What evidence that such a superstition existed? (Verse 7). Why did the Jews object to the healing of this man? What did Jesus say of his relation to the Father in the discourse which followed the miracle? Of what act of Sabbath-breaking did the Pharisees accuse Christ's disciples? (Luke 1: 1, 2). How did Jesus defend them? What general principle of Sabbath observance did he lay down? (Mark 2: 28). On what ground did he defend his healing on the Sabbath day? (Luke 6: 9; Matt. 12: 12). What prophecy was fulfilled in Christ's unostentatious works of mercy? (Matt. 12: 17-21). Where and when were the Twelve set apart? (Mark 3: 16). Give their names. What famous discourse immediately followed? Read Matt. 5 and 7, and compare the parallel accounts.

THE BLACKBOARD.

TRUE DISCIPLESHIP.

CORRECT YOUR OWN FAULTS FIRST.

KEEP THE HEART RIGHT.

BUILD ON THE ROCK.

"So shall ye be my disciples."

LESSON VII—February 16th, 1896.

The Great Helper. LUKE 7: 2-16.

(Commit to memory verses 14-16).

GOLDEN TEXT: "They glorified God, saying, That a great prophet is risen up among us."
Luke 7: 16.

PROVE THAT—Jesus is loving. John 11: 36.

SHORTER CATECHISM. Quest. 47. *What is forbidden in the first commandment?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving of that worship and glory to any other which is due to him alone.

LESSON HYMNS. *Children's Hymnal.* Nos. 5, 37, 228, 30.

DAILY PORTIONS. *Monday.* The Great Helper. Luke 7: 1-10. *Tuesday.* The Great Helper. Luke 7: 11-16. *Wednesday.* Life in Christ. John 11: 14-17. *Thursday.* A pitting Helper. John 11: 32-44. *Friday.* Faith in the power of Jesus. Matt. 9: 27-35. *Saturday.* Eternal life. John 10: 22-30. *Sabbath.* Spiritual life. Eph. 2: 1-10. (*The I. B. R. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The events in our lesson immediately followed the Sermon on the Mount. The scene of the first is Capernaum. Parallel Passage Matt. 8: 5-13.

LESSON PLAN. I. Sickness Cured. vs. 2-10. II. Sorrow Comforted. vs. 11-16.

I. SICKNESS CURED. 2. And a certain centurion's servant, who was dear unto him, was sick and ready to die—R. V. "at the point of death." The Roman army was divided into legions, which, when at full strength, contained each 6,000 men, and were commanded by six tribunes (*chief captain* or *chiliarch*, Acts 21: 31), who commanded in turn. The legion was divided into ten cohorts (*bands*, Acts 10: 1), the cohort into three maniples, and the maniples into two centuries. The commander of a century was a "centurion." (Lindsay). His rank would correspond to that of captain. Whether he was in the service of the tetrarch Herod, or one of an imperial detachment stationed at Capernaum is a matter of conjecture. In spite of his heathen birth and training he had embraced the worship of the true God and had manifested much zeal and devotion. Some, however, think from the words of Jesus in Matt. 8: 11, that he had not united himself formally with Judaism. His character appears here in a most beautiful light. The value which he set upon this dying servant, and his anxiety for his recovery—as if he had been his own son—is the first feature in it; for "he is unworthy to be well served, who will not sometimes wait upon his followers." (J. F. and B.). For other centurions see Luke 23: 47; Acts 10: 11; 27: 43. They all seem to have been men of high character. The word for servant here is literally "slave." Matthew's word (8: 6) is "boy," (as also in ch. 12: 45; 15: 26, and verse 7 of the lesson). In the southern states slaves who were the personal attendants of their masters were called "boy" after they were grey-headed. He was a domestic servant, not a soldier. "Dear" means rather, "precious," both because of his usefulness and devotion. Matthew says that he was "stricken with paralysis, and in terrible pain" (8: 6). Luke, as a physician, may have omitted this specification because the description applies rather to *tetanus* than to the strict use of *paralysis*. (Farrar). "The disorder was probably some dangerous form of rheumatic fever, which not unfrequently attacks the region of the heart, and is accompanied with severe pain, and proves in many instances fatal." (Spence). The sick boy was an inmate of the centurion's home (Matt. 5: 6).

3. And when he heard of Jesus—Better "having heard about Jesus." The fame

of Jesus had reached the centurion's ears and he had made up his mind that he was all that he claimed to be, the Healer of Israel. He sent unto him the elders of the Jews—R. V. omits "the" before "elders." Matthew seems to say that he came personally "beseeching him." But this is only as James and John are said to have petitioned their Lord (Mark 10: 35) when they got their mother to do it for them (Matt. 20: 20); and as Jesus made and baptized more disciples than John (John 4: 1, 2); and as Pilate scourged Jesus (John 19: 1). (J. F. and B.) Each evangelist tells the story in his own way. The elders here were not officers of the synagogue. Luke calls such by a different title ("rulers of the synagogue.") They were men of importance in the community, magistrates. "He did not send ordinary Jews but persons in authority, that by the dignity of the messengers he might honor him to whom they were sent." They would also, with more grace than himself, be able to plead his cause with the Master. (Spence). Beseeching him that he would come and heal his servant—He did not, however, like the nobleman of the same place, consider the presence of Christ essential to the exercise of his healing power (John 4: 47-49).

4. And when they came to Jesus they besought him instantly—*i. e.* "urgently." There is no reference to time (Acts 26: 7). Compare also the use of "instant" (Luke 23: 33; Rom. 12: 12; 2 Tim. 4: 2). Saying, That he was worthy for whom he should do this—R. V. "Saying, He is worthy that thou shouldst do this for him" (Eccl. 7: 1).

5. For he loveth our nation—He had, without submitting to circumcision, or assuming the burdensome requirements of the law, accepted the faith of Israel and worshipped with the people. He was evidently one of those true-hearted men who translated a beautiful creed into acts. His character seems to have been singularly noble. (Spence). And he hath built us a synagogue—R. V. "and himself built us our synagogue." Literally "the synagogue," either the only one in the place, or the chief one. "If Capernaum be Tel Hum (as I became convinced on the spot itself), then the ruins of it shew that it probably possessed two synagogues. The walls of one of these, built of white marble, are of the age of the Herods, and stand just above the lake. It may be the very building here referred

to." (Farrar). In this synagogue the discourse in John 6 was probably given.

6. Then Jesus went with them—Not because he had built the synagogue but because he had shewn the heroic courage of faith. (Van Oosterzee). And when he was now not far from the house, the centurion sent friends to him—This is in accordance with Oriental politeness. The centurion will not leave the bedside of his dying servant and therefore sends personal friends to go and meet Jesus for him. **Saying unto him, Lord, trouble not thyself**—The title "Lord" was a common one of respect, like our "sir," (John 4: 19; 12: 21; Acts 16: 30), but the words of Jesus shew that he accepted it in a much higher sense. The word for "trouble not thyself" is slang in classical Greek and might be translated "don't bother yourself," were it not that this would be to our ears undignified, exaggerated language. **For I am not worthy that thou shouldst enter under my roof**—By saying that he was unworthy, he shewed himself worthy of Christ's entering, not within his walls but within his heart. (Augustine). The word for "worthy" is not the same as in verses 4 and 7. It implies "unfitness" rather than lack of moral worth, and refers to the centurion's standing as a laymen and a gentile (Prov. 29: 23).

7. **Wherefore neither thought I myself worthy to come unto thee**—There was also a deep sense of the moral distance between himself and the holy Jesus. He uses a different word for "worthy;" he now speaks of his feelings, in the last verse of his state. (Bible Com.) This feeling led him to depute the elders to carry his request. **But say in a word**—R. V. "say the word," and my servant, "my boy," shall be healed—He had risen above the need of an outward sign, such as a touch or even the sound of a living voice. He needed no contact with the fringe of the Master's garment, asked for no handkerchief or apron that had touched his person (Acts 19: 12). The words the Master would speak would be enough; the result he willed would assuredly follow. He had a just notion of Christ's power, and our Lord greatly commended him, whereas Martha who said "I know whatsoever thou shalt ask of God he will give it thee" (John 11: 22) was reproved as having spoken amiss; and Christ thus teaches that he is the Source of blessings, which he could not be unless he were God." (Spence).

8. **For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant (my slave) Do this, and he doeth it**—This assigns the reason why he made the request. He was but a subordinate himself, "under authority" of his chiliarch and other officers, and yet he had soldiers under him as well as a servant, who at a word executed his orders. He inferred that Jesus, who had the power of healing at a distance, had at his command thousands of the "Heav-

enly Army" (2: 13; Matt. 26: 53) who would

"At his bidding speed,
And post o'er land and ocean without rest."

(Farrar). His view of Christ's relation to the spiritual kingdom is as original as it is grand; and it is so truly that of a Roman officer; the Lord appears to him as the true *Imperator*, the highest over the hierarchy, not of earth, but of heaven. (Trench).

9. **When Jesus heard these things, he marvelled at him**—The only other place where Jesus is said to have been astonished is Mark 6: 6. Then want of faith was the cause. In marvelling at it he intimates what we ought to admire. He admired for our good, that we may imitate the centurion's faith; such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory to us. (Augustine). **And turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel**—"He had found in the oleaster what he had not found in the olive." (Augustine). The warning words found in Matthew's narrative are given by Luke in another connection (13: 28). Note the following characteristics of the centurion's faith: (1) It overcame great difficulties, early training and associates, military life, &c.; (2) It was manifest in his life—he built a synagogue; (3) It shewed itself in love to God's people; (4) Made him more happier; (5) Marked by humility; (6) Trusted Jesus wholly.

10. **And they that were sent, returning to the house, found the servant (slave) whole that had been sick**—R. V. omits "that had been sick." "Whole" is rather, "convalescent," it is a medical term found also in ch. 15: 27, and in a metaphorical sense in Tit. 1: 13; 1 Tim. 1: 10; 6: 3: 2 Tim. 1: 13 4: 3. (Farrar).

11. **SORROW COMFORTED**. **And it came to pass the day after**—R. V. "soon afterwards." Luke alone narrates this miracle. **That he went into a city called Nain**—(Lovely). It was in the tribe of Issachar, and lay on the northwest slope of Little Hermon, not far from Endor, and full in view of Tabor and the hills of Zebulon. It is 25 miles from Capernaum, and our Lord, starting in the cool of the very early morning, as Orientals always do, would reach it before noon. It is now a squalid and wretched village still bearing the old name. (Farrar). **And many of his disciples went with him, and much people**—More literally "There were accompanying him his disciples, in considerable numbers, and a large multitude." In this first year of his ministry, before the deadly opposition to him had gathered head, while as yet the pharisees and leaders had not come to an open rupture with him, and he had not sifted his followers by "hard sayings," our Lord was usually accompanied by adoring crowds. (Farrar).

12. **Now when he came nigh to the gate of the city**—Nain is approached by a

narrow rocky path, on either side of which which there are sepulchral caves. Behold, there was a dead man carried out—All Jewish burials were extra mural. An exception was made in the case of the kings of the house of David, who were buried in the city of David. Funerals were also usually on the same day as the death. "The body was dressed in the ordinary garments, or was wrapped in a long piece of cloth, answering to the modern shroud. The bier on which it was borne was, in the case of the poorer classes, a simple board supported on two poles. There was no coffin; and the corpse was simply covered with a large cloth. Mourners accompanied the body to the grave, chanting a sorrowful refrain, broken in upon by the genuine lamentation of friends, the sympathetic expressions of bystanders and acquaintances, and the professional outcries of hired mourners." (Abbott). "And behold!" expresses something striking in the unexpected meeting of the two processions—the train which accompanied the Prince of Life, and that which followed the victim of death. (Godet). The only son of his mother—The Greek implies that he was the only son she ever had, he was her "only-begotten son." Luke is full of such notes of tender sympathy. Compare 8: 42; 9: 38. And she was a widow—A childless widow is always the type of hopeless sorrow, and among the Jews was looked on as a sinner who had received special punishment. (Lindsay). And much people of the city was with her—Compare the public sympathy for the family at Bethany (John 11: 19) and on the bitterness of mourning for an only child see Jer. 6: 26; Zech. 11: 10; Amos 8: 10. (Farrar).

13. And when the Lord saw her—Luke calls Jesus "the Lord" much more frequently than Matthew or Mark. He did not have that familiar personal relationship to him that they enjoyed. John, also uses this title, but he wrote when few were living who had seen Jesus and everyone called him by this name. He had compassion on her and said unto her, Weep not—"Dry thy tears." Jesus, who was always touched by the sight of human agony (Mark 7: 34; 8: 12), seems to have felt a peculiar compassion for the anguish of bereavement (John 9: 33-37) (Farrar). He made the mother's grief his own. The shadow of Calvary extends to the gate of Nain. (Lindsay). Jesus did not wait to be entreated, nor did he coldly calculate on giving an aston-

ishing proof of his authority. He was moved solely by divine pity for human suffering.

14. And he came and touched the bier, and they that bare him stood still—By touching the bier he was ceremonially defiled, but Jesus regarded lightly any ceremonial rules that interfered with higher duties. The act was taken as a request to the bearers to stand still. Doubtless Jesus was known to many of the crowd. And he said, Young man, I say unto thee, Arise—Probably the single monosyllable *κνι!* Compare 8: 54; John 11: 43; Acts 9: 40; John 5: 25, 28. Also contrast the physical exertion of Elijah (1 Kings 17: 21) and Elisha (2 Kings 4: 35).

15. And he that was dead sat up and began to speak. And he delivered him to his mother—"There is a difficulty peculiar to this miracle, owing to the absence of all moral receptivity in the subject of it. Lazarus was a believer; in the case of the daughter of Jairus, the faith of the parents to a certain extent supplied the place of her personal faith. But here there is nothing of the kind. The only receptive element that can be imagined is the ardent desire for life with which this young man had doubtless yielded up his breath. Faith is not to be regarded as a dynamical factor in our Saviour's miracles, but only as a simple moral condition." (Godet). A man's voice suffices to re-establish the connection between soul and body in any one who is wrapped in slumber, so the word of the Lord has power to restore this interrupted connection even in the dead. (Godet).

16. And there came a fear on all: and they glorified God—A remarkable blending of awe at the display of the divine power and joy at the divine mercy. (Whedon). Saying, That a great prophet is risen up among us—They could not see that Jesus was the Messiah, but they believed him to be a prophet like those of the olden times (ch. 24: 19; 9: 8, 19; John 3: 2). And that God hath visited his people—The phrase with which Zacharias had welcomed his prophet child (1: 68). God had restored the long lost prophetic order, and Messianic times were nigh. (Lindsay). The term "visitation of God" is now usually applied to sudden death or other calamity, but here the expression means that, as the cessation of prophecy in Malichi, four hundred years before, was a sign that God was displeased with his people and turned away his face from them, so now the reappearance of a prophet was a token that they were being restored to divine favor.

PRACTICAL LESSONS.

1. *Liberality is a proof of love.* The joy of the centurion in his new faith did not shew itself merely in his true brotherly love. He had a religion that made him want to do something for it. He was not likely a very rich man but he did, at his own expense, what few rich Jews would have been generous enough to do—he built a synagogu. It must have been a hand-

some and costly building, for it was the chief one in Capernaum. His gift came from love to God's people and God's service. Of what is our giving a proof? Where the church and its fellowship are objects of sincere affection liberal gifts to the cause of Christ follow without "constraint."

2. *Jesus loves to be trusted.* He often tried

the faith of those who came to him for healing that he might prove it or strengthen it. Where the people would not believe on him he could not work miracles. The centurion's faith was so great that it gave him a very great joy. Here was a gentile who believed in him more fully than any other person he had yet met, who believed that he was the master of servants who could remove disease and baffle death, who called him "Lord." How our want of trustfulness must grieve Christ sometimes. We forget that he is able to help and save and go to every other source of comfort before we come to him. Many are living to-day, sweet, serene, peaceful lives because they have given themselves wholly to Jesus.

3. *Jesus sympathizes with sorrow.* Nothing seems to have touched the tender heart of Jesus more quickly than the sight of human grief. He shews in little, gentle ways the depth and sincerity of this sympathy. A "look" more eloquent than words; a "touch" that made a loving "connection" with the sufferer, his own tears mingling with those of mourners, and his frequent "weep not," all reveal to us the heart of the man of sorrows. Even when on the cross he thought of her whose heart the sword was piercing and provided for her future comfort. He is still touched with the feeling of our infirmities and renders immediate strength and grace to those who seek him.

4. *Jesus is the resurrection and the life.* When Jesus raised this young man to life again it was the most wonderful miracle that had ever been heard of. The ancient prophets, Elijah and Elisha, had, by earnest and importunate prayer, succeeded in restoring dead sons to their weeping mothers, but here was one who in broad daylight, in the presence of a great crowd, just took the cold dead hand in his and said "Arise!" and as if a vital shock passed through the corpse, life at once returned and resumed its duties. Jesus was able to do this because he is the Lord and Giver of life. He

it was who breathed it first into man. It is his gift. But Jesus is the source of life in a higher sense. He endured death as the penalty of sin, and so robbed it of its dreadful meaning to his people. Those who believe in him will doubtless die as others do, but there is joy and peace and even triumph when they depart, for they go to be with Him.

5. *He bestows spiritual life and healing.* The dead young man is a type of the sinner. We are helpless in the power of sin. It has possession of every power of mind and body. We cannot raise ourselves. The quickening power must come—the spirit of Jesus. He awakens to spiritual life those who are dead in trespasses and sins. So also when faith grows weak and love cold. When the world and the evil heart of unbelief draw us away from the living God. A return to Christ will alone revive faith and love. When we draw near to Jesus with all our hearts he returns to us full of grace and compassionate love. He revives his own work, heals our spiritual diseases, and imparts to us eternal life.

ADDED POINTS.

1. Those who serve us well deserve our love.
2. The surest way to win affection is to shew your own by fidelity and thoughtfulness.
3. It is a good thing when our troubles send us to Jesus.
4. The centurion had a fine reputation for it was built upon faith and love shewn in good works.
5. Men of real worth are seldom boastful of themselves.
6. Christ has a right to prompt and unquestioning obedience.
7. The kind of faith that pleases Christ.
8. The sympathy of Jesus carries help with it.
9. The call of Jesus to the unconverted.
10. How God is "visiting" us now with special privileges.

THE SERMON ON THE MOUNT.

As there are no events between this lesson and the last, we insert here a few guiding questions on the Sermon on the Mount. Where was the Mount of Beatitudes? What important step in the inauguration of his kingdom did Jesus take at this time? With what part of the Old Testament would you compare the Beatitudes, and why? What relation did the mission of Jesus hold to the law? Shew from Old Testament passages that his interpretation of the commandments, as dealing with a state of heart, was correct. Does Jesus forbid taking an oath in a court of justice? Does he forbid defending a suit at law? On what high ground does he urge love to our enemies? What difference must there necessarily be between the love we bear to our enemies and that we cherish towards our dear friends? How will Christlike love to our enemies shew itself? What does Jesus say regarding ostentation in religion and charity? Mention some way in which this is shewn in our day. Was "The Lord's Prayer" meant as a form to be used, or as a model to be copied, or partly both? Does Jesus forbid the accumulation of wealth? What, in regard to worldly goods, does he condemn? What warning does he utter to those who are harsh and uncharitable in judging other people's motives? By what illustration does he assure us of God's readiness to answer prayer? How are we to know whether anyone is to be accounted a Christian brother or not?

THE BLACKBOARD.

FAITH C O M M E N D E D
SORROW C O M F O R T E D

BOY R E S T O R E D
YOUTH R A I S E D

BY A

S Y M P A T H I Z I N G
S A V I O U R

P O W E R F U L
P R O P H E T

“Let us therefore come boldly unto the throne of grace.”

LESSON VIII—February 23rd, 1896.

Faith Encouraged. LUKE 8 : 43-55.

(Commit to memory verses 48-50).

GOLDEN TEXT: “Thy faith hath made thee whole; go in peace.” Luke 8: 48.

PROVE THAT—Jesus wishes us to trust him. Luke 8: 50.

SHORTER CATECHISM. Quest. 48. *What are we specially taught by these words, “before me,” in the first commandment?* A. These words “before me,” in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

LESSON HYMNS. *Children's Hymnal.* Nos. 40, 38, 223, 188.

DAILY PORTIONS. *Monday.* Faith Encouraged. Luke 8: 41-56. *Tuesday.* Great faith. Matt. 15: 21-28. *Wednesday.* Examples of faith. Heb. 11: 1-10. *Thursday.* Faith failing. Matt. 14: 22-33. *Friday.* Weak faith helped. Mark 9: 17-29. *Saturday.* Trust in the Lord. Psalm 62: 1-8. *Sabbath.* Come boldly. Heb. 4: 11-16. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. Matthew, or Levi, the publican, when bidding farewell to his old occupation and companions in order to follow Jesus, made a great feast in his own house, at which Jesus was present. While this was in progress a messenger came from Ja'ir-us, a ruler of the synagogue, requesting him to come and heal his only daughter, a girl about 12 years of age, who lay at the point of death. He at once arose and followed the messenger. Parallel passages Matt. 9: 18-26; Mark 5: 22-43.

LESSON PLAN. I. The Timid Woman. vs. 43-48. II. The Anxious Father. vs. 49-55.

I. THE TIMID WOMAN. 43. And a woman having an issue of blood twelve years—The disease unfitted her for the relationships of life, it made her ceremonially unclean, her touch made the person touched unclean (Lev. 15: 25-27), and the people believed that it was a direct consequence of sinful deeds. So she came secretly. She had lived for twelve years in solitude, for she could go to no social gathering, to no synagogue service, and she was oppressed by the knowledge that her neighbors thought her a sinful woman justly punished: once rich in friends and in money, she is now poor, ill and companionless. (Lindsay). “Her misery was as old as Jairus' daughter.” Which had spent all her living upon physicians, neither could be healed of any—Mark says that she had suffered many things of many physicians and was nothing bettered but rather grew worse.” Luke, with a fellow feeling for his brother physicians, does not reflect so severely upon them. This woman is a type of those who seek peace without coming to Christ (Isa. 55: 2).

44. Came behind him and touched the border of his garment, and immediately her issue of blood stanch'd—The border of our Lord's garment which the woman touched was one of the four tassels which formed part of the Jewish *tallith*, or mantle. One of these was always arranged so as to hang down over the shoulder at the back; it was this one which the sufferer's fingers grasped. There was a certain sacredness about these tassels, as being part of the memorial dress enjoined by the Levitical law, (Num. 15: 38-40) which, no doubt, induced the woman to touch this particular portion of the Saviour's dress. (Spence). Mark tells us that she kept up her courage by saying repeatedly to herself, “If I but touch his garment, I shall be made whole.” (Lindsay). Here

faith, strangely mingled with a superstitious use of means, is rewarded. Compare also Acts 19: 12; 5: 15. Jesus accepts the feeblest disciple and elevates and purifies the real life manifested. Our Lord's subsequent constraining of the woman to disclose herself was his mode of dispelling her trust in magical influences, and fixing her faith upon himself.

45. **And Jesus said, Who touched me? When all had denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?**—If he allowed her to go away undetected, the healing filched, as it were unconsciously, from the Healer, her superstitious fancy might be confirmed. Therefore he would not suffer secrecy. (Hanna). Our Lord not only heals but educates. He let her, and everyone else there, and all since who read the story, know what was the kind of touch that had wrought the cure, what was the connection between her and him that had brought her relief. It was not that he did not sympathize with the modesty of the shrinking, delicate woman, nor that he did not know the pain it would be to her to be the gazing-stock of the crowd, but this would become a sweet sorrow to her from the new joy and knowledge that came to her with the words, "Thy faith hath made thee whole; go in peace." (Lindsay). "Many throng him but only one touches." "The flesh presses, faith touches." (Augustine). Many throng Jesus: his in name, near to him; yet not touching him, because not drawing nigh in faith." (Trench).

46. **And Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me**—We cannot imagine that our Saviour's healing power resembled an electric battery which could not help discharging itself, apart from a definite volition on his part, whenever the right kind of connection was made. This was the erroneous view of the woman. Therefore we must understand that Jesus spoke in the language of this false notion for the purpose of correcting it. He knew when the woman touched him and willed to heal her, otherwise no "virtue" could have "gone out of him." Mark tells us that Jesus looked round about. He turned round, and his eye wandered over the faces of the crowd till it fell on hers, and in that glance of recognition the woman knew that she "was not hid."

47. **And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately**—Probably her trembling arose from mingled feelings. She had done a very presumptuous thing, and her touch had ceremonially defiled, moreover, she was forced into a publicity which was hard to bear. But her cure seemed to shew that her boldness was forgiven, and gratitude to the Healer gave her courage to testify

for him before them all. Such humility is well-pleasing to God (Isa. 66: 2; Acts 16: 29). Christ still bids us tell openly what blessings he has brought to us, that others may be helped and his name glorified,

48. **And he said unto her, Daughter, be of good comfort** This is the only occasion on which our Lord used this gentle and affectionate term to any woman. He speaks to her as to the paralytic (Mark 2: 5). Both had seized their deliverance by force; the man entered through the roof in robber fashion, the woman came stealthily, forcing down her feminine fears and natural modesty. Tradition says that her name was Veronica, and that it was she who gave our Lord the handkerchief to wipe his face on the way to Calvary, on which a portrait of the blessed face remained. (Lindsay). **Thy faith hath made thee whole; go in peace** Her faith had made her whole (lit. "hath saved thee,") and Christ's virtue had made her whole. Her faith had made the occasion; his divine power had made the cure. Faith is the conditional cause; Christ himself the efficient, energetic cause. (Bp. Huntington). It is a principle of God's kingdom, and a part of God's command, that a confession before men shall accompany the believing of the heart. There is no exception, none; none for the proudest man, none for the weakest woman. (Huntington). By thus drawing her out he corrected her superstition, and pointed her to the real cause and ground of her healing.

II. THE ANXIOUS FATHER. 49. **While he yet spake there cometh one from the ruler of the synagogue's house, saying unto him, Thy daughter is dead; trouble not the Master**—"Do not worry the rabbi." The delay must have been a sore trial to the anxious father, and his hope fled when the news of his daughter's death came. It does not seem to have occurred to him that Jesus could bring back the dead to life. He could not have heard of the miracle at Nain. There is much ceremonious politeness in the message, but we know that the deeper our need the more willing is Jesus to help.

50. **But when Jesus heard it**—Mark says that Jesus "overheard it." This the R. V. translates "not heeding the word spoken." He heard it, but passed it by unnoticed, and turned to the ruler to comfort and assure him. (Dwight). He will not lose by the good deed done to another. He answered him saying, **Fear not, believe only, and she shall be made whole**—Compare John 11: 25, 26. There was no limit to our Saviour's healing power, but the want of faith on the part of those who came to him (Matt. 13: 58).

51. **And when he came into (R. V. "to") the house, he suffered no man to go in (R. V. "enter in with him") save Peter, and James, and John, and the father and the mother of the maiden**—This is the first time we read of the selection of these three. See Matt. 17: 1; 26: 37. Jesus never wrought any miracle for display.

He takes with him those only to whom he would make the scene one of spiritual blessing. "Peter who loved him so much; John whom he loved so much; and James who should first attest that death could as little as life separate from his love." (Trench). "It is hardly to be questioned that this selection was determined by the personal peculiarities of these three, that made them more ready than the others to understand the real meaning of Christ's words and works, and to sympathize with him in his trials and griefs." (Andrews).

52. And all wept and bewailed her— Mark gives a graphic picture of the tumult and loud cries, and wailings of the hired professional mourners. By "wept" we are to understand, not the shedding of tears, but a wild, piercing wail, and by "bewailed" is meant that the women were tearing their garments and beating their breasts (Nah. 2: 7; Amos 5: 16). "There are in every city and community women exceedingly skilful in this business. They are always sent for and kept in readiness. When a fresh group of sympathizers comes in, these women make haste to take up a wailing, that the newly-come may the more easily unite their tears with the mourners." (Thomson). **But he said, Weep not; she is not dead, but sleepeth—**Jesus does not deny that the maiden is dead but only implicitly assumes the fact that death will be followed by a resurrection as sleep is by an awakening. (Trench). Compare John 11: 11-14; 1 Cor. 15: 6, 51; 1 Thess. 4: 13.

53. And they laughed him to scorn, knowing that she was dead—Lit. "were utterly deriding him." These hired mourners were familiar with the signs of death and their ridicule of Jesus is a proof of the reality of the miracle.

54. And he put them all out—The word in Mark is a strong one, "he ejected them." He insisted, with authority, that they should depart from the house. (Dwight). He desired a quiet and calmness suited to the occasion. **And took her by the hand—**How often we read of the "gentle touch" of Jesus. **And called, saying, Maid, arise—**Mark gives the actual words, "*Talitha cumi*," in the language of the common people and of the home. Such words as her mother might have used when waking her in the morning.

55. And her spirit came again, and she arose straightway; and he commanded to give her meat—"He acts like a physician who has just felt the pulse of his patient, and gives instructions respecting his diet for the day." (Godet). She had been grievously ill, sick, we know, even to death; and now that the old strength and health had come back again, the Master felt she would at once, after her long abstinence, need food. Even the child's mother was not so motherly as Jesus. (Spence).

56. And her parents were astonished—Mark says "they were amazed straightway with a great amazement." Probably the disciples shared these emotions. **But he charged them that they should tell no man what was done—**The prohibition may not improbably have been connected with a danger which he apprehended, that too great excitement would be occasioned for his safety and the best success of his work. (Dwight). The enthusiasm in Galilee just then needed no extra spur. The crowds which followed him were increasing. The excitement, the Master felt, was unreal and evanescent; he wished rather to calm it than to increase it. (Spence).

PRACTICAL LESSONS.

1. *The only cure for the malady of sin is to touch Jesus with the hand of faith—*The woman came to Jesus without a shadow of a doubt upon her mind regarding his power to heal. She did not say to herself "I'll try if it will do me any good," but, "I shall be healed." Christ has untold blessings for all but they all yield up to the touch of faith alone. Numbers through Christ in fashionable adherence or cold respectable indifference, but men receive from him only as they bring faith and love to him.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press
And we are whole again.

2. *We should bear testimony for him before men.* If any one might have been excused for silence surely it was this woman, yet Jesus took special pains to elicit her public confession of the blessing she had received. His glory demanded it, others needed the encouragement she gave, and it confirmed and developed her own faith. We have no right to hide our discipleship in the crowd. If confessing

Christ requires an effort then we ought to make that effort for his sake. Definite connection with the church of Christ is demanded of all his true followers. Your fellow church members need it; your family have a right to see you there; your neighbors and friends will then see under which flag you stand. By refusing to confess Christ you forfeit your right to be confessed by him.

3. *Answers to prayer are often delayed in order that a richer blessing may come with the answer.* To Jairus every moment's delay seemed to endanger the answer to his prayer. But it was a better thing for his faith and God's glory that he should receive his daughter back to life than merely cured. In the charming booklet "Expectation Corner," Adam Slowman was led into the Lord's treasure-houses, and among many other wonders there revealed to him was the "Delayed Blessings Office, where God kept certain things prayed for until the wise time came to send them. "It takes a long time for some pensioners to learn that delays are not denials. Men would pluck their

mercies green when the Lord would have them ripe."

4. *Death is but a sleep to the christian.* Our word "cemetery" means "a sleeping place," for "we believe that if Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We can speak of falling asleep in Jesus because he has robbed dying of all its horror, and transformed it into a quiet sinking into repose after the toils of life. After sleep comes awakening with refreshed vigor to welcome a new day. But we can apply this gracious term to the christian's death only. Only when sin is pardoned can the soul meet sin's curse with calmness. Only when Jesus holds the hand can we enter without tremor the valley of the shadow. Only when the awakening is to life eternal can we welcome death as repose.

5. *Jesus is the resurrection and the life.* We have no absolute certainty of immortality outside of direct revelation. All men have some vague expectation that death does not end all, but no one could speak with certainty of a life beyond the grave who had not learned it from the Bible. Job speaks with triumphant assurance. The psalmists reiterate the doctrine. The prophets marshal the dead, small and great, before the throne of eternal justice. But Jesus has given us practical proof by his

resurrection and ascension that because he lives we shall live also. So vital is the union between Christ and the believer that he could say "he that liveth and believeth on me shall never die." The spiritual life which he imparts is indestructible by death, and is the ground on which the believer receives eternal life in all its fullness.

ADDED POINTS.

1. No physician can cure without God's blessing upon his treatment.
2. The feeblest faith, if real, is accepted by Christ.
3. One may be a church adherent without being an adherent of Christ.
4. Saving power goes forth from Christ without fail to all who approach him in faith.
5. The best faith is imperfect, but Jesus will not break the bruised reed, nor quench the smoking flax.
6. We need never fear that Jesus will be "troubled" with our wants.
7. Faith is the condition of receiving any blessing.
8. Excessive grief is unchristian.
9. It is foolish to ridicule what goes beyond our own experience.
10. Jesus is still the Lord and Giver of life.

BETWEEN THE LESSONS.

When John the Baptist heard of the miracles of Jesus what did he do? (Luke 7: 19). What answer did Jesus give? What testimony did he bear to John? (Matt. 7:11). Why were the cities of Galilee more guilty than Nineveh? (Matt. 11: 20-30). On what occasion was a box of ointment poured on our Saviour's feet? (Luke 7: 36-39). How did the pharisees attempt to explain Christ's power of casting out demons? (Matt. 12: 24). Of what awful sin did he say they were guilty? What comparison and contrast does Christ draw between the Jews of his day and the Ninevites? (Matt. 12: 38-42). What plain words does Jesus speak to the pharisees and lawyers? (Luke 11: 37-54). Read Luke 12. How does Jesus distinguish between calamities and judgments? (Luke 13: 1-5). Read the parables of the Sower (Mark 4: 3-21); the Tares (Matt. 13: 24-30; 37: 43); the Seed (Mark 4: 26-29); the Mustard Seed (Matt. 13: 31-36); the Leaven; the Pearl of great price; the Net (Matt. 13: 44-53). How does Jesus describe his homelessness? (Matt. 8: 20). What miracle shews Jesus' command over nature? (Mark 4: 36-41) What notable miracle did Jesus work at Gergesa? (Mark 5: 1-21). What murmurs did the pharisees now raise against Jesus and his disciples? (Matt. 9: 10-17; Mark 2: 18-20).

THE BLACKBOARD.

THE GREAT PHYSICIAN.

TOUCH
RUST
ELL OF

HIM

|

DOUBT
WEEP
FEAR

NOT

"Because I live ye shall live also."

Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

HOW TO MAKE A SAND MAP.

Have a tray made of wood about 48 inches long by 32 inches wide, and 2 inches deep. Cover the bottom of it with blue cheese cloth or some such material. Get moulders' brown sand that has not been used before—about a bucket and a half for this size map will be required. The sand must be kept damp when in use. The tray can be mounted upon a table, but a stand made especially for it is the best. Suggestions will be given in these pages from time to time about the use of it. A smaller size, say 36x22, will do for a small room.

LESSON V—February 2nd; 1896.

The Power of Jesus. LUKE 5 : 17-26.

I. GOLDEN TEXT : "The Son of Man hath power upon earth to forgive sins." Luke 5 : 17-26.

II. PREVIEW THOUGHT : Forgiving like Jesus.

III. REVIEW : In what city did Jesus live for many years? What did Jesus do one Sabbath day? What did the people do? How was the Scripture fulfilled? What was our prayer for last week? (See Primary Quarterly for "Little Folks.")

VI. INTERVENING EVENTS: Jesus' rejection at Nazareth and removal to Capernaum. Calling of Peter, Andrew, James and John. Healing of a demoniac in the synagogue at Capernaum. Healing of Peter's wife's mother and many others. A tour through Galilee. Healing of a leper.

V. LESSON STORY : The people of Nazareth were very unkind to Jesus, after he had spoken to them in the synagogue, and wanted to kill him, but he escaped from them and went down to Capernaum to live. Here, he called some more of his disciples to be his followers. One Sabbath day he performed some wonderful miracles. Amongst others he healed Peter's wife's mother of a fever. Then, he and his disciples went for a journey through Galilee, healing the people and teaching them, after which he went back to Capernaum. While there, the people brought their sick friends to him, and he made them well. Amongst others, there was one man who had a dreadful disease called palsy, and was not able to walk; so four of his friends had to carry him. They laid him on a kind of thick quilt, or mattress, and one man took hold of each corner, and in that way carried him. As they came near the house where Jesus was, they found so many people around it, that they could not get in at the door, but they wanted so much to have him healed, that they carried him up the stairs, which were on the outside of the house, and lowered him down through the roof. When Jesus saw how anxious they were to have the man cured, he not only cured him, but also forgave his sins. Some of his enemies were angry at Jesus when he said to the man "Thy sins be forgiven thee," for they did not know that Jesus was God's son, and had power to forgive sins. Boys and girls have not power to forgive sins that are committed against God as Jesus had, but they have the power to forgive any one who is unkind to them. They will not do so unless their hearts are loving and kind, and true, as was the heart of Jesus.

VI. HOW TO TEACH LESSON STORY : This story is a very interesting one, and there are a number of ways that it can be made vivid to the child mind. Always keeping in mind that through the eye to the heart is the easiest way, let us seek to gain and keep the co-operation in this lesson by an illustration that will appeal to the eye. Make a paper house, after the fashion of an eastern dwelling, put the stairs on the outside, have the front of the house so arranged that when the proper time comes it can be easily removed, to show the mattress being lowered from the roof. Make a small mattress, with four ropes attached, one at each corner, and put something upon it to represent the sick man. If you have a sand map (see directions for making a sand map above), make a road leading to it. Show how the four men carried the sick man along the road, and finding the great crowd in front of the house, made their way up the stairs, and lowered the man down into the presence of Jesus. Some pieces of stiff paper, cut about an inch long and one-sixteenth of an inch wide, stuck into the sand, will represent the crowd around the door.

VII. HOW TO TEACH THE APPLICATION: The spiritual truth as chosen in our preview chart is "Confessing Jesus by always forgiving like Jesus." God had given Jesus, the "Son of Man," power

on earth to forgive sins. The heart of Jesus was very kind and loving, and when he saw the sick man, he not only healed him, but forgave his sins. We have not the power from God to forgive sins against Him like Jesus had, but we can forgive others when they do us an injury. Instead of having

"THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS"
JESUS WAS ALWAYS WILL BE
KIND KIND FORGIVING LOVING
CONFESSING HIM
HOME
AT SCHOOL PLAY

dislike and revenge in our hearts, let us copy Jesus and have kindness and love there towards them, so that in this way whether at home, at school, or at play, we, showing by our actions that we have hearts like Jesus, will be always confessing him.

LESSON VI—February 9th, 1896.

The Sermon on the Mount. LUKE 6: 41-49.

I. GOLDEN TEXT: "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46.

II. PREVIEW THOUGHT: Obeying Jesus.

III. REVIEW: Where did Jesus go after leaving Nazareth? Who was brought to Jesus by four men? How did they get him into the house? What did Jesus do for him? What was my prayer last week? (See Primary Quarterly for "Little Folks.")

IV. INTERVENING EVENTS: The call of Matthew. Healing of the infirm man at the pool of Bethesda. Plucking of grain by the disciples on the Sabbath. Healing the withered hand on the Sabbath. Jesus at the Sea of Tiberias. Choosing of the twelve Apostles.

V. LESSON STORY: Not long after healing the man who was sick with the palsy, Jesus made a journey to Jerusalem. While there he performed a wonderful miracle, he healed a sick man at the pool of Bethesda. When the leaders of the Jews saw his great power they became envious of him, and began to hate him. Jesus did not stay long in Jerusalem at that time, but went back to Galilee. He had two very important things to do; he wanted to choose twelve disciples, and then to speak the wonderful words that we have in our lesson to-day. The night before he did these things, he went up into a mountain and prayed all the night. (If Jesus needed to pray how much more do we?) The next morning great crowds of people came to him, and he taught them. It seems as if some of the people had been calling him "Lord, Lord," meaning that he was their master, but when he told them what they ought to do, they did not do it. Perhaps they were like some children who came to Sunday School, and say that Jesus is their Lord and king, but when they are at home, or at play, or at school, they do not obey this Lord and king. To shew these people how foolish they were, Jesus told them a story about a man who built a house upon the sand, and as soon as the storm came it was washed away. Then he told them of another man who built his house upon the solid rock, and when the storms came they did not wash it away, because it was built upon such a good foundation. People who hear the words of Jesus, and do not obey them, are like the foolish man, who built his house upon the sand. But people, who, hearing the words of Jesus, obey them, are like the wise man who built his house upon the rock. Let us children learn not only to hear but to obey.

VI. HOW TO TEACH LESSON STORY: In this lesson, as well as in the last, the sand map will be found very useful to gain and keep co-operation. Pile the sand into a big hill, tell how Jesus spent the night before in prayer upon this mountain. Show, by using a white paper or cardboard cross, how he came part way down the mountain and then met the disciples and the multitude: Some pieces of paper, the same as used last week, will be helpful to maké the

lesson story vivid. Have a different color paper for the disciples. The story of the house on the sand and house on the rock could also be illustrated on another part of the map if the teacher pleases.


VII. HOW TO TEACH THE APPLICATION: Put the Golden Text on the blackboard in yellow chalk. Children like pretty things, therefore shade the letters with red. The central

spiritual truth that we want to teach is "Confessing Jesus by obeying Him." Jesus said to the people, "Ye call me Lord, Lord," but ye do not obey me. We remember a king whom we have been learning about lately, who worshipped but did not obey; so it was with the people who lived many many years after Saul,

perhaps it is so even to-day. I wonder if there might be any one in our Sunday School who will kneel and fold the hands and say "Our Father," or hear the words of Jesus, as the people did in those days, and yet do not obey. Our motto for this quarter is Confessing Jesus. Our Golden Text for this quarter is "Whosoever shall confess me before men, him shall the Son of Man confess before the angels of God." If we say Lord, Lord, and do not obey, we will not confess Jesus, and he will not confess us before the angels of God. "Actions speak louder than words!" Hands, to be used as a symbol of prayer, can be sketched and cut out, and will be found helpful in impressing the thought of prayer.

"WHY CALL YE ME 'LORD, LORD' AND DO NOT THE THINGS WHICH I SAY"

CONFESS JESUS
BY


PRAYING


HEARING

BUT ALWAYS


OBEYING

ACTIONS SPEAK LOUDER THAN WORDS

LESSON VII—February 16th, 1896.

The Great Helper. LUKE 7: 2-16.

I. GOLDEN TEXT: "They glorified God, saying, That a great prophet is risen up among us." Luke 7: 16.

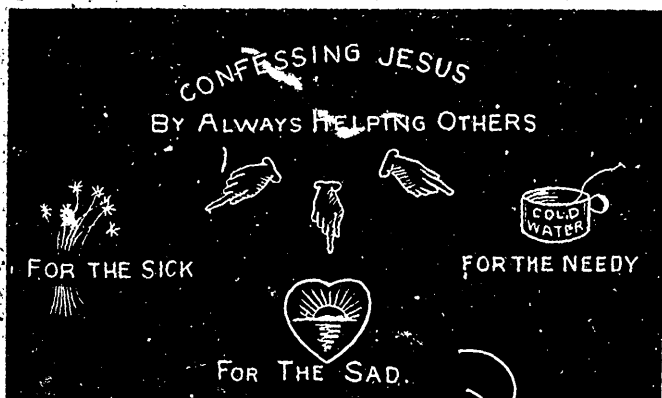
II. PREVIEW THOUGHT: Helping like Jesus.

III. REVIEW: What two important things had Jesus do? Why did he stay all night upon the mountain? What did the wise man do? Who are like the wise man? What was my prayer last week? (See Primary Quarterly for "Little Folks.")

IV. There are no intervening events.

V. LESSON STORY: Having chosen his twelve disciples and ended his great sermon, Jesus came down from the mountain and went to Capernaum. As he entered the city he was met by some men. These were messengers of a centurion, and were sent to ask Jesus to come and heal his servant. This servant was very sick of palsy. Jesus said "I will come and heal him." This man seemed to be very humble, for he said to Jesus "I am not worthy that thou shouldst enter under my roof." He did not want to trouble Jesus to come, but he had great faith. So he said to Jesus, "Speak but a word and my servant shall be healed." The great faith that this man had in Jesus is shewn by what he said. A centurion was a man who had charge of a hundred soldiers. He knew what it was to obey and be obeyed. He knew that Jesus had power to send the sickness away from his servant. He knew that Jesus was master over sickness and even over death. He shewed his faith when he said, "For I also am a man set under authority, having under myself soldiers; and I say unto this one, go, and he goeth; and to another, come, and he cometh." Jesus marvelled, that is, he wondered very much, that the man had such great faith. When the people went back to the house they found the servant cured. Soon after this Jesus went to a city called Nain, and his disciples and a great many people with him. As they came near the city there was carried out one who was dead, the only son of his mother, who was a widow. As in the case of the soldier's servant, the loving heart of Jesus was touched with pity, and he again showed himself to be the great helper. He called to the procession to stop, took the young man by the hand, and brought him back to life.

VI. HOW TO TEACH LESSON STORY: In lessons of this kind the sand map is almost indispensable for the best work. Make a road and represent the messenger coming to Jesus to ask him to heal the centurion's servant. The white paper cross can always be used helpfully to represent the Saviour. As the company draws near the centurion's house, it can be marked by a square block in the sand, other messengers are sent out with messages. Pieces of paper can stand for these and the story finished. Take everything away from the sand, mix it up a little and tell the story of "the raising of the widow's son at Nain." A few wooden blocks will represent the city walls. As before, represent Jesus and the disciples approaching. Show the



procession coming out of the city. A bier can be made of paper and the whole scene made to live in the mind of the child.

VII. HOW TO TEACH THE APPLICATION: The spiritual truth that we want to teach is "Confessing Jesus by helping others" as he did. How can children do this? Flowers for the

sick, cup of cold water for the needy, and kind words for those who are sad at heart, will bring sunshine. If we have kind and loving hearts, as was the heart of Jesus, we will show it as he did in helpful deeds, and thus confess him. The word "Sad" might be written in the heart and at the proper time rubbed out, and a picture of "sunshine" drawn or pinned in it, illustrating what kind words can do.

LESSON VIII—February 23rd, 1896.

Faith Encouraged. LUKE 8: 41, 42; 49-55.

I. GOLDEN TEXT: "Thy faith hath made thee whole; go in peace." Luke 8: 48.

II. PREVIEW THOUGHT: Trusting Jesus.

III. REVIEW: What did the centurion ask Jesus to do? How did he cure the sick servant? What did he meet coming out of the city of Nain? What did he do and why? What was my prayer last week? (See Primary Quarterly for "Little Folks.")

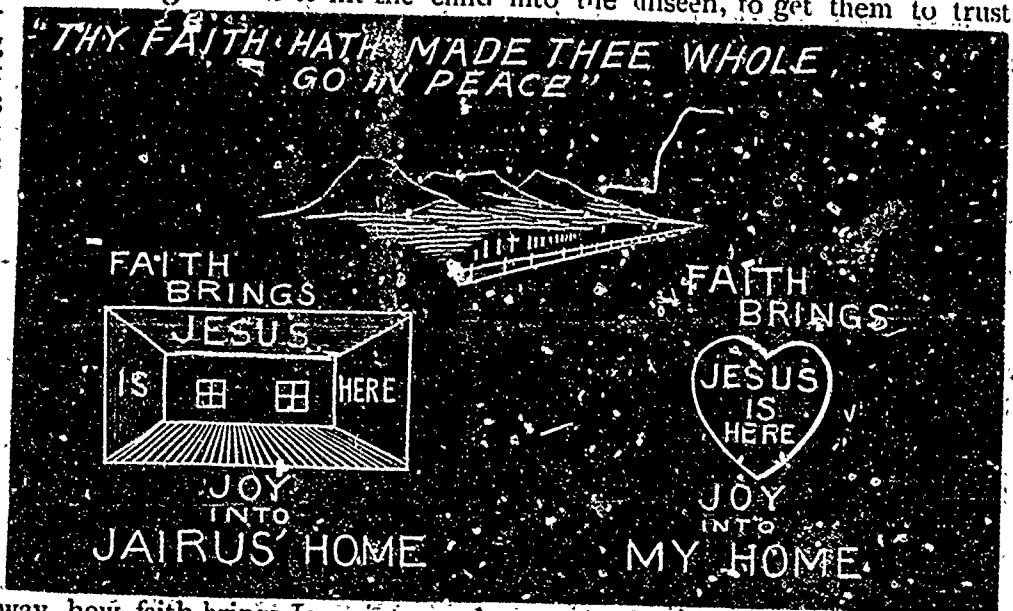
IV. INTERVENING EVENTS: Sending by John of his disciples to Jesus. Reflections and invitation of Jesus. Anointing of Jesus by a woman who was a sinner. Jesus' second tour through Galilee. Healing of a blind and dumb demoniac. Seeking of a sign by the scribes and pharisees. Jesus' nearest relatives. Woes against pharisees and scribes. A discourse of Jesus. Further teachings of Jesus. Parables concerning the kingdom of God. Crossing the lake and stilling the tempest. Healing the two demoniacs of Gadara. Levi's feast.

V. LESSON STORY: To-day, we have a story for our lesson that should make us love and trust Jesus more. He helped the centurion's servant and made him feel well again. He raised the widow's son from death and gave him back to his mother. While Jesus was teaching in Capernaum, there came to him the ruler of the synagogue, who had a daughter who was dying. Jesus started with him at once to go to his house. The city was full of people and many gathered around Jesus, and pressed close to him. As he went along the street, a woman who had been sick for many years, and wanted very much to be healed, came up close to him. She thought if she could only touch the hem of his garment, she would be cured, and she was right, for as soon as she touched it, she was made well. Jesus at once turned round, and said, "Who touched my clothes?" The woman, fearing that she had done something wrong, fell down before Jesus and told him all the truth. Then Jesus said to her, "Thy faith hath made thee whole; go in peace." Just at that moment somebody came to the ruler and said, "Thy daughter is dead," but Jesus told him to fear not, only believe, and he would bring her back to life again. As soon as they were come to the ruler's house, Jesus put all the people out, and took his disciples, Peter, James and John, and the

father and mother of the girl into the room where the young girl lay dead. Taking her by the hand he brought her back to life again. If the woman had not trusted Jesus she could not have been cured of her disease. If Jairus had not trusted Jesus his daughter could not have been brought back to life. Let us trust Jesus always, for he is able to do anything.

VI. HOW TO TEACH LESSON STORY: Again, as last week, we have a lesson story with two scenes, and the sand map can be used to illustrate them in a similar manner. The blackboard should be placed immediately behind the sand map, the one touching or almost touching the other. Have the Golden Text written on the board beforehand. If only the blackboard is used a little sketch similar to that seen in the cut may be used. Draw on the blackboard beforehand a picture of the inside of "Jairus' home;" also the heart, "my home," with the words shown in the cut, printed in each. Cover the former with some black paper and sketch on it the outside of a house. Over the heart place a white paper shield with the word "trust" printed on it. When the scholars assemble they will see pictures of an eastern house and a shield. It is best that lessons should always be developed before the class, but in this case it will be difficult to do so up to this stage of the lesson, so it may be best to keep the board out of sight until ready to teach the lesson.

VII. HOW TO TEACH THE APPLICATION: The spiritual truth is "Trusting Jesus." Our great problem in our teaching work is to lift the child into the unseen, to get them to trust



and in the same way, how faith brings Jesus into our hearts. As the presence of Jesus brought joy to the home of Jairus by driving out death, so will it bring joy to our hearts by driving out sin. Study this lesson, carefully, practice it on the blackboard again and again. Have it thoroughly memorized, so that the hand and tongue may work together.

1. Q. In a sub-divided class where there are many teachers in the primary room, how can object lessons and blackboard lessons be used?

Ans. Each teacher may have a small board to lay in her lap, one side of the board may have a slate and the other may be raised, so as to be used as a miniature sandmap. Of course, the blackboard can be used by the Superintendent in review.

2. Q. How would you use objects and blackboard in a school which has not a separate room for the primary class?

Ans. Use a folding screen before the class, or have a curtain hung on a wire which can be drawn before the class during the lesson, and pushed back against the wall during the general exercises.

3. Q. Can you suggest some method for securing prompt and regular attendance on the part of the children?

Ans. There are many helpful methods. We found this simple device aided us in securing prompt attendance. We covered a piece of cardboard 18 inches long and 4 inches wide with dark paper. On this were letters cut out of white paper to form the words: "I am late." This was hung on the outer door at the close of the opening exercise, and was not a pleasant greeting to the tardy scholars. A card covered with bright crimson paper on which was, "I am early" was a far more cheerful greeting for those who came before the opening exercises. Regular attendance can only be secured through the mother's aid, and her interest can only be secured by calls at the home, or inducing her to come to the Mothers' meeting, or to be present on Mothers' Sunday.—*International Evangel*.

Teacher Training.

CHRISTIAN EVIDENCES.

TEXT-BOOK : REDFORD'S "PRIMER OF CHRISTIAN EVIDENCES."

ANALYSIS, NOTES AND ADDITIONS, by Rev. Professor Ross, B. D., Presbyterian College, Montreal, Quebec.

THE EVIDENCE OF JESUS CHRIST.

It is essential to Christianity to prove that he really existed, that he was superior to all other men and sustained a unique relation to God.

- I. **He lived in Judea in the reigns of Augustus and Tiberius :** (1) He is mentioned by writers outside Christianity. (a) Epistle of Mara to Serapion. (b) Tacitus: Annals 15: 44. (c) Suetonius: Life of Claudius, chap 25. (d) Pliny's Letters 10: 96, 97. (2) The facts and ideas of Christian history may be traced back to their origin in Him. (3) No man could have imagined the life and character of Christ.
- II. **He came into a place and ministry which were prepared for Him :** (1) He appeared when there was a wide-spread expectation among Jews and Gentiles of a deliverer from sin and social abuses. (2) He claimed to be the Messiah of the Jews. (3) He fulfilled the Messianic ideal of the Old Testament.
- III. **His character, portrayed in the gospels, is a moral miracle :** 1. *The leading features of it.* (1) He is superior to all the faults of His time. His goodness differed from the Jewish model in: (a) Breadth, it was perfectly free from all religious scrupulosity. (b) Humanity, He pitied the mass of the people and lived and died for their sakes. (c) Modesty, He shrank from titles and from all conventional honor. (2) He combined and harmonized in himself the most opposite qualities, such as, innocence and force, earnestness and cheerfulness, humility and the most majestic claims. (3) He was absolutely stainless and holy. (a) All stages of His life were spotlessly pure—His childhood, Luke 2: 40, 52, His maturity, John 8: 46, and His time of greatest trial. (b) His disciples, themselves examples of heroic self-sacrifice and holiness, regarded Him as specially holy, John 6: 69, R. V. (c) His religious character proceeds from the consciousness of sinlessness. In every other man it proceeds from the acknowledgment of sin. (4) His character has commanded the admiration of many opponents of Christianity. 2. *Three possible explanations of it:* (1) It is an invention of the authors of the gospels. This would require them to have been possessed of superhuman power. For what day-laborer among us could write a new play of Shakespeare? And yet this is an easy supposition in comparison with the hypothesis that illiterate Jews of the first century drew the portrait and composed the discourses of Christ. (2) It is an idealized portrait, *i. e.*, one in which the facts about Jesus have been worked over into harmony with an idea of the writers. But (a) how could they have formed an ideal so different from those of Jew, Asiatic, Greek and Roman. (b) The portrait of the gospels is a unity, which would have been impossible if an idealized picture had been produced by four independent authors. (c) One slight mistake would have marred the whole. (d) The details of the apocryphal gospels show what kind of a Christ His contemporaries would have invented. (3) It is a true representation of the real Christ. (a) Then Jesus cannot be classified with men. No other sinless character has ever lived. We must account for this case by supposing an extraordinary relation to God. (b) His sinlessness gives credibility to His testimony concerning Himself, and He claimed to be the Son of God.
- IV. **The Teachings of Jesus are a moral miracle :** 1. *Their distinctive characteristics:* (1) Originality: They are higher in spiritual import than the Old Testament, and they draw nothing from other sources. (2) Simplicity: Ethics is not easy to understand, but even children can see through Christ's. (3) Balance: The ripest human judgments are continually falling into extremes, Christ never. Yet He never tries to balance arguments but states the truth as if instinctively. (4) Adaptation to the spiritual nature of every man in every age. Every other teacher is moulded and limited by his surroundings and the spirit of his time. (5) Earnest tenderness: Christ is not a philosopher speculating about abstract truth, but a loving friend pleading for our highest good. (6) Comprehensiveness: They include provision for all man's relations in this world and in the life to come. (7) Their new motive: He appeals to man's love to God revealed as a reconciled and loving Father. 2. *The disadvantages against which Jesus as a teacher had to contend:* (1) His want of a special education. (2) The shortness of His life. (3) His poverty and lack of social position. (4) The narrow spirit of Judaism in which He was reared.