

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

MARCH, 1890.

[No. 3

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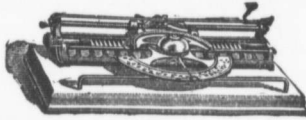
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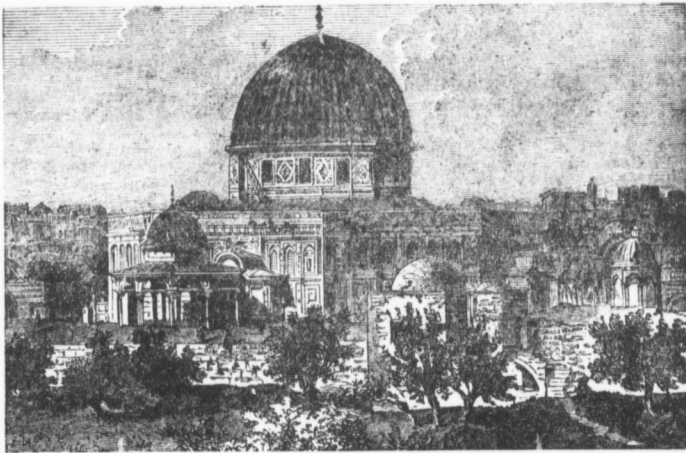
SUNDAY SCHOOL BANNER

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VOL. XXIV.]

MARCH, 1890.

[No. 3.



THE MOSQUE OF OMAR.

The Mosque of Omar.

THE Mosque of Omar, commonly so called—its true name being Kubbet-es-Sukhrah, or Dome of the Rock—is the central object in this vast enclosure of the Haram-es-Sherif. It is an exquisitely beautiful building—one of the most beautiful in the world. It is in shape an octagon, each side being sixty-eight feet long, and is covered with tiles of richly-colored porcelain,—a frieze of tiles emblazoned with passages from the Koran running around the whole building. It is entered by four portals, one at each point of the compass, and is surmounted by a superbly proportioned and most graceful dome. The interior, which is very dark, shows, when the eye becomes accustomed

to the darkness, its splendid design and material. It consists of two cloisters, separated by an octagonal course of piers and columns, and within this again another circle of piers, and twelve Corinthian columns supporting the dome. The fifty-six windows of, I think the most lovely stained glass I ever saw, glitter like precious stones. The tiled walls are covered with passages from the Koran. The dome is ninety-eight feet high, and sixty-six in diameter, and the pavement is of marble.

It was wonderfully moving to stand in the dim light under this massive dome and see, fenced off by a railing from profane touch, the base rock-summit of Moriah, some sixty feet long and forty-five feet wide, the very beauty of its surroundings heightening the effect of its

natural ruggedness. For this may well be the spot where the faith of Abraham stood the supreme test; it may well be the site of that threshing-floor of Araunah the Jebusite, where the destroying angel halted, in response to David's penitent prayer after his sin of pride in numbering the people; and it doubtless is the site of the Altar of Burnt Offering in the Temple, the centre and focus of the Jewish national and religious life. The rough rock rises in its highest part nearly five feet above the marble pavement which surrounds it, and about a foot at its lowest elevation. Beneath it, or rather cut into it, at its south-eastern side, is a cavern, not very large, and about six feet in height. It is connected with the top of the rock by a small circular opening, and in its floor is another much larger opening covered by a slab. These openings were most probably conduits in connection with the altar when the Temple covered this sacred spot.

Lesson Hymns from Dominion Hymnal.

As some schools have not yet obtained the **NEW CANADIAN HYMNAL**, we therefore give Lesson Hymns from the *Old Hymnal* as well as from the *New*.

March 2—Hymns, Dominion Hymnal,	56, 58, 59
9— "	71, 79, 76
16— "	89, 96, 100,
23— "	129, 123, 73.
30— "	248, 251, 241.

DON'T FORGET THE SUNDAY SCHOOL Aid & Extension Fund Collection ON REVIEW SUNDAY—MARCH 30.

It will be remembered that the General Conference directs that this Collection be taken up in all the Sunday-schools of our Church on the Review Sunday either in September or March. Some schools, it is feared, neglected to take it up in September. That is the best time—for then all the schools are open. In March those schools that close in winter have not yet come out of winter quarters. But we specially request that the direction of the General Conference be carried out by all those schools which may have neglected it in September. The ministers are all asked at the May District Meeting if this collection has been taken up; and, if it has not, the ministers often pay it out of their own pockets. Now, no school desires this to be the case. The ministers cannot themselves take up the collection, for few of them can be in the schools. It is the duty of the superintendent of the school to see that it is duly taken up and handed to the minister.

Opening and Closing Services.

OPENING SERVICE.

- I. Responsive Sentences. (Psa. 95, 2-5.)
Supt. Let us come before his presence with thanksgiving.
School. And make a joyful noise unto him with psalms.
Supt. For the Lord is a great God.
School. And a Lord King above all gods.
Supt. In his hands are the deep places of the earth:
School. The strength of the hills is his also.
Supt. The sea is his, and he made it:
School. And his hands formed the dry land.
- II. Singing.
- III. Prayer, followed by the Lord's Prayer in concert.
- IV. Reading Scripture Lesson.
- V. Singing.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil.
School. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
- III. Dismissal.

APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

16 And brought up synagogues road.

17 And the prophet E-sau found the p

18 The Sp anointed me sent me to the sea to the to see at lib

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26 But u Sa-rep'ta, widow.

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN LUKE.

GOLDEN TEXT. He came unto his own, and his own received him not. John 1. 11.

A. D. 27.]

LESSON IX. JESUS AT NAZARETH.

[March 2.]

Authorized Version.

Revised Version.

Luke 4, 16-32. [Commit to memory verses 18-21.]

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done at Ca-per-na-um, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Is-ra-el in the days of E-li'as, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was E-li'as sent, save unto Se-rep'ta, a city of Si'don, unto a woman that was a widow.

27 And many lepers were in Is-ra-el in the time of E-li'sha the prophet; and none of them was cleansed, saving Na'a-man the Sy'ri-an.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Ca-per-na-um, a city of Gal'i-lee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

16 And he came to Naz'a-reth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to 17 read. And there was delivered unto him the book of the prophet Isalah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives, and recovering of sight to the blind, To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the

21 synagogue were fastened on him. And he began to say unto them, to-day hath the scripture been fulfilled

22 in your ears. And all bare him witness, and wondered at his words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Ca-per-na-um, do also here in

24 thine own country. And he said, Verily I say unto you,

25 No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in

Israel in the days of E-li'jah, when the heaven was shut up three years and six months, when there

26 came a great famine over all the land; and unto none of them was E-li'jah sent, but only to Zar'e-phath, in the land of Si'don, unto a woman that was a widow.

27 And there were many lepers in Israel in the time of E-li'sha the prophet; and none of them was cleansed,

28 but only Na'a-man the Sy'ri-an. And they were all filled with wrath in the synagogue, as they heard

29 these things: and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw

30 him down headlong. But he passing through the midst of them went his way.

31 And he came down to Ca-per-na-um, a city of Gal'i-lee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority.

General Statement.

Great events have taken place in the eighteen months since the voice of the prophet sounded from the shore of Jordan. Already the Baptist's work is finished, and the door of Herod's prison by the Dead Sea has closed upon him. The carpenter of Nazareth now stands before the people as their promised Redeemer. The declaration of the forerunner and the voice from heaven proclaim him to be the Son of God, and his mighty works and wonderful words attest his divinity. From the baptismal stream he has gone down to the wilderness, and proved his purity and his power by a victory over the tempter. Again, at the Jordan, he is pointed out by John as the Lamb of God, and a few disciples gather around him. John 1. At a wedding-feast in Cana of Galilee he first shows his miraculous power, and soon after, by driving the traders from the court of the temple at Jerusalem, he asserts divine authority. John 2. The fame of the new Teacher resounds through the land, but as already the Pharisees of Jerusalem look coldly upon him, he turns his footsteps toward his own Galilee. Resting awhile by the patriarch's well, he wins the soul of the Samaritan woman (John 4), and then passes on his way, preaching in the synagogues and teaching by the way-side and the lake-shore. Once again he stands among the familiar scenes of his boyhood at Nazareth—not now the carpenter, but the prophet of renown. The village synagogue is crowded with his former neighbors and work-fellows, and every eye is turned toward the young man of whom such strange things are told. He reads the prophetic scroll, proclaiming the acceptable year of the Lord, and calmly appropriates the prediction to himself, while the hearts of his listeners wonder at his gracious words, and are filled with scornful unbelief at his lofty claims.

EXPLANATORY AND PRACTICAL NOTES.

Verses 16. He came to Nazareth.—Whether this visit was the same as that related in Matt. 13. 53-58, and Mark 6. 1-6, is uncertain. The order of the narratives counts for little, because all of the evangelists vary at times from strict chronological sequence. Many high authorities maintain that this visit is unrecorded except in this passage; but it is hardly likely, as Dr. Farrar points out, that after so violent and decisive a rejection as this our Lord again preached in Nazareth. From the other gospels we learn that his disciples were with him, and that a few of his townsmen had sufficient faith to bring to him their sick, but he could not heal many because of their unbelief. (1) *There is no limit to God's blessing but our want of faith.* Where he had been brought up. The boys and girls who had played with him in infancy, the youths who had been his associates, the men who had hired him as carpenter, were all there, and doubtless would have greeted him heartily if he had come back on the old level—but no horny-handed peasant-prophet for them! Some bejeweled priest from Jerusalem would have had the whole town turn out to do him honor; but the Nazarene crowd said, "We all know as much as Jesus." **His custom.** None can be excused from the public worship of God since our Great Exemplar regarded it as his duty. Probably until this time he had sat as "a silent worshiper," and not presumed to teach. (2) *Better attend the most indifferent ministry than stay at home on the Lord's day.* The **synagogue.** The word "the" indicates that there was only one in Nazareth. Before the captivity there were no synagogues; in Christ's time there were few villages without at least one. Their whole service was voluntary, and did not to any degree stand instead of the prescribed temple service. A synagogue was not always a separate house. A room would do, provided the seats could be so arranged that the congregation faced Jerusalem. No Jew could satisfactorily worship without turning his face toward the Holy House where God dwelt. What was at first a reverential sentiment (see King Solomon's dedicatory prayer) became at length an inexorable law like that of the Mohammedans, who turn their face toward Mecca when they worship even to this day. Down the middle of the synagogue was a lattice which separated the sexes. The women were veiled. The congregation squatted on the floor, the richer ones reclining on cushions. In front of them all was a curtain, behind which was a box, called an ark, which contained the Holy Scriptures, each book written on a separate roll. A small platform for the reader or preacher was on one side, and near it were the "chief seats" (referred to in Mark 12. 39) for the "rulers" or "elders." There were no recognized "ministers" in our modern use of that term. Priests and Levites had no more privileges in the synagogues than others. The officers were more like our trustees and stewards. **Stood up for to read.** The Scriptures were always read standing, but Jesus seems to have "stood up," without being called upon, to indicate his desire to read and speak.

17. There was delivered. The text indicates that this was in addition to the passage he had already read. The first lesson was always from the books of Moses. After that had been read, probably without comment, there was further delivered to him the roll of Isaiah in which the second lesson was to be found. **Opened the book.** It was written on a long roll made up of vellum skins, sewed together, and fastened to a wooden roller at each end. Hebrew is read from right to left, so that the reader, by rapid movements of his fingers, continually unrolled with his left hand what he rolled

up with his right hand. He found. This was probably, though not certainly, a regular "lesson" of the day, as fixed as those of the modern Protestant Episcopal Prayer-book; but the lessons now used by the Jews were selected at a later period than this. The text was in Hebrew, a language more really dead to the Jews then than now, and it was the custom for either the reader or an interpreter to turn it sentence by sentence into the Aramaic dialect which was spoken in Galilee. That Jesus translated it himself is probable from the sneer, "How doth this man know letters, having never learned?" **The place where it was written.** Isa. 61. 1, 2.

18. The quotations contained in the eighteenth and nineteenth verses vary from what we have in Isaiah. A partial explanation of this is that, when the evangelist wrote, the copy he would naturally refer to was written in Greek—the version commonly known as the Septuagint—which varies from the Hebrew original in many minor passages. The variations from the text in Isaiah cannot all, however, be thus explained. There seem to be reminiscences of other passages also, and some scholars have suggested that Luke here transcribes not only the actual sentences read, but also running comment made at the time by our Lord. **Recovering of sight to the blind.** That is the way the passage is translated in the Septuagint. Our version reads, "Opening of the prison to the bound." **To set at liberty them that are bruised.** This is not in our version of the Bible at all.

19. The acceptable year. The allusion of Isaiah was to the year of jubilee, the keeping of which was ordered in Leviticus (25. 8-10). But this was generally understood to be a type of the great jubilee of the kingdom of God. Dean Alford shows that this prophetic citation had a deeper meaning than might at first appear. "It stands in the middle of the third great division of the book of Isaiah (chaps. 49 to 66); that, namely, which comprises the prophecies of the person, office, sufferings, triumph, and Church of the Messiah; and thus by implication announces the fulfillment of all that went before in him who then addressed them." In spite of all variations of phraseology it will be observed that the spirit and tone of the passage quoted by Luke and the corresponding passage in our Bible are identical.

20. Closed the book. Rolled it up. This must have profoundly surprised his auditors. The second "lesson" consisted of twenty-one verses, according to the time-honored rule of the Jews. Jesus read the first two, then suddenly stopped, closed the book in silence, handed it to the custodian of the sacred books, and sat down. The chair which stood on the platform was really the pulpit of the rabbi. In the eyes of his townsmen Jesus was only a carpenter. Sitting down in that chair was the first public assumption of the functions of the preacher, or teacher, by our Lord. **Eyes of all . . . were fastened.** This was a wonderful sensation to these Nazarenes. They could do nothing but look.

21. Began to say. His sermon was an amplification of this thought, the fulfillment of Messianic prophecy: "I am he who is to bring potent and timely help to the broken-hearted, the poor, the blind, the bruised, and the captives."

22. Bare him witness. They scorned his claims, but seem to have had a local pride in his eloquence. **Wondered.** Were astounded. **Gracious words.** Words of grace. His address was of indescribable sweetness and charm. See John 7. 46. **They said.** The synagogue was not a shrine for decorous worship, either of the ritualistic or the sermonic order, but rather a place for discussion of scriptural truth—of the law and the prophets—and partook somewhat of the character of a

modern Bible-class, and somewhat of a more public convention. **Is not this Joseph's son!** Their pride was insulted. Who was this son of a carpenter, to teach them! Before family names were invented a man was usually distinguished from others bearing the same name by adding another name indicative of his character (as Peter was added to Simon's name); by appending the name of his native town (as Jesus of Nazareth, Mary Magdalene); or, as here, by adding the father's name. Many of our modern family names were coined in one of these last two ways. The miraculous birth of Jesus may have been unheard of by his townsmen (see Luke 2, 19, 31); it certainly was not credited by them.

23. And he said. The stern reproof of this verse implies what is elsewhere more clearly indicated, how deeply offended they were at his words. **This proverb.** In all ages the best wisdom of the East has taken proverbial form. Great thinkers there have either quoted "the fathers," or pretended to do so; and Jesus's rude auditors always held it as his most wonderful characteristic that he taught with original authority and not by the wise sayings of others. **Physician, heal thyself.** Take your own medicine, doctor. You have been making a great sensation abroad; now give your own household a chance to measure your greatness. It was as rude and frank a statement of contempt which Jesus thus phrased for his critics as our modern sneer, "Don't put out so many airs." Make none of these assumptions. If you can do such wonders, give us a few specimens. Jesus was an ineradicable riddle to the people of his day. Our familiarity with the gospels has somewhat worn off the edge of interest from his character, but he is no more really understood by the carnal heart now than he was then. **Done in Capernaum.** No evangelist has mentioned any previous miracle at Capernaum. Here is an incidental proof of John's statement that only a small fraction of Jesus's wonderful deeds has been recorded for us. For every sick man cured and every demon expelled of which we read in the gospels there were doubtless scores, possibly hundreds, not recorded. We know of no great Galilean miracle that antedated this sermon except the turning of the water into wine at Cana. Capernaum became "his own city" (Matt. 4, 12, and 10, 11-23), and it is not improbable, though not certain, that his removal there took place immediately after this address, and as a result of this expulsion.

24. Verily I say. As if he said, I will give you proverb for proverb. **No prophet,** etc. This proverb, in various phraseology, has been current in every land. It indicates a psychological fact which has abundant illustration in daily life. "Familiarity breeds contempt," and "No man is a hero to his own valet," are other ways of saying the same thing. See John 4, 44. **In his own country.** Matthew adds the suggestive words, "And in his own house." According to the guesses of the best scholars, Jesus had at this time grown up brothers and sisters; but neither they, nor even Mary, with her treasure of sacred secrets, could yet bring themselves to have faith in the prophetic claims of Jesus.

25. Of a truth. Such frequent phrases as this and "Verily, verily, I say unto you" are of interest for the light they shed on Jesus's manner as a public speaker. No one can read any lengthy sermon of Jesus, or even a brief ejaculation, such as that beginning, "O Jerusalem, Jerusalem," without seeing that even Isaiah and Demosthenes were measured and tame in style compared with the torrent-like vehemence of the Son of man. He freely used the strongest denunciatory terms in the language, and then sought to intensify their meaning by such rhetorical emphasis as this. Probably never before or since have human ears heard any deliverances

couched in rhetoric so striking and voiced with such impressive emphasis. **Many widows.** He will not flatter them. His work is not to be fettered by their prejudices. He has cut loose from all earthly relationships. Elijah and Elisha, rejected by their countrymen, exerted their beneficent power in behalf of Gentiles. And so the Son of man will do no wonders where he is rejected, but will pass over to the "strangers to God's inheritance." **Three years and six months.** Here, again, Jesus's phraseology does not agree with our Bible, which mentions three years (see 1 Kings 17, 1, 8, 9; 18, 1, 2); Jewish tradition evidently added the six months. See Jas. 5, 17; also Dan. 12, 7; Rev. 11, 2, 3, and 13, 5.

26. Sarepta. Zarephath. The modern Sarafend. A Phœnician town lying between Tyre and Sidon.

27. Eliseus. Elisha. **None of them were cleansed.** The bitterness of these two illustrations cannot readily be understood by us. "Seeing that you do not come to me in your heart, you have no claim upon my miracle-working power."

28. Filled with wrath. They admired the graceful rhetoric of the sermon, but were maddened by its application.

29. Rose up. In a tumultuous mob. **Thrust him out.** The great mob of angry men pushed him through the muddy close-built streets and up the hill-side. **The hill whereon.** The city was not built on the brow of the hill, but on the lower hill-side. They hustled him up to the cliff intending to hurl him down. There is a rock not far from Nazareth about forty feet high, which was very likely the scene of this tumult. **Cast him down headlong.** To properly understand the action of the Jews who rejected Jesus, we must remember that a false prophet in that day was far more infamous than a false prophet to-day. Brigham Young, or Joseph Smith, false-deceived or hypocritical, stands before the community and proclaims his baseless gospel, and the intelligent community, while censuring him severely, allows him, nevertheless, the private right of judgment, and in cases where blood is shed, as at Carthage, is very apt to sympathize with the victim rather than with the attacking party. But the theology of the Jews was bound up with their political structure, and especially during the Roman usurpation the priesthood was almost the only tie which bound the nation together; and any new prophet claiming divine authority seemed almost, of course, to be a revolutionist of the most inflammatory sort. John the Baptist and Jesus were both addressed as Rabbi, Teacher, but neither of them had any thing in common with the hide-bound rabbis who thought in ruts and discussed in conventional style. Besides, Jesus had really claimed much more than prophetic dignity when he had said, "This day is the Scripture fulfilled in your ears." That Scripture could only be fulfilled by the coming of the Messiah. And was this low-bred carpenter the Messiah?

30. Through the midst. Marched through the midst. After having been tossed from side to side by the rioters, he suddenly exerted superhuman power, and they fell back abashed at his divine majesty. There are a number of intimations in the Bible that there was a certain restrained majesty about Jesus which, when he allowed it to assert itself, paralyzed his opponents.

31. Came down to Capernaum. Probably Jesus, who seems at this date to have been the head of his family, for Joseph was probably dead, formally removed to Capernaum; but many eminent authorities believe that he had removed there immediately after his return from the baptism and temptation, and that this was only a brief visit to Nazareth. Dean Alford holds the latter

view, and many later scholars, among them Dr. Curry, have put forth ingenious arguments in favor of it. **Taught them on the sabbath day.** Rather, he was teaching them on a certain Sabbath day. This sentence begins the incident which we will study next Sabbath.

32. On a certain Sabbath day, while Jesus was teaching in a synagogue at Capernaum, the people were astonished at the tone of their new law-giver. **His word was with power.** There was no unbelief here to keep him from exercising his miraculous energy.

CRITICAL NOTES.

BY MARCUS D. BUELL, D.D., BOSTON UNIVERSITY, SCHOOL OF THEOLOGY.

Jesus has irrevocably decided in the desert solitudes to dedicate the new powers which had come upon him with the descent of the Holy Spirit to the service of his Father. The step we should naturally anticipate is that which all three of the synoptic gospels mention as next in order, the commencement of the work of preaching. Compare Luke 4. 14, 15, with Matt. 4. 17; Mark 1. 14. It is the peculiarity of Luke, however, that he narrates in this connection the first public appearance of Jesus in his own city. But why? What connection is there between the temptation in the wilderness and the rejection at Nazareth? Careful scrutiny reveals a close one. The experience of Jesus at Nazareth tests at once all three of the principles he had adopted in the desert. He can no more expect to work miracles of healing among his unbelieving townsmen for his personal satisfaction than he could loyally ask for a transmutation of stones into bread for the alleviation of his hunger. He may not please his neighbors by preaching the coming of a new temporal kingdom, but must rather deal plainly with their sinful state. He cannot hope even as the Son of God to escape the consequences of testimony to the truth, but for giving such testimony must be brought to the brink of destruction without appealing to his Father for miraculous deliverance.

16. Read very carefully verses 14, 15. They are Luke's Introduction to the Nazareth incident. **Came to Nazareth.** Not directly from the wilderness (ver. 1), but in the course of the teaching tour mentioned in verse 15. Luke, like Matthew and Mark, passes over the events which immediately followed the temptation, including our Lord's earliest ministry in Judea and Samaria. See John 1. 19; 4. 42, for these most interesting details. Was this the same visit as that of Matt. 13. 53-58, and Mark 6. 1-6? Opinion is divided. The writer believes it was not. Fail not to note the connection with verses 14, 15; he came with the reputation which he had now in other places through the Spirit. See John 4. 45. **Brought up.** The Nazarenes who had known him before the descent of the Spirit would not be prepared for the great works he had already wrought elsewhere since that event. The word here refers to his gradual growth from infancy and childhood as contrasted with the "power of the Spirit." Ver. 14. **As his custom was.** That is, during the period alluded to in teach in the desert. Mark 1. 45. That he attended synagogue service in his childhood speaks for itself. Luke will have us understand what convenient means Jesus found verse 15. Then followed a period when he could only for beginning his work of instruction. The synagogue service gave him his first opportunities. **Stood up.** Some one else had read a lesson from the law. The prophecy was more suited to his purpose than the law portion. His rising was a signal that he wished to read the second Scripture lesson, a privilege which would be readily conceded to him. Acts 13. 15.

17. The book. It consisted of a separate roll of parchment. **Found the place.** The Greek represents the roll as opening at this particular passage. Jesus saw instantly a Messianic passage before him, and recognized a providential opportunity. So Paul subsequently. Acts 13. 16.

18. The Spirit. . . is upon me. The prophet meant that Jehovah had given him a message to captive Israel. Jesus finds the words applicable to his own reception of the Holy Spirit at the Jordan. **Good tidings.** The prophet foretold a temporal deliverance from captivity. The good tidings of Jesus were the announcement of the kingdom of heaven which he was to establish. The audience would readily understand the application which Jesus would make of those words. The fame of his teaching (vers. 14, 23) had already preceded him.

19. Acceptable year. The reference is to the year of jubilee (Lev. 25. 8-10) which brought relief to the poor, as a fitting type of the Messianic era.

20. Sat down. Took the place and attitude of a religious teacher. The congregation now knew that Jesus was to teach in their midst as he had done elsewhere. **The eyes of all.** Their former acquaintance with him, the reports they had heard of his Judean and Samaritan ministry, as well as his work in their own province, made every motion and gesture of his a matter of interest to them. The "all" is emphatic, and the scrutiny represented as continuous.

21. Began. The rapt attention prompted him to make a direct declaration of his Messiahship. While he held their ears he would improve his opportunity. **Your ears.** You have heard just such an authoritative proclamation. This was the beginning of a discourse whose complete form we can but wish had been preserved.

22. Bare him witness. Declared openly the favorable impression he had made upon them. **Words of grace.** Utterances revealing spiritual strength and beauty. The reasonableness and charm of his speech conquered their prejudice. **Proceed-d out of his mouth.** Were uttered by him naturally as his own sentiments and reflections. **Is not this Joseph's son?** The tenses represent this inquiry as the immediate result of their astonishment. He claims to be the Messiah; he certainly speaks as the Messiah might; but can there be any doubt as to his real identity? Can a son of our townsman Joseph possibly be the Messiah?

23. Doubtless. The contempt you already feel you will soon express to me directly. **Physician.** He had claimed the function of a helper and deliverer of men. Ver. 18. **Heal thyself.** Deliver thyself here and now from the contempt of thy townsmen by the exhibition of such miraculous power as rumor says you have exercised elsewhere. This taunt was repeated at the cross. **Do also here.** The implication is that it is doubtful if he did the alleged miracles in Capernaum.

24. Verily I say. A formula for the introduction of an unusually important saying. **Prophet.** This title quietly reasserts his divine mission. **Acceptable.** Jealousy and envy prevent his proper recognition, and deprive his own country of the fruits of his ministry.

25, 26, 27. Of a truth. His manner becomes graver and more solemn as he illustrates the truth from the lives of two great prophets whom they acknowledged. Many Israelitish widows needed the miraculous help of Elijah in famine; many Israelitish lepers needed the healing grace of Elisha, but neither of them was sent

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unto their own country, but elsewhere. God has sent me elsewhere; he permits me to do no gracious work among you on account of your unbelief.

29. **All.** Compare vers. 20, 22. All fastened their eyes; all gave him credit for greatness; all grew intensely angry at him. **Wrath.** His implication that their spiritual state frustrated the divine grace made them angry. **In the synagogue.** These words have a unique emphasis in the Greek. They had come to the synagogue to be soothed and comforted; they had been made uncomfortable.

29. **Cast him forth.** Shouted after him, Away with him! and otherwise indicated their wish that he should not be allowed longer to stay there. Perhaps some of them followed him out of the capital in a similar mood less than three years later. **Brow of the hill.** A considerable precipice may still be seen in Nazareth from which a fall might be fatal. The traditional site is two miles from the town, rather too far away. **Whereon.** The modern town is built on the side of the hill, within a kind of wide and shallow ravine.

30. **Passing through the midst.** His manner was enough to overawe them. Compare Mark 10, 32; John 18, 6. We do not need to think of his making himself all at once miraculously invisible.

The Lesson Council.

Question 9. Why were the people of Nazareth offended at Jesus?

No doubt they were chagrined that one of their own townsmen, and he only a "carpenter's son," should presume to teach them "as one having authority;" they were disappointed because he did not perform miracles there as in other places; and they were especially exasperated by the proverb quoted, and the illustration used, implying that they would not judge his works fairly, and were unworthy of any such efforts, on his part, to convince them.—*H. G. Jackson, D.D., Chicago, Ill.*

First, because one of themselves assumed a wisdom and power so much superior to their own; and, secondly, because his rebuke of that spirit contained an intimation that Jehovah might pass them, his chosen people, by in favor of Gentiles. Here was a development of the same feeling that subsequently led to the martyrdom of Stephen.—*J. B. Van Meter, D.D., Baltimore, Md.*

1. Out of pride, which would not allow them to accept as a Messenger from heaven one so near of kin to themselves, whom they had known familiarly as "the carpenter's son," and "the carpenter." 2. Out of envy, because he had performed his first miracles in other cities than theirs. They thus fulfilled the purpose of God, announced in prophecy. 1) That the Redeemer should be a man "acquainted with grief—even the grief of being rejected by his nearest acquaintance;" and 2) That through the unbelief of his own nation the way might be cleared for the bringing in of the Gentiles.—*Sarah Geraldina Stock, London, Eng.*

1. Because of local jealousy. Our Lord had favored other cities, as Cana and Capernaum, with his ministrations of mercy while "his own city" had been passed by. 2. Because of their unbelief. They did not believe in him, partly because he was the Son of a Nazarene carpenter, and his claim to fulfill Isaiah's prophecy offended them. Ver. 21. 3. Because our Lord condemned them. That he deliberately refused to repeat the miracles which he had wrought elsewhere is implied in the words, "whatsoever we have heard done in Capernaum do also here in thine own city." Ver. 23. This

refusal was based on the principle that miracles do no good where there is "hardness of heart," even though one were raised from the dead. The refusal was a judgment against them, and this judgment was illustrated by the stories of the widow of Zarephath and of Naaman.—*Joseph Pullman, D.D., New Britain, Conn.*

Lesson Word-Picture.

BY REV. E. A. RAND.

It is noised through Nazareth that Jesus, one of its young men, and the son of the old carpenter that all know, has come home. He has been saying and doing some wonderful things, all the land shouts his praise, and this very day he will be in the synagogue. What a crowd must have been there! Was not Joseph, the carpenter, there? His children too? And Mary, was she absent? Did she not sit among the women, her heart thrilled by the report of Jesus's marvelous doings? She has not forgotten the wonders attending his birth. In the praises of men to-day she hears an echo of the chorus of the majestic angels singing "Glory!" and she sees again the breathless wonder of the strange men from the East lowly bowing. Of course, Nazareth will to-day acknowledge his greatness. Mary can but think this. But there she sits on the women's side of the synagogue, eagerly watching for every sign of the presence and power of Jesus. But there is his step in the synagogue-aisle! Yes, Jesus has come! What an impressiveness attends his presence, a certain majesty keeping all aloof! And yet what lowliness and sympathy, winning all to him! He stands up now to read. They have given him the scroll of the beautiful prophecy in which Isaiah, looking afar, saw the wonderful Messiah. He has unrolled it. He begins to read. All are listening. All are looking.

"Yes," thinks Mary, "all will confess his greatness!"

But hark!

That rich, rare voice is making its music. He is reading a declaration of the prophet. As he reads, how fittingly it applies itself that upon him is the Spirit of the Lord; that he has been anointed to preach to the poor, heal the sick, and give sight to the blind. Do not the Galilean miracles prove, even as he asserts, that prophecy becomes history this very day? Is not this the acceptable year of the Lord, year of the coming of the anointed One, year of Messiah's advent? Mary's heart flutters like a bird stirring in its nest. How gracious his words! People are listening in wonder and in envy, also? Yes, selfish, malicious envy!

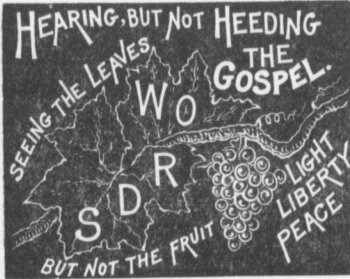
People are whispering something about Joseph's son! Mary herself catches something about "the carpenter, the son of Mary."

What if he, with the wonderful, supernatural insight, astonishing his mother, should see, hear, and understand now? Yes, it is all laid bare to him, this hateful spirit of his own people. And then his words cut even as his vision penetrated. He says something about a Sidonian that was blessed, and then about a leprosy Syrian. And Jews—Jews, children of Abraham—passed over unheeded? Does he mean that? Nazareth now is rising all over the synagogue. Nazareth is shaking its angry fist. Nazareth is showing its hateful head. And then Mary sees Nazareth throwing itself upon the Beloved of God but the rejected of his own, and it drives him out of the synagogue! The upstart! This carpenter that keeps not his place! Mary sees it, hears it all. There is a sharp pain in her heart, and she may think of the sword that Simeon spoke about, the sword that should pierce her very soul. Through the streets of

Nazareth the angry, jostling, driving crowd hurry the Messenger who came to them from God. They push him to the edge of the cliff on which Nazareth is built. Now let him be hurled from ledge to ledge! Down—with—him—but, suddenly, he is gone! Their hands are empty! Their malvolence is fruitless! Somehow he has vanished, perhaps their murderous ranks falling back in awe before him as he strides away in majesty. But he has disappeared. Capernaum receives him, and in him is blessed.

Blackboard.

BY J. B. PHIPPS, ESQ.



BLACKBOARD TALK TO THE SCHOOL. Let us look at the board, and see what lesson it teaches. What do we see? A cluster of leaves, and beyond them a bunch of grapes. What does that mean? Let us look farther. See, on the leaves are letters forming "words;" so that the leaves must represent the words, and the fruit something else. Some one tell me, what does the fruit represent? [Light, Liberty, Peace.] From what vine does this fruit come? [The Gospel.] Christ had gone down to Nazareth, his home, to preach the Gospel, and while he talked to his friends and neighbors they wondered at his gracious words, but they got no farther than that. Beyond the words was the Gospel fruit, but they saw it not. We may think that was a strange thing, but let us look into our own hearts, and see whether or not we get beyond the gracious words of the sermons we hear, and have the light and liberty and peace of the Gospel. They saw the carpenter; do we see the Christ?

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT.—*Jesus the Saviour.*

Let some child point out Bethlehem on the map. Ask who was born there. Call another to show which way led down to Egypt, and tell why the infant Jesus was taken to that country. Let still another point out the place where Jesus had his home when a boy, and tell the one incident recorded of his boyhood. Jesus's baptism by John, and the temptation, may also be briefly told, bringing the review to a close. Even if the children tell these stories very imperfectly, it is well to encourage the telling. It will promote good listening to know that there may come a call to help in the teaching of the lesson.

Jesus at Nazareth. If possible have a picture of the place on the board. There is a good one in the *Lesson Commentary* for 1890. Tell that Jesus had been away from his home now for a year, preaching and teaching in Judea. He had gone away the humble carpenter.

He comes back the great prophet and miracle-worker. His old friends and neighbors came to the synagogue to hear him. Tell that he was in the habit of going to Church, and talk about children forming such a habit.

Jesus preaching. Describe the synagogue of that time; seats for the men on one side, the women on the other behind a lattice; high seats for the elders, and the ark for the Scriptures. Tell, or, better, show, how the Scriptures were arranged on rolls, and tell that it was this kind of a roll from which Jesus read that day. Awaken curiosity to know what Jesus said, and turn, in the large Bible, to Isa. 61, saying, "This is what Jesus read that day at Nazareth." Tell that, after reading, he sat down and talked to the people. Some were pleased with his good words, but others were angry, because their hearts were wicked and they did not want to hear the truth; they hated him who told them of their sins.



Jesus's Work. Jesus told the people of Nazareth what he came to do. He wanted to do for them just what he wants to do for us. Make list on the board: "Tell Good News to the Poor;" "Heal Broken Hearts;" "Set Captives Free;" "Open Blind Eyes."

Talk a little about each of these, and show that we all need Jesus's help, for we are "poor" without him; we are "captives" to sin until he sets us free; and our eyes are blind until they can see him who is the Light of the World.

Berean Methods. The Teachers' Meeting.

Draw outline map of Palestine, and trace Christ's probable journeys from the date of his temptation to this visit to Nazareth. Draw from the class all the facts known concerning the first year of Christ's public ministry. Five notable incidents are given in the first four chapters of St. John.... Trace the geographical relation of Capernaum to Nazareth, and Jesus's connection with both towns.... His probable companions on this occasion.... Make a careful study of the ancient synagogue—the curtained ark, the sacred rolls, the congregation facing the holy temple, the lattice work, descriptions of its ministers and its services.... Word-picture of this scene: The reaction of sentiment of the villagers on Jesus's return after a year's absence. Give causes for their disposition to reject him now.... Christ as a preacher: 1) His sermon was based on the Bible; 2) Eloquent and gracious; 3) Pointed and personal; 4) Full of sympathy and hope; 5) Aggressive against evil; 6) Plainly indicated the universal scope of his mission.... The consequences of this sermon: 1) Jesus is cast out of the synagogue; 2) Probably his family was compelled to remove from the town; 3) Nazareth is registered in opposition to the Lord's mission; 4) Christ's miracle-working power is limited by their skepticism; 5) The truth, a blessing which illuminated all that was real in those days, is forever shut out of Nazareth.... Personal application. Where is Christ preaching such sermons now? Where are such congregations as this of Nazareth to-day to be found? Who are rejecting Jesus as the Nazarenes rejected him?

References. FREEMAN'S HAND-BOOK. Ver. 16: The synagogue, 636; public Scripture reading, 755. Ver. 17: The "book," or parchment roll, 511; the books of prophecy, 756. Ver. 20: The *chazan*, or "minister," 757; posture of teachers, 757.... FOSTER'S CYCLOPEDIA. Ver. 18: Prose, 6091, 8845, 8847, 8851, 8330, 7232, 7309.

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1238, 7227, 7228, 7240, 7240, 756, 765 10307, 11745. Ver. 19: Prose, 12318, Ver. 22: Poetical, 3273. Ver. 23: Prose, 1616, 3542. Ver. 24: Prose, 4627.

ANALYTICAL AND FIBLICAL OUTLINE.
A Gospel Sermon.

I. THE PLACE.

1. *Where he had been brought up.* v. 16.
"He came unto his own." John 1. 11.
"Go home to thy friends." Mark 5. 19.
2. *Went into the synagogue.*
"Not forsaking the assembling." Heb. 10. 25.
"Gathered together in my name." Matt. 18. 20.

II. THE TIME.

- On the sabbath day.*
"In the Spirit on the Lord's day." Rev. 1. 10.
"On the first day of the week." Acts 20. 7.

III. THE PREACHER.

- He... stood up for to read.* v. 16.
"My beloved Son... hear ye him." Matt. 17. 5.
"Will declare thy name unto my brethren." Psa. 22. 22.

IV. THE TEXT.

1. *The spirit... is upon me.* v. 18.
"The Spirit of the Lord God." Isa. 61. 1.
2. *Anointed me to preach.* v. 18.
"God anointed Jesus of Nazareth." Acts 10. 38.
3. *To heal the broken-hearted.* v. 18.
"Come unto me, all ye that labor." Matt. 11. 28.
4. *Deliverance to the captives.* v. 18.
"The Son shall make you free." John 8. 35.

V. THE SERMON.

- This day is this Scripture fulfilled.* v. 21.
"They testify of me." Acts 5. 39.
"The things concerning himself." Luke 24. 27.

VI. THE RESULT.

1. *Wondered at the gracious words.* v. 22.
"Grace is poured into thy lips." Psa. 45. 2.
2. *Is not this Joseph's son?*
"They were offended in him." Matt. 13. 57.
3. *Filled with wrath.* v. 28.
"Ye seek to kill me." John 8. 37.

THOUGHTS FOR YOUNG PEOPLE.

Jesus as a Preacher.

1. *Jesus was fearless and direct.* He goes to the place where he has played as a child, gone to school, and learned his trade. He tells his old companions that he is the Messiah, and this he does on the Sabbath day, when all the worshipful Nazarenes are present, and in the boldest and most direct fashion.

2. *He was kind.* No human sympathy has ever equaled the sympathy of Jesus. His auditors were politically oppressed. He came to preach deliverance to them. They were broken-hearted because of enforced poverty and disappointed ambitions. He came to heal the broken-hearted. Diseases afflicted the community then to a degree unknown within the bounds of civilization now, and the blind were more common than than any other afflicted ones. He came to restore sight to the blind. One half of the community was in daily peril from threatened starvation; he came to give good tidings to the poor. The whole nation was suffering like a bastinadoed criminal; he came to set at liberty those that were oppressed—to preach a year of jubilee to all. Even the stolid Nazarenes knew that their poverty and sickness and national degradation were, after all, paltry types and symbols of that more abject degradation which is spiritual. These temporal afflictions were light compared with their spiritual burdens. This

preacher came to preach a spiritual Gospel, also, that should emancipate all men from all their ills and sorrows.

3. *He was gracious.* It is a singular fact that the word "grace," which the old heathens used to indicate physical beauty, is the same that the inspired writers have used to indicate spiritual beauty. We should be gracious and graceful, kind and loving, and beautiful in our spiritual lives. This divine preacher is our exemplar in that as well as in his fearless rectitude, for all wondered at the graciousness of the words which proceeded out of his mouth.

4. *His sermon was to all men everywhere.* There were no limitations to Jesus's love. Elijah went to Sarepta, and Elisha healed a man who lived in Damascus; but Jesus said, "Go ye into all the world and preach the gospel to every creature."

5. *Even this preacher is limited by the unbelief of his hearers,* and if the Lord of glory cannot do mighty works because of unbelief, why should we blame our minister if in all his endeavors he is not supported by faithful hearts and loving hands?

HOME READINGS.

- M. Jesus at Nazareth. Luke 4. 16-30.
Tu. The text of the discourse. Isa. 61. 1-3.
W. "The acceptable year." Lev. 25. 8-13.
Th. Scripture testimony. John 5. 32-39.
F. Second visit to Nazareth. Mark 6. 1-6.
S. Misunderstood of men. John 6. 37-44.
8. Wonderful words. John 7. 37-40.

TIME.—27 A. D.

PLACES.—Nazareth and Capernaum in Galilee.

RULES.—Same as before.

DOCTRINAL SUGGESTION.—Human depravity.

LESSON HYMNS.

- No. 16, New Canadian Hymnal.
Hail, thou once despised Jesus!
Hail, thou Galilean King!
- No. 20, New Canadian Hymnal.
O precious words that Jesus said!
The soul that comes to me.
- No. 31, New Canadian Hymnal.
Thy life was given for me!
Thy blood, O Lord, was shed!

OPTIONAL HYMNS.

31. My Sabbath song.
32. Sweet Sabbath-school.
35. Sabbath morn.
67. Hail, thou once despised Jesus.
103. The Gospel bell.
108. Jesus is tenderly calling.
109. Depth of mercy.
118. So near to the kingdom.
168. I heard the voice.
170. I was a wandering sheep.
176. All the way.

QUESTIONS FOR SENIOR STUDENTS.

1. *Coming to His Own,* v. 16-21.
How many years of Jesus's life were spent in Nazareth?
What was the character of the synagogue service?
In what manner was the Sabbath usually kept?
What may we learn from this custom of Jesus?
Why did he stand up to read?
In what chapter is this passage found?
What may be learned from Christ's application of this ideal to himself?
Who was the "minister"?
What sort of a throng did Jesus now address?

What is implied in the phrase "began to say?"

What is meant by "gracious words?"

2. Rejected by his Own, v. 22-32.

What indication is given by the 23d verse that hostility was already displayed?

What hint is given of many unrecorded miracles of Jesus?

What sin was the basis of the Jews' seeking for a sign?

Why may Jesus have met his fellow-townsmen's curiosity with such defiance?

What did his hearers understand by his allusions to the widow of Sarepta and the prophet Elisha?

What effect was produced by this speech?

Was Nazareth built "on the brow of the hill?"

How may Christ be supposed to have passed through the midst of them?

Practical Teachings.

The true Christian maintains the holy "custom" of his divine Master touching the Sabbath day.

The Nazarenes' rejection of Jesus was due simply to their familiarity with him—a cause which works as much harm to-day as it did then.

When those blest with the most golden opportunities reject them they are offered to others.

Hints for Home Study.

1. Find chapter and verse of this Old Testament quotation.

2. Read the accounts of the two miracles here alluded to.

3. Ascertain the exact location of Nazareth, and its relation to the brows of several hills.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Coming to His Own, v. 16-21.

To what city did Jesus journey?

Where did he go on the Sabbath?

From what book did he read?

What were the words that he read?

After reading, what did he do with the book?

Whose attention had he secured?

What did he then say to the people?

2. Rejected by His Own, v. 22-32.

How were the people affected by what they heard?

What question did they ask?

What demand did he say they would make?

Where is a prophet not honored?

What did he say about the days of Elijah?

To whom only was Elijah sent?

Who sent the prophet to Sidon? 1 Kings 17, 8, 9.

What is said about lepers in Israel?

Who only was cleansed?

By what means was the Syrian cured? 2 Kings 5, 10, 14.

What effect had these words on the people?

What did they do with Jesus?

How did he escape?

Where did he go from Nazareth?

What did the people think of his teaching?

Why were they astonished?

What says the GOLDEN TEXT about Jesus at Nazareth?

Teachings of the Lesson.

When in this lesson are we taught—

1. The duty of attending church?

2. That God's promises are sure to be fulfilled?

3. That prejudice is a great foe to truth?

Home Work for Young Bereans.

Find the chapters and verses in the prophecy of Isaiah which Christ here quotes.

Find and read the story told of the widow woman of Sarepta.

Find and read the story of Naaman the leper.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go after the temptation? **Into Galilee.**

What did he do there? **He preached in the synagogues.**

To what town did he come? **To Nazareth.**

Where did he go on the Sabbath? **To the synagogue.**

What was the synagogue? **The place of worship.**

From what book did Jesus read in the meeting? **From the prophecy of Isaiah.**

About whom did he read? **About himself.**

To what did Isaiah say Jesus was anointed? **To preach the gospel.**

What was he sent to do for captives? **To set them free.**

Who are Satan's captives? **All who are led by him.**

What did Jesus do when he had finished reading? **He spoke to the people.**

What did he tell them? **That now these words had come true.**

Were the people ready to believe him? **They were not.**

What did they try to do? **To kill him.**

What saved Jesus from their wrath? **His divine power.**

Where did he go next? **To Capernaum.**

Words with Little People.

Jesus honored God's day and God's house: **Do we?**

Jesus said that he came to make us free: **Are we free?**

Jesus still speaks to the people: **Do we listen?**

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus do at Nazareth on the Sabbath day? **Went into the synagogue, read the Scriptures, and preached.**

2. What truth did he proclaim? **That all prophecy was fulfilled in him.**

3. How were the people impressed? **They were amazed and made angry.**

4. Of what did Jesus remind them? **That when Israel rejected the grace of God, it was given to the Gentiles.**

5. What did his hearers do? **They tried to kill him.**

6. What did Jesus do? **Passed through their midst, and went to Capernaum.**

CATECHISM QUESTION.

13. What more do we learn concerning him? **That he "was subject" to Mary and Joseph, and that "he advanced in wisdom and stature, and in favor with God and man."**

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke ii, 52.

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LESSON X. THE GREAT PHYSICIAN.

[March 9.]

GOLDEN TEXT. He cast out the spirits with his word, and healed all that were sick. **Matt. 8, 16.**

Authorized Version.

Luke 4, 33-44. [Commit to memory verses 38, 39.]

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority

Revised Version.

33 And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?

I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him.

36 Having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and

power he commandeth the unclean spirits, and

and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Si'mon's house. And Si'mon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Gal'-ilee.

37 they come out. And there went forth a rumor concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Si'mon. And Si'mon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of Gal'-ilee.

General Statement.

Expelled from Nazareth by the companions of his youth, Jesus makes his home in Capernaum, a town on the western shore of the lake of Genesaret. Here his disciples clustered about him; from this place he made tours through all the country round about; hither he returned in later months from more extensive journeys; and here some of his most wonderful miracles were performed. Of all the days passed by Jesus in this town one blessed Sabbath ever afterward stood out in the memory of his disciples. Matthew, Mark, and Luke all give us its history. Jesus was teaching in the synagogue, when a demoniac cried out like an insane man, "Let us alone!" Then the good Teacher showed the wondering crowd that he was also the good Physician, and that he not only "spake as never man spake," but "went about doing good." When the wild man shouted, "Art thou come to destroy us? I know thee who thou art; the Holy One of God," Jesus rebuked the unclean spirit which possessed him, and ordered it to leave the poor man. He fell in convulsions at the feet of the Saviour, but when he was recovered he was as sane and quiet as any of the bystanders. Every one was astonished, and men said, "What sort of man is this!" Every-where the story was told, and immense throngs flocked about Jesus as he passed from place to place. On that same Sabbath he went from the synagogue to Simon Peter's house. In one of the hot rooms there lay in feverish pain the paining form of Peter's wife's mother. She was very ill, and doubtless all that could be done had been done for her relief. When the great wonder-worker came her friends besought him that he would heal her. He rebuked the fever, and immediately she was so well and strong that she attended like a hostess to the comfort of her wonderful guest. Gradually the day wore away. All its hours had been spent in deeds of love. With the shadows of evening, according to Jewish standards, the Sabbath came to a close; and then the superstitious crowd, which had held back for fear of infringing on the sanctity of the day, pressed upon the Master with their sick relatives, and one by one he laid his hand upon them and healed them all. The sick were made strong, and those who had suffered from the cruelty of indwelling demons were liberated, and he suffered none of these expelled demons to speak. Late into the night he continued his divine beneficence. While it was yet dark he rose, and passed out of town into silence, solitude, and prayer. But when the sunlight awoke the multitudes, they turned again to the house where he had stayed, and, not finding him there, sought and at length found him in the wilderness. They begged him to stay with them, but he could not, for, said he, "I am sent to preach the Gospel to all these cities;" and he passed through Galilee, teaching in every synagogue.

EXPLANATORY AND PRACTICAL NOTES.

Verse 33. And. This conjunction introduces that wonderful Sabbath day whose complete record from morning till night we have preserved for us in Matt. 8. 14-17; and Mark 1. 21-31. **An unclean devil.** In the East "madness has an immunity from restraint, and demoniacs mingle freely with the crowd of worshippers." Demoniacal possession was a matter of common belief, and apparently of frequent experience, in Christ's time.

34. We. As if all the powers of hell worked in concert. **I know thee.** The extent of spiritual power of observation we can only conjecture. **The holy One.** This is a sort of "preternatural intuition," but the whole incident is preternatural.

35. Hold thy peace. Be muzzled. 1 Cor. 9. 9; Matt. 22. 34; Mark 1. 25. It is the word that Jesus used when he commanded the turbulent winds and waves of Genesaret to be calm (Mark 4. 39); and when he after-

ward "put the Sadducees to silence." Matt. 22. 34. **Hurt him not.** In no possible way.

36. Amazed. Jesus every-where astounded observers. **Authority.** Jesus not only outranked the rabbis and priests (dignitaries that were at the highest altitude in Jewish conception), but he commanded all the forces of nature, and, more marvelous still, passed into the invisible world, and made the unclean spirits obey him.

37. Fame of him went out. The common people of Galilee every-where always welcomed him with plaudits.

38. Simon's house. This is Luke's first mention of Peter. Peter's residence had been in Bethsaida. This was so near Capernaum that Jesus may easily have walked there. Jesus's relatives now apparently resided in Capernaum, but their home was not his home. **Simon's wife's mother.** So, then, this leading apostle did not practice celibacy. **A great fever.** Ancient physicians

know only two sorts of fever—the great and the less. This is one of a class of medical phrases common in Luke's writings.

39. Ministered unto them. Showing the completeness of the healing. No exhaustion remained.

40. Sun was setting. Sunset ended the Sabbath. And so the Jews, many of whom had dreaded to infringe the many minute rules of Sabbath strictness, now were able to carry their sick friends on pallets to Jesus. Then, too, the cool of the evening was much better for the invalids than the scorching heat of the afternoon. **Every one.** How sympathetically solicitous and indefatigable was this miraculous Minister of love!

41. Rebuking. Jesus never welcomed approval from unclean spirits.

42. When it was day. Mark says, "Rising up exceedingly early in the morning, while it was yet dark." He sought solitude for prayer. **Into a desert place.** A place where there were neither houses nor farms; not a desert in our modern sense of that word, but a deserted place. "Densely as the district was populated, such a place might be found in such hill ravines as the Vale of Doves, at no great distance."

43. Other cities also. All the cities of Galilee. **Therefore am I sent.** Jesus never for one moment forgot his divine commission.

44. Synagogues of Galilee. At first there seems to have been little opposition to this new Messiah. His passage from town to town made a sensation such as we can but dimly understand.

CRITICAL NOTES.

Luke finds Jesus in his first teaching at Nazareth faithful to the principles he had adopted in his desert retirement, which faithfulness was one decisive indication of that power of the Holy Spirit with which he had returned to Galilee (4. 14). The evangelist next shows how the same power was otherwise exhibited in the miracles of healing which accompanied his teaching at Capernaum, whither he had removed from Nazareth. His own townsmen had felt and acknowledged the strange charm and force of his spiritual eloquence, but by their unbelief had prevented him from giving any miraculous proof of his claim to the Messiahship. The unprejudiced attitude of his newly adopted Capernaum townsmen, on the contrary, made it consistent for him to expect his Father's aid in giving miraculous attestation to his Messiahship. His astonishing authority over demons and all manner of diseases convinced the Capernaum people at once that he was a teacher come from God. Their attempt to permanently detain him in their midst is intentionally contrasted to the violent and hostile temper of the Nazarenes. Jesus had gained sudden and universal popularity in his new home. The prophet out of his own country is "glorified of all." Ver. 15.

Verse 33. The synagogue. Certain building-stones unearthed at Tell Hum in modern times have been supposed to have belonged to this edifice. **Unclean devil.** The temper of the demon was a wicked one. He shows his moral obliquity in the very tone with which he addresses Jesus. The character of the demon is specified perhaps for the sake of the Gentile readers of this Gospel, who had been taught to believe in good as well as bad demons.

34. What have we to do with thee. This idiomatic phrase is in reality a protest against a trespass upon the domain of the demons on the part of Jesus. **To destroy us.** To deprive us of our influence over men. See 8. 31; also 1 John 3. 8. The demon speaks for his class as well as for himself. He knows what the individual gains by organization and co-operation. **I know thee.** He knows what to expect from one endowed as Jesus is with divine authority and power. **The holy One of God.** In the complete moral contrast and personal authority of Jesus he looks for immediate overthrow. The world expects opposition from true Christians. This acknowledgment of his Messiahship gave no joy to Jesus. It was the shuddering belief of the demon (Jas. 2. 19); not the cheerful, personal confidence of the man himself. See 10. 21.

35. Rebuked him. For his querulous and presumptuous dispute of his authority. **Hold thy peace.** One short word in Greek. **Come out.** Come out away from him, the Greek has it. The demon is forbidden further to exercise his evil influence upon the man. The ordinary human expedient in such a case would have been to take the man out of the synagogue. **Thrown**

him down. An outward token of the invisible disruption. **In the midst.** On the synagogue floor, where all could see him. **He came out of him.** They knew this by the change that immediately took place in the man. As in 8. 35, doubtless one of the signs was the sanity of the man. **No hurt.** A physician like Luke could not avoid thinking of the physical injury which a sudden fall might produce. He sees the authority and gentleness of Jesus even in this detail.

36. Amazement. They had seen demons taken out of synagogues before, but they had never seen a demon driven out in that fashion. **Spoke together.** The Greek tense indicates that they kept it up. **What is this word?** The call to repentance; the preaching of a spiritual kingdom; is not this a message from heaven? The miracle of Jesus lends new interest to his teaching. If they push their inquiries further their wonder will deepen. **They come out.** This was the undeniable proof of the reality of both authority and power. See a contrast in the disciples' case. Mark 9. 18, 25.

37. Rumor. The Greek word is more poetical, "echo." The synagogue discussion was re-echoed every-where throughout the province to the neglect of all other topics.

38. Entered. As a guest. Ver. 39. **House of Simon.** His birthplace was perhaps the neighboring Bethsaida. John 1. 44. In Luke's material the need of elucidating Peter's earliest relations to Jesus had not been felt. He is introduced here incidentally. **Simon's wife's mother.** 1 Cor. 9. 5. **A great fever.** A professional description of the malady, not found in the other gospels. **They besought.** The particular person or persons are not indicated.

39. Stood over her. Came to the side of the couch on which she lay sick. Mark had heard an additional detail, given in the apostolic narration, to the effect that Jesus took her hand. Luke sees her prostrate and helpless physical condition. **Rebuked the fever.** Matthew and Mark simply state the result; Luke notes the process. So prompt a cure could be nothing else than the direct effect of Jesus's will. He did not prescribe for the fever, he rebuked it. The fever yielded as promptly as a living person would. Luke also sees in the cure another phase of the authority Jesus had shown over the demon. **Immediately.** No ordinary fever patient would at once resume ordinary work. This is a mark of the completeness of the cure. **Ministered.** The tense points to the details of household work. She prepared the evening meal.

40. Sun was setting. Bringing the end of the Sabbath (ver. 31), and so allowing the conveying of burdens. John 5. 10. The report of the miracle in Simon's home spread quickly from street to street. **All they.** In Mark, the whole city. **Divers diseases.** Suggest-

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ing other than fever patients. Laid his hands on every one. Peculiar to Luke. Used means in themselves naturally inadequate; symbolized the fact that each cure was dependent upon his own will; gave each one individual attention. A physician would naturally notice the mode of cure.

41. Devils also. Disease and demoniacal possession are distinguished here as elsewhere. Came out. The tone depicts a repetition of what had been considered (ver. 36) so notable an exhibition of authority. Crying out. So that all could hear what they said. Thou art the Son. They doubtless said other things, but this was the surprising testimony that they gave. To such a believer as Theophilus such testimony would not seem improbable. Rebuking them. Neither the disciples nor the multitudes were prepared for such explicit assertion concerning Jesus. The honor of proclaiming the Gospel was reserved for the followers, not the foes, of Jesus.

42. Day. Mark has it "a great while before day." So Peter, with his more precise personal recollection, was doubtless accustomed to narrate the incident in his preaching. Came out. From the excited town of Capernaum. See Mark I. 35-39. Desert. Uninhabited. Went. The Greek word hints at a formal departure. Sought after him. Throughout the town and the adjacent country. Peter was foremost in the search. Would have stayed him. They attempted to do so.

43. Preach the good tidings. The Gospel, and not the miracles, was the essential matter then as now. The other cities. Especially of Galilee. Ver. 44. Was sent. See 4. 18.

44. Was preaching. He went on with the work here referred to. Galilee. The Revised Version wisely calls attention to the interesting reading "Judea," which would mean that Jesus's ministry extended at this time beyond Galilee. Ver. 14. The journey of Jesus recorded in John 5 would thus be included. Godet is scarcely warranted in calling this reading absurd.

The Lesson Council.

Question 10. What is meant by the possession of evil spirits?

It is scarcely possible for us to determine in what demoniacal possession consists. Even the symptoms given in the pages of the gospels are rather those of the commencement of cure than of the possession itself—a violent contention between two opposite forces striving, one to retain its power, and the other to effect a deliverance. It is evident that the people, the disciples, and the evangelists supposed that in some way a supernatural evil agent so possessed himself of the sufferers that they lost the power of independent action. Jesus not merely does not contradict this notion, but assents to its accuracy, and bases argument upon its genuineness. While the phenomena of demoniacal possession are represented as sometimes bodily and sometimes mental, they are nevertheless carefully distinguished from mere infirmity or lunacy. We conclude, therefore, that the popular conception was essentially correct. Since evil of any kind cannot dominate a man apart from his own responsible action we are necessitated to regard this possession as a fearful result of preceding sinfulness.—*J. B. Van Meter, D.D.*

The mastery of an evil spirit over a victim whose body he had entered, and whose powers of action he had usurped, so that the sufferer spoke, moved, and acted at the will of his tormentor. In some cases this mastery was so complete that the will, and even the personality, of the victim seemed for the time in abeyance. It was

when the corruption of mankind had reached its height, and when the bonds which had hitherto partially restrained men were relaxed, that this phenomenon blazed forth in all its horror, and found itself confronted by the divine power and pity of the Saviour. It is not wholly unknown at the present day in heathen countries, and even at times in Christian lands.—*Sarah Geraldine Stock.*

Not physical disease of any kind whatsoever, nor insanity. The effects of "possession" may have been similar, in many cases, to those of insanity, but the New Testament authors recognize those effects as produced by demons or evil spirits in human beings. The story of Legion in Luke 8. 30, and the words of verse 30 in this lesson, show that the persons who were the victims of the spirits recognized a directing mind or power with which they identified themselves for the time being. Among the gifts which Jesus promised his disciples was the power to "cast out devils." Luke 9. 1.—*Joseph Pullman, D.D.*

The possession by evil spirits was literal and actual. Those so possessed were not maniacs or lunatics, in the ordinary sense, but were under the control of certain evil spirits, of distinct personality and volition. Christ recognized this fact, conversed with the spirits, rebuked them, commanded them, and cast them out. About the time of his ministry such cases were common, affording him frequent opportunities to show his power in the spiritual as well as the physical world. That any nowadays are similarly afflicted may not be positively affirmed, but suggestive cases are sometimes met with.—*H. G. Jackson, D.D.*

Lesson Word-Pictures.

That poor demoniac! He is not without his same, rational thoughts. He is conscious that within him is a fell power for evil that he cannot explain, and still less can he thwart it. Gradually this power may have come upon him, the slow creeping of a shadow toward him and over him, by degrees throwing about him soft fetters that stiffened into iron. Perhaps in a moment this power leaped upon him, dethroning reason and making his soul a dungeon where the will had companionship only with beasts. There are moments, though, when all the evil within seems to be asleep. Longings come out of his soul for some Power, kindly and great, that can free him. There are longings, too, for such a Power. O when and where shall this evil servitude cease! Who will give the peace, the joy, the beauty of freedom? One day he hears about Jesus of Nazareth, the carpenter's son. All the happy country is ringing with the applauding reports of what he has done. Could not this same Jesus possibly do some thing for a poor demoniac? And, good news! he, Jesus, is to be in the synagogue this very day. Then that poor demoniac says he will get there if he can; yes, if the beastly tyrant within will only let him. He comes softly, with a hushed step creeps into the synagogue, as if fearful that this demon-master might be aroused. But the demoniac has fairly got in. There he sits apart, looking out of his sad, gloomy, wishful eyes. Has Jesus come in? Those dark somber eyes are turning. Ah, there is Jesus of Nazareth! He has come! The demoniac can see his loving look and hear his compassionate voice, for Jesus is speaking.

Suddenly the devil-power within the poor demoniac's breast stirs. Yes, he is waking up! He is arousing himself! Will he come forth, there in the synagogue too? The breast of the demoniac heaves. His hands are twitching and clutching. His eyes glare. His face

is convulsed. His mouth opens. He pants, and suddenly, as if some hateful presence were leaping out, there bursts forth the challenge that is a rebel's defiance, "Let us alone!"

What an excitement in the synagogue that day! People turn. People mutter. People get up. They all look toward the demoniac. There he is, held down by that brutal, savage power raging all through his being.

Even then the man himself makes his mute appeal to Jesus. His great, staring eyes are fastened helplessly upon Jesus. O cannot something be done, and that soul taken out of his servitude? But sit down, every body! Look toward Jesus! See! His eye meets the eye of the demoniac. Soul confronts soul. The power of the Son of God is arrayed against the power of darkness, and Jesus by a word is conqueror. There is a horrible contortion of the demoniac's body. He is thrown. He lies weak and helpless, but the devil has gone; and into the liberty of the Son of God comes a soul from his bondage.

O wonderful day!

But it is not over.

In Simon's house is a poor woman burning up with the fever. Her bed where she writhes is a furnace. Jesus stands beside it and brings back the cool rest of health.

Wonderful day, but not over yet! In a warm blaze of color the sun is going down. Where Jesus may be staying you can tell by the crutches left at the door and no longer needed, and by the abandoned biers and beds.

More wonderful the next day, though. He whom Capernaum would gladly have detained is stealing away from fame's honors into the privacy of the desert.

Strange! They follow. Will he not come back? No; other homes, other hearts, need him.

Primary and Intermediate.

LESSON THOUGHT. *Power to Heal.*

Print on the board in large letters, "The Great Physician." Ask who have ever been sick. Who is sent for to help when sickness comes? Ask if the doctor can always make the sick one well.

But here was a great Doctor who could cure every disease; what was his name? Print "Jesus" at the top of the board. Recall some of the works Jesus said he came to do. Ask if there is any such work for him to do in these days. Talk a little about needs that even the little ones can see and understand.

Capernaum. Point it out on the map, telling that Jesus went there after leaving Nazareth. He taught in the synagogue there on the Sabbath day. Describe the man with an unclean spirit who came into the synagogue. Tell how he behaved, and teach that an evil spirit always makes trouble. Show some of the ways in which evil spirits in children make trouble both for themselves and for others.

The evil spirit in this man did not want to see Jesus. So bad spirits now do not want to hear good words, or see good acts, because they are rebuked by them.

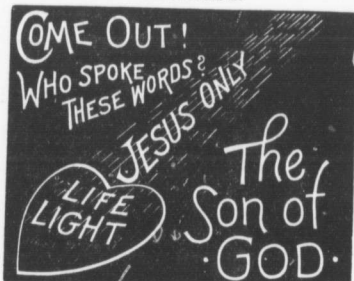
The Good Spirit's Power. Jesus had a good Spirit in him, and good is stronger than evil. Emphasize this. Jesus had only to speak the word, and the evil spirit was conquered. It is so now. If any little boy or girl is under the power of an evil spirit who puts him in bad temper, or tempts him to tell a lie, or do any other wrong thing, Jesus will save that one if he will just look toward him and whisper "Jesus, save me."

Jesus and the sick woman. Then Jesus went to Simon Peter's house. His mother-in-law was there, sick with a fever. Jesus cured her. Ask how children

think he did it, and tell the story. What a Physician was this! Would people talk about him? O, yes; and at sunset a great crowd came bringing their sick friends for Jesus to cure. Some came who had evil spirits in them, and Jesus not only cured all the sick ones, but cast out all the evil spirits.

Jesus was a king, and now in heaven he has all power still. Teach that we may come to him with all our wants and woes, and he will help us every time.

Blackboard.



EXPLANATION. Look at the board. We see two words made prominent. What are they? [School reads] "COME OUT." Who spoke these words? To whom were they spoken? State the circumstances. Why had not these words been spoken before this by some friend? [It would have been useless.] What happened when Jesus spoke them? Yes. At the command given to the spirit of evil to come out, in that instant there was a change, and darkness and evil departed, while life and light entered. Why was this? Because Jesus is the Son of God, and though at that time on the earth as a man, yet he was God in the flesh, and exercised his divine power. Man may sympathize, but he cannot save.

COLORS. Rays of light, and words in the heart, white; sentence, "Jesus only, the Son of God," in golden yellow; the other sentences, blue and red.

Berean Methods. Teachers' Meeting.

Investigate Jesus's Galilean surroundings at this early step in his ministry: 1) *Geographically.* He was in Capernaum; his favorite disciples were residents of the lower Bethsaida; the relations of these neighboring lake towns to each other. 2) *Historically.* The view these rude countrymen would probably take of this new prophet; how far had he yet been noticed by the ecclesiastical hierarchy of Jerusalem; recapitulate important miracles and teachings which probably antedated this lesson. 3) *Theologically.* Note points of radical difference between the teachings of Christ and those of the leading rabbis of his day.... *Demontical possession.* Do not spend too much time on unanswerable questions, but draw from class all indisputable facts concerning this strange phenomenon which so frequently confronted Jesus.... Word-picture of the street scene, close to Peter's house, at the close of this Sabbath.... *Teachings of the lesson:* 1) Modern

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counterparts of evil spiritual possession. How often do men with evil spirits come up to the house of God with our modern worshipping throngs! 2) The might of the Saviour, nothing stands in his way. Fevers, death, storms at sea, devils alike submit to his sway. 3) His beneficence: how many of these men were sick because of their own fault? Jesus seems to have asked no such questions, and uttered no such observations; when he saw suffering he simply sympathized and healed. 4) When a man really feels his need of Jesus he does not object to join the throng who are seeking him. 5) The solitary Saviour; why did Jesus go to the wilderness? If he needed daily communication with and help from the divine Father, how much more you and I! 6) His mission was to preach the Gospel; healing the sick was incidental. 7) *Aspects of Christ*: 1) The holy One (ver. 34); 2) The mighty One (vers. 35, 36); 3) The famous One (ver. 37); 4) The merciful One (vers. 38-41); 5) The praying One; prayer was the secret of his power; 6) The working One; he must always—in manhood as in youth—be about his Father's business.

References. *FOSTER'S CYCLOPEDIA.* Ver. 33: Prose, 1500-1511, 5305-5362, 9355, 3881, 5193-5201, 6018; Poetical, 836-840, 427, 3491, 2709, 2710, 751, 1038; Prose, 5305-5368. Ver. 36: Prose, 4497, 10811, 10812. Ver. 43: Prose, 4608.

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of Christ's Ministry.

I. THE SPIRIT OF HOLINESS.

The Holy One of God. v. 34.

- "That holy thing... the Son of God." Luke 1. 35.
- "Holy, harmless, undefiled, separate." Heb. 7. 26.

II. THE SPIRIT OF LIBERTY.

Hold thy peace and come out of him. v. 35.

- "Law of the Spirit... made me free." Rom. 8. 2.
- "Liberty wherewith Christ made us free." Gal. 5. 1.

III. THE SPIRIT OF AUTHORITY.

With authority... he commandeth. v. 36.

- "Ye call me Master and Lord." John 13. 13.
- "Every knee should bow." Phil. 2. 10.

IV. THE SPIRIT OF POWER.

Rebuke the fever, and it left her. v. 39.

- "All power is given unto me." Matt. 28. 18.
- "All things in subjection under his feet." Heb. 2. 8.

V. THE SPIRIT OF MERCY.

Laid his hands on every one. v. 40.

- "Himself took our infirmities." Matt. 8. 17.
- "Touched with the feeling." Heb. 4. 15.

VI. THE SPIRIT OF PRAYER.

Went into a desert place. v. 42.

- "And there prayed." Mark 1. 35.
- "Offered up prayers and supplications." Heb. 5. 7.

VII. THE SPIRIT OF WORK.

Must preach... to other cities also. v. 43.

- "Must work the works." John 9. 4.
- "Must be about... business." Luke 2. 49.

THOUGHTS FOR YOUNG PEOPLE.

Divinity of Jesus.

1. *Shown in his sympathy.* No mere human sympathy would have included all the sinful and ungrateful, as did that of Jesus. We love those who love us.
2. *Shown in his power over natural forces.* Fevers and storms, blindness and lameness, paralysis and ulcers, all yield to his sway.
3. *Shown in his power over spiritual forces.* No sleight-of-hand could manifest itself here. The chief miracle of all the ages is the conversion of a sinful soul.

4. *Shown in his mission.* It was not primarily to heal the sick, but to preach the Gospel to the poor. His miracles were performed because he was touched with compassion. But his Gospel was preached because "therefore was he sent."

HOME READINGS.

- M. The great Physician. Luke 4. 31-37.
- W. The great Physician. Luke 4. 38-44.
- W. Wonderful works. Matt. 15. 21-31.
- T. Peter's testimony. Acts 10. 34-43.
- P. Praise to the Healer. Psa. 103. 1-13.
- S. Sorrow dispelled. Isa. 35.
- S. The only Saviour. Acts 4. 8-12.

TIME.—27 A. D.

PLACES.—Capernaum, and other cities in Galilee.

RULERS.—Same as before.

LESSON HYMNS.

- No. 62, New Canadian Hymnal.
I was once far away from the Saviour,
And as vile as a sinner could be.
- No. 61, New Canadian Hymnal.
When I was far away and lost;
Oh, 'tis wonderful!
- No. 66, New Canadian Hymnal.
The great Physician now is near,
The sympathizing Jesus.

OPTIONAL HYMNS.

- 42. When all thy mercies.
- 71. Jesus, the very thought.
- 84. There is no name so sweet.
- 93. Deep are the wounds.
- 97. Sing them over again.
- 119. Pass me not.
- 128. Take me as I am.
- 137. Look up.
- 167. O could I speak.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Holy One**, v. 33-36.
How was it that the "unclean devil" could enter the synagogue with impunity, but dared not approach Jesus?
What did the average Jew understand by "the Holy One of God"?
Was this an exclamation of defiance or of terror?
What sinners to-day submit their intellects and physical powers to the control of an unclean devil?
Trace resemblances between demoniacal possession and the effect of alcoholic stimulants?
What was the chief cause of the general amazement?
What result is certain whenever Christ and Satan come into contact?
2. **The Healer**, v. 37-41.
What was the immediate effect of this miracle?
What is the meaning of "great fever"?
How was the superiority of Christ's miraculous power over the slower processes of medicine made manifest?
Why did the people not bring their sick for healing till sunset?
Why did Jesus rebuke devils that identified him as the Messiah?
3. **The Worker**, v. 42-44.
What is the meaning of "a desert place"?
Why may they have concluded he was about to depart from them?
Was there not imperative need for Jesus to remain in Capernaum?
Why did he say he must go?
Why did Jesus use the synagogue so largely in his earlier teaching?
What did he say he had been sent to do?
What command did he afterward give all his followers?
Practical Teachings.
Devils are ready to acknowledge divine power when it suits their purposes.

The world often stands aghast in the presence of awful crime, and marvels how men and women with affections like our own can perpetrate such horrors. But today demoniacal possession is as real a fact (though its phenomena may be different) as it was in the time of Christ. When Satan is throned in a human heart there is no limitation to the possible evil outcome.

The wise and loving words of Jesus went for naught; but his wonderful works set all Galilee apace, and filled Palestine with his praise. See verses 32 and 43. But it is not to work wonders that either Jesus or his disciples are sent, but to "preach the kingdom of God."

This incident about Simon's wife's mother should permanently set aside one of the flimsy fables of the Roman Church.

Not till the sun set and the Sabbath was closed did these slaves of the law dare to bring their sick to Jesus for healing. All the sufferings of that afternoon might have been prevented if they had understood the Lord.

Hints for Home Study.

Write down all the peculiarities of demoniacal possession, as given in the gospels, which you can recall, and note wherein they differ from the frenzied crime and insanity of the present day, as exhibited by intoxicated men, persons made mad by jealousy, anarchical plotters, etc.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Holy One, v. 33-36.**
 - In what place was Jesus teaching?
 - What strange visitor was present?
 - How did he interrupt the service?
 - Who did he say that Jesus was?
 - How did Jesus reply to him?
 - What did the demon do to the man?
 - What did the people say of this miracle?
 - How much authority has Jesus now? *Matt. 18. 18.*
- The Healer, v. 37-41.**
 - How far did this miracle spread the Healer's fame?
 - From the synagogue where did Jesus go?
 - What sufferer did he find there?
 - What did Jesus do for her relief?
 - What was the effect of his words?
 - What gathering occurred at sunset?
 - What did Jesus do for these sick people?
 - What happened to many demoniacs?
 - What did the demons say?
 - What did Jesus forbid them?
 - Why did he not permit them to speak?
 - What one sentence tells of the Healer's work? (*GOLDEN TEXT.*)
- The Worker, v. 42-44.**
 - Where did Jesus go early in the morning?
 - Who sought him out?
 - What did the people request?
 - What was his reply?
 - Where did Jesus preach?
 - What promise of greater works did Jesus make to his disciples? *John 14. 12.*

Teachings of the Lesson.

- Where in this lesson are we taught—
- That Jesus was the Son of God?
 - That Jesus has all power and authority?
 - That Jesus deserves our love and service?

Home Work for Young Bereans.

Find out how many times in the gospels devils are described as confessing the Messiahship of Jesus. Find what is said in one of the epistles about the belief of devils as compared with our belief in the Saviour.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who taught in the synagogue at Capernaum? *Jesus.*
 Who came into the synagogue? *A man with an unclean spirit.*
 Whom did the unclean spirit know? *Jesus.*
 Who did he declare Jesus to be? *The Holy One of God.*
 What did he want Jesus to do? *To let him alone.*
 What does this show? *That Satan fears Jesus.*
 Who gave Jesus power over all evil spirits? *God.*
 What did Jesus command the evil spirit to do? *To come out of the man.*
 What followed the casting out of the evil spirit? *The man was healed.*
 To whose house did Jesus go? *Simon Peter's.*
 Who was ill with a fever in the house? *Simon's wife's mother.*
 What did Jesus do for her? *He healed her.*
 Who were brought to Jesus for healing? *Many sick people.*
 What did Jesus do? *He healed them all.*
 What did the people want? *To keep Jesus in Capernaum.*
 What did he say he must do? *Preach to other cities also.*

Words with Little People.

Once Jesus healed sick people and cast out evil spirits. There are many sick people now, and evil spirits still live in human hearts. Can Jesus still help? "Jesus Christ, the same yesterday, to-day, and for ever."

THE LESSON CATECHISM.

[For the entire school.]

- Where was Jesus? *In the synagogue of Capernaum.*
- Who recognized him as the Holy One of God? *An evil spirit.*
- How did Jesus show his power? *He cast out the demon.*
- What was the effect upon the populace? *They spread his fame through all the country round about.*
- What did Jesus do? *After healing many, he went to the desert.*
- What did he say to those who sought him? *"I must preach the kingdom of God to other cities also."*

DOCTRINAL SUGGESTION.—Evil spiritual influences.

CATECHISM QUESTION.

- What is the meaning of the word Christ? *It is the Greek form of the Hebrew Messiah, and means anointed with oil; that is to say, consecrated or set apart and qualified.*
- Where have we found the Messiah, which is, being interpreted, the Christ.—*John 1. 41.*
- Psalm ii. 2; Daniel ix. 25, 26; John iv. 25.

A. D. 27.] LESSON XI. THE DRAUGHT OF FISHES.

[March 16.

GOLDEN TEXT. Fear not; from henceforth thou shalt catch men. Luke 5. 10.

Authorized Version.

Luke 5. 1-11. [*Commit to memory verses 8-11.*]

- And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gen-ne-sa-ret,
- And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.
- And he entered into one of the ships, which was Si-mon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
- Now when he had left speaking, he said unto Si-mon, Launch out into the deep, and let down your nets for a draught.
- And Si-mon answering said unto him, Master, we

Revised Version.

- Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gen-ne-sa-ret; and he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Si-mon's, and asked him to put out a little from the land. And he set down and taught the multitudes out of the boat.
- And when he had left speaking, he said unto Si-mon, Put out into the deep, and let down your nets for a draught. And Si-mon answered and said, Master, we toiled all night, and took nothing; but as

have toiled nevertheless
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 7 And they in the other
 And they came began to sink
 8 When Si-knees, saying O Lord.
 9 For he w at the draught
 10 And so see, which w unto Si-mon catch men.
 11 And w they forsook

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have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Si'mon Pe'ter saw it, he fell down at Je'sus's knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

6 thy word I will let down the nets. And when they had this done, they inclosed a great multitude of 7 fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to 8 sink. But Si'mon Pe'ter, when he saw it, fell down 9 a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes 10 which they had taken; and so were also James and John, sons of Zeb'e-dee, which were partners with Si'mon. And Jesus said unto Si'mon, Fear not; from 11 henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

General Statement.

On "the most sacred sheet of water this earth contains," this miracle was performed. Jesus continued to preach, and crowds to follow. The people pressed upon him as he stood by the lake, and to relieve himself from the pressure he stepped into Simon Peter's little fishing boat, and asked him to row out a little from the shore. Simon was glad to obey his Master. He had been cleansing his nets from seaweed and small shells, and now ceased his labors and rowed out. The crowd did not disperse, and Jesus continued to teach them from the boat. How many of Christ's precious discourses, like this one, we can never hear or read! When his discourse was ended, Jesus asked Peter to "launch out into the deep," and begin to fish. As Peter turned the prow of his boat from the shore he told Jesus that he was a very tired man. All night long he had toiled and had caught nothing. He did not object to obey Jesus, however, and let down the net. Immediately, by a miracle, an immense number of fishes were inclosed, so that the nets were in danger of breaking. Other fishermen whose boats were near were called to, and it required all the skill and strength of all together to gather the "great multitude of fishes." The draught was so evidently miraculous that Peter fell down at Jesus's knees, saying, "Depart from me; for I am a sinful man, O Lord." James and John were as greatly impressed as was he. Jesus calmly said, "Fear not; from henceforth thou shalt catch men." These awestruck fishermen hastened landward, forsook all their possessions, and followed their newly adopted Master.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Lake of Gennessaret. This lake was in the midst of a fertile region, populous and healthful. Its water is limpid. It is now surrounded with desolation. In our Lord's time it was covered with a "gay and numerous fleet of four thousand vessels, from ships of war down to fishing boats." Now it is often hard to find a single boat even at Tiberias.

2. Ships. Boats, probably owned by Jonas, father of Peter and Andrew, and Zebodee, father of James and John. **Standing.** Lying at anchor. **Washing their nets.** Their task on the open sea was done. They had tried hard and long and had failed, and now were cleansing and putting by their implements. Seaweed had incruited their nets.

3. Entered. Jesus repeatedly made a rowing-boat his pulpit. He was evidently fond of the sea.

4. Launch out. Row out. Said to Peter, who probably steered. **Into the deep.** Far from shore. **Let down.** Spoken to all. **Nets.** Their fishing seems to have been largely done by use of seines.

5. Master. Not rabbi here; but a rough term of respect akin to our word "boss." **All the night.** The ordinary time of fishing. John 21. 3.

6. A great multitude. Saint Gregory says very truly that this was an enacted parable. Its lessons were many, and of such sort that Peter would readily comprehend them. **Their net brake.** Their nets were breaking.

7. Beckoned. "It is," says Canon Farrar, "one of the inimitable touches of truthfulness in the narrative that the instinct of work prevails at first over the sense that a miraculous power has been executed."

8. When Simon Peter saw it. The enormous ingathering only gradually dawned upon Peter's consciousness. When the boats slowly settled in the water he had leisure to discern what the Lord had really done. **Depart from me.** Characteristic of Peter. He did not dare to remain the associate of One so divinely powerful.

10. Thou shalt catch. Literally, thou shalt be catching alive. **James and John.** Among the many uses of this beautiful miracle was one which must have been immediate: a deep impression of Christ's divine power made on his chosen disciples. The men who were most immediately affected by it became his most intimate friends. This was the introduction of Peter, James, and John into close fellowship with the Saviour.

11. Brought their ships. Their decision was promptly reached, and they proceeded at once to carry it out. **Forsook all.** A great forsaking. Their livelihood, their families, and probably their good name—at the very least their reputation for good common sense—all these were promptly forsaken by these disciples. **Followed him.** Blindly, but with full faith and affection. How little these men knew as yet of scenes into which they were to follow their divine Master!

CRITICAL NOTES.

Theophilus could easily put himself in the place of that earlier Galilean generation and fully appreciate their open-eyed astonishment at Jesus's independence of accepted tradition, a trait so unheard of among the rabbis of their day, and could readily understand the sudden

and wide-spread popularity which his equally surprising authority over demons and disease had produced. Theophilus knew, however, of course, that this popular favor had not endured, and that the hostile Nazareth spirit had reasserted itself and had succeeded at last in

depriving the Messiah of his life. Did Jesus so early as this begin to look about him for disciples, to whom deeper impressions of the truth could be given than to the shifting populace, and who in the event of his taking off might be depended upon to prosecute and perpetuate his work? Even so; and Luke has most interesting data to report concerning the beginning of the apostolate. He has, perhaps, never heard an account of the earliest association of certain of the twelve with Jesus like that which John afterward gave in his gospel, but he has unique information concerning the manner in which Peter and three of his companions were at last decisively summoned to permanent discipleship. Theophilus would peruse with keenest interest this unpublished chapter in the earliest experience of the foremost apostle, a chapter which that apostle himself may have refrained from narrating in his own preaching, if we do not mistake the meaning of Mark's silence. He would not regard as superfluous a miracle which confirmed the call of the remarkable triumvirate which alone was privileged to witness the Lord's transfiguration, and afterward wrote immortal epistles to his churches. Some critics of the German school, like Meyer and Weiss, have maintained that his account of a miraculous draught of fishes is only another version of that recorded in John 21. While the harmonizing of Luke's narrative with that found in Matt. 4, 18-22, and Mark 1, 16-20, involves some difficulties, yet it seems on the whole a less violent procedure than to hold the alternate hypothesis.

Verse 1. Now it came to pass. Luke contrasts the Lord's preaching by the sea-side with his ministry in the synagogues. His popularity had so increased that no synagogue could contain the eager crowd who wished to hear. See Mark 1, 45. **Pressed upon him.** Each individual striving to get nearer him, to see and hear him speak. **The word of God.** The utterances of Jesus concerning divine things. **Lake of Genesareth.** Luke's geographical term is more accurate than that of "sea" used by the other evangelists. The name was derived from that of the district lying on the west and north of the body of water. When John wrote his gospel the town of Tiberias, founded in the time of Antipas, had become important enough to designate the lake on whose shores it was situated, just as the Swiss Lake of the Four Cantons is familiarly called by the name of the town of Lucerne lying at its outlet.

2. Standing. Lying at anchor or drawn up on the shore. **Were washing.** While the crowd was gathering and Jesus had already begun speaking. The nets had become soiled in contact with the bottom of the lake. The fishermen were probably not far off.

3. Put out a little. Far enough to prevent any in the crowd from getting into the boat, but near enough to permit them to hear him distinctly when he spoke. **Sat down.** There may have been a little deck at bow and stern, as in a boat the writer saw on this lake in 1879. Jesus stood while the boat was moving off, and then assumed the posture of one about to make an address. **Taught the multitudes.** The tense indicates that he was now able to do what he could not do sooner on account of the crowd on shore. **Out of the boat.** It is doubtful if the rabbis ever did that. It must have been a fascinating scene; his face mirrored in the water, his voice softened by the distance. The parables and the sermon on the mount enable us to imagine his style of address on such an occasion. For the people there was the charm and novelty of out-door religious gatherings, so often realized by attendants on camp-meetings in modern times.

4. Said unto Simon. Peter had shown in his secu-

lar calling the same talent for leadership which appeared in his apostolic work. John 21, 3. He is here addressed as the one who had charge of the fishing work. He was to give the order to his men. **Into the deep.** Luke shows here, as so often in the Acts, his familiarity with nautical phraseology. **Let down.** This command is addressed to Peter and his hired men. It needed several pairs of hands to manage the net.

5. Master. Luke avoids the word *rabbi*, probably because it was unfamiliar to his Gentile readers. **Toiled.** The word indicates hard and exhaustive work.

All night. In Greek, the whole night through. Peter emphasizes this. The night was the time to fish. **Took nothing.** The familiar experience which fishermen are wont to accept philosophically. The only thing to do now, it seemed to him, was to wait and see what success another night might bring. **At thy word I will.** He had already gained deep reverence for Jesus during his previous temporary association with him in Judea and Galilee. He already knew that Jesus was possessed of extraordinary powers. **Let down the nets.** He does not add, as Jesus had done, the words "for a draught." He does not expect to take any fish.

6. Were breaking. Or, were just ready to break, with the great weight of struggling and plunging fish. The nets would have given way if timely aid had not come.

7. Beckoned. The rest of their company were watching them. They could readily see a gesture, even though out of hearing. **Began to sink.** That is to say, put on board as many fish as the boats could carry without sinking.

8. Simon Peter. This solemn way of mentioning him seems to indicate that Luke has his subsequent career in mind. **Saw it.** When the catch had been secured, Peter first fully realized what had taken place. **At Jesus' knees.** Not at his feet (Mark 7, 25), for Jesus was sitting, after the Oriental habit, with his feet drawn up under him. The attitude of supplication and fear. **Depart from me.** More literally, out of my boat and away from me! Peter had seen Jesus work miracles before, notably the one at Cana, but they had not come so directly under his own observation, nor had his mind been so alive with preliminary attention as now. Hitherto he had felt no force of personal address and appeal in the miracle. The cumulative effect of all his previous observation of Jesus brought a crisis moment of revelation like that which came to him later near Caesarea Philippi. Not flesh and blood, but his heavenly Father, had vouchsafed to him a glimpse of the unique Personality in his boat. **I am a sinful man.** There is no emphasis on the word *man*, as though he would trace his sinfulness to his humanity. The Greek is like "I am a sinful person." The miracle had brought him consciously near the divine Presence, with which a Jew instinctively associated the idea of holiness. Peter is nothing if not frank and intense.

9. Amazed. Such an abundance of fish had appeared where he was sure not one was to be found.

10. Also James and John. Andrew is not mentioned here, but is expressly named in chap. 6, 14. **Fear not.** To a Jew the vision of God was regarded as an omen of sudden death. **Henceforth.** The time for exclusive devotion to apostolic service had come. **Catch men.** Use all his time and skill in bringing men into the kingdom of heaven. The Greek word, which means "take alive," may have been used to suggest a natural contrast with the two boat-loads of fish which were by this time dead. They should call men to life-long service to Christ.

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The Lesson Council.

Question 11. Was there any special significance in the miracle of the draught of fishes?

It had a special bearing upon the work to which our Lord had called his disciples. From the fact that after a fruitless night of labor he bade them launch out in the morning—the most unlikely time for securing their prey—they might learn that the work was one which had all human probabilities against it. They were further taught that implicit obedience to, and faith in, his word were the great conditions of success; and that the ultimate result should far exceed all their calculations.—*Sarah Geraldina Stock.*

Its significance was in its relation to the call given at this time to Peter, Andrew, James, and John, to devote themselves to Christ's person and work. The miracle was a manifestation of the power, and consequently of the authority, of Jesus. It is plain from Peter's words—"Go out of the boat and I depart from me, for I am a sinful man, O Lord"—that he was profoundly impressed that a holy prophet, if not the very Messiah himself, was before him, and the event prepared the four young fishermen to hear the words, "From henceforth thou shalt catch men;" or, as given in Matthew 4, 19, "Come after me and I will make you fishers of men." The abundance of the fishes symbolized their future successes. See parallel passages in Matt. 4, 19; Mark 1, 16-20. Compare also the fishing scene in John 21.—*Joseph Pullman, D.D.*

The miraculous draught of fishes was specially designed to convince the fishermen—Peter, Andrew, James, and John—of the divine power of Jesus, preparatory to their call to become his disciples. Fishermen would be profoundly impressed by a miracle of that sort. It also assured them of his ability to provide for them, and was prophetic of the success that he would give them in their new calling of "fishers of men."—*H. G. Jackson, D.D.*

It is by no means inconceivable that fishermen who had toiled all night should make a great haul in the same waters the next morning. The miraculous nature of the circumstance lies in the knowledge of Jesus, that such would be the case. It was this antecedent certainty that overwhelmed Peter with the conviction of the more than human authority of him who had commanded him to let down his nets, not for another trial, but for a draught.—*J. B. Van Meter.*

Lesson Word-Pictures.

There are fishermen pushing out in their boats as the sun goes down on Gennesaret. It is a still, quiet evening. The sea is crowded with fish, and surely their nets will be quickly filled. The shadows thicken. The stars come out. All the sky is hung as with silver lanterns to light the fishermen on their weary toil. Then the moon may come up over the eastern hills, and hold its big torch aloft in the heavens. It is without avail. There is the frequent throwing of the net, and you seem to hear the heavy splashing of the water. Then there is the anxious pulling in of the net with its cold drip, drip, drip. Any fish within? None. What disappointment! Galilee refuses to unlock its treasures. He who holds its key has not come yet.

By and by the moon quenches her torch in the western waters. The stars timidly hurry away with their little lanterns, and over Galilee looks the sun in its dazzling glory. Still no fish, no fish! The weary, disappointed toilers abandon their efforts. They bring

their boats to land. They drag ashore their nets. They cleanse them.

Suddenly, one of the fishermen looks up and sees a crowd coming down the shore, and who is their leader? It is Jesus of Nazareth, the great wonder-worker, teacher, preacher, whom all so gladly hear and persistently follow. Once he was just a carpenter. Simon may be thinking of this. He is not without his dreams, his hopes, his desires. Perhaps he might be something more than a fisherman if he had a chance. His companions know him as a leader. He has, too, a ready speech, though often impulsive and vehement.

But Jesus is close at hand, and the crowd comes close behind. And what does Jesus want? He gets into Simon's boat, and would Simon push it out a little way from the land?

Does Jesus want Simon's boat? Why, he may have even Simon. Any thing for Jesus! This Jesus has healed Simon's wife's mother.

The boat is now thrust a little way from the land, and, using the boat as a platform, Jesus talks from it. Eagerly does the crowd listen. Simon cannot take his eyes off from the great teacher. But the message at last is over. Jesus turns to this fisherman, with his sunburnt face, his strong, brawny arms, his eyes full of impulse, enthusiasm, daring, affection, too, for Jesus.

"Launch out into the deep!" Jesus is telling Simon. It is for a draught of fishes. Simon's eyes kindle. Why, they have been toiling all night!

Still, they will try again. If Jesus says so.

Down drops the heavy net into the sea. Will any thing come up within it? Will the treasure-doors open? Open? Why, Jesus carries the key.

The net begins to rise. Simon notices that the net draws heavily. He and his partner, Andrew, pull excitedly. Why, they cannot draw it up, this big, drooping net. It is breaking, too. They look in amazement.

Those men in the other boat—James with his serious eyes, John with his ardent, loving nature—come and help!

They hurry to Simon's side. Now, all together! Up, up the net comes, sinks heavily down in each boat, and the boats begin to sink also! Down upon his knees drops Simon, and up go his hands, clasped in awe and supplication. But rise, Simon!

Jesus has only words of encouragement and blessing. Rise quickly! Jesus commissions thee to be an apostle! He calls thee to be his follower! Henceforth, thou shalt catch men.

O, how readily Simon follows! Away go the old fishing-nets. The boat is left on the shore. The shore is forsaken.

Happy, warm-hearted, impulsive, enthusiastic Simon! James and John and Andrew have gone also after the new Master.

Galilee has four less fishermen, but the Church of God has four great apostles walking off under those rough fishing garments.

Primary and Intermediate.

LESSON THOUGHT. Jesus and Our Work.

Outline on the board the pretty little lake, pear-shaped; mountains nearly all around it, but one place sloping back and leaving a green plain. Tell that this was called the Plain of Gennesaret, and the lake is sometimes called after it the Lake of Gennesaret. See if children know its other name—Sea of Galilee. Describe it—a clear, bright lake, five miles long and twelve broad. Tell that the Jordan flows through it, and explain about the fishermen who lived on its shores, their habit of fishing by night, etc.

Make some rays of the rising sun to indicate that it was morning. Tell how Jesus went to the shore and crowds of people followed him. What for? Would you have followed Jesus?

Outline two boats drawn up on the shore. You can tell the lesson story with crayon in hand, working as you talk, or have the picture complete, uncovering certain parts as you come to them. Tell what the fishermen were doing, why they were disappointed, etc. Jesus knew about their work, and was sorry for them. He knows all about every body's work, and he pities those who are tired and disappointed now, and wants to help them.

Show why he was able to help Simon. As soon as Jesus told him to let down the net again, Simon did it, though it was not the time when they would be likely to catch fish, and they had been trying all night to get fish, and had found none. Simon trusted Jesus. He knew he could do any thing he pleased, and so he did not use his wisdom, or want to have his own way. Tell the result, and show what followed—these fishermen left all and followed Jesus.



The Lesson for Us. Use cut. Add to His names "Mighty Ruler." Even the stupid fish of the sea obeyed him! Yet this mighty One cared for the poor fishermen and their work, and he cares for us and our work!

John has a hard lesson. He does not like arithmetic, and he falls very often. Mother says, "John, if I were you, I would ask Jesus to help me learn that hard lesson." John says to himself, "What good would that do?" and goes on fretting over the tiresome work. Is John doing as Simon did? Would Jesus really help him? Isn't learning lessons just as real work as fishing?

Hattie's mamma has a bad headache. Hattie says she will take care of baby while mamma rests. But baby is cross and fretful. Can Hattie ask Jesus to help in this work? Yes, for he cares, and will help every little one who trusts in him.

Blackboard.



DIRECTIONS. Draw first the heart with light red or scarlet in outline. Next draw the cross in outline with white chalk, and the letters I. H. N. with yellow. Make the top sentence all of one color, either pink or light blue. Letters made of one color and shaded with another look well. The lesson taught on the board is that of forsaking all and following Christ, saying to him, All of mine is thine. I lay my heart on the cross of Christ, and in his name give up all of self.

SUGGESTION. Another blackboard lesson can be

made by drawing a net. In the meshes write the word "Love." Over all write, "Drawing all men unto him."

Berean Methods. The Teachers' Meeting.

I. The geography of these lessons cannot be too often reviewed. Make sketch-map of the lake; draw from the class its various names; its size, and notable places around it. . . II. Recall facts, so far as known, concerning Simon, James, John, Zebedee. Three of these men had marked characteristics. . . III. Arrange the facts and teachings of the lesson in three word-pictures: The Sermon by the Sea; The Miracle on the Sea; The Disciples on the Shore. 1) *The Sermon by the Sea*: Describe the scene: little sandy cove; fishers' hamlets in every direction; people crowding, with eyes and ears wide open; boats on the beach; Peter picking tangled seaweed from his nets; Jesus stopping his sermon to step into the boat and push out a few feet, and then resuming his holy discourse. Lessons: a) The willingness of Jesus to teach; b) The eagerness of the people to learn. 2) *The Miracle on the Sea*: Empty nets; weary fishers; the command; obedience; nets filled; recognition of Jesus' divinity. Lessons: a) Trust Jesus and obey him; b) Work relying on him; c) Help others in his service; d) Follow in the track of Peter's logic—God's omnipotence should constantly remind us of God's purity. 3) *The Disciples on the Shore*: Piles of fish, nets, boats—all abandoned to follow Christ. Lessons: a) Expect to make sacrifices for Jesus; b) Leave all to be with Jesus, and, like these disciples, you will be the gainer. . . IV. Draw from the teachers the examples here given: 1) In the conduct of Christ; 2) In the conduct of the disciples. . . V. Lessons here taught: 1) For those who work for souls; 2) For the unconverted; 3) For young people.

References. FREEMAN. Ver. 4: Fishing-nets, 668. Ver. 5: Night-fishing, 758. . . FOSTER'S CYCLOPEDIA. Ver. 5: 6; Poetical, 3438. Ver. 5: Prose, 6139, 5111, 5513, 5514, 5517. Ver. 7: Poetical, 3346. Ver. 16: Prose, 5453-5458, 5461, 5462, 5464, 11801, 11807, 7505, 7545.

ANALYTICAL AND BIBLICAL OUTLINE. Christ's Requirements of His Disciples.

I. STEWARDSHIP.

Entered into one. . . . Simon's. v. 3.
"The Lord hath need of him." Mark 11. 3.
"Stewards of the manifold grace." 1 Pet. 4. 10.

II. OBEDIENCE.

Launch out. . . . let down your nets. v. 4.
"Whosoever he saith. . . . do it." John 2. 5.
"Do whatsoever I command you." John 15. 14.

III. FAITH.

Nevertheless, at thy word I will. v. 5.
"Have faith in God." Mark 11. 22, 23.
"All things are possible. . . . believeth." Mark 9. 23.

IV. HELPFULNESS.

That they should come and help them. v. 7.
"Bear ye one another's burdens." Gal. 6. 2.
"Love one another." John 15. 12.

V. HOLINESS.

Depart from me. . . . a sinful man. v. 8.
"Woe is me! . . . unclean lips." Isa. 6. 5-8.
"An holy nation, a peculiar people." 1 Pet. 2. 9.

VI. SELF-SACRIFICE.

They forsook all. v. 11.
"Receive manifold more." Luke 18. 29, 30.
"I count all things but loss." Phil. 3. 7, 8.

VII. FELLOWSHIP.

Followed him, v. 11.

"Let him follow me," John 12. 26.

"Our fellowship....with his Son." 1 John 1. 3.

THOUGHTS FOR YOUNG PEOPLE.

Thoughts Concerning Fishers of Men.

1. They must work at the right time.
2. They must work in the right place.
3. They must work in the right way.
4. They must work under the direction of the Master—when, where, and how he bids them.
5. They must work in the presence of the Master—with Christ on board the boat.
6. They must work with implicit faith in the Master, even when circumstances prompt doubt.
7. They must work, not only to catch, but to keep, the fish, for winning souls is often easier than keeping them.
8. They must work in a spirit of mutual helpfulness, ready to assist other trollers.
9. They must work in a spirit of absolute self-sacrifice, giving up all for Jesus.

HOME READINGS.

- M. The draught of fishes. Luke 5. 1-11.
 Th. Bread and fishes multiplied. Matt. 14. 15-21.
 W. Another draught of fishes. John 21. 1-11.
 Th. Christ's power over the sea. Mark 4. 35-41.
 F. Leaving all for Christ. Mark 1. 16-20.
 S. Denying self for Christ. Mark 8. 34-38.
 B. Reward of self-denial. Matt. 19. 27-30.

TIME.—27 A. D.

PLACE.—The Lake of Gennesaret.

RULERS.—Same as before.

CONNECTING LINKS.—This incident occurs not long after the events in the previous lesson.

DOCTRINAL SUGGESTION.—The divine call to the ministry.

LESSON HYMNS.

- No. 166, New Canad. Hymnal.
 Now, the sowing and the weeping,
 Working hard, and waiting long.
- No. 171, New Canadian Hymnal.
 Go, labor on; spend, and be spent,
 Thy joy to do the Father's will.
- No. 167, New Canadian Hymnal.
 To the work! to the work! we are servants of God,
 Let us follow the path that our Master has trod.

OPTIONAL HYMNS.

45. Though troubles assail.
 65. All hail the power.
 73. Come, Christian children.
 74. To the name of our salvation.
 110. Blest are the hungry.
 121. Who'll be the next?
 122. To Jesus I will go.
 145. Savour, like a shepherd.
 148. More love to thee.
 165. What a Friend.

QUESTIONS FOR SENIOR STUDENTS.

1. The Teacher, v. 1-3.
 Why did Jesus choose the lake-side for his lecture-hall?
 By what other names is the Lake of Gennesaret known?
 Was it an innovation to teach in the open air?
 With what great motive did the people gather?
 Explain the four quaint phrases here used?
 (a) Ships; (b) washing their nets; (c) prayed him; (d) thrust out.
 Why did Jesus enter the boat?
 Where did his great audience come from?

2. The Miracle, v. 4-7.

- Explain the phrases: (a) lanch; (b) deep; (c) draught; (d) their net brake.
 What sort of net did these fishermen evidently use?
 What attitude toward Christ is taken in Simon's answer?
 Why may they have preferred the night for their labors?
 What was the immediate result of obeying Jesus?
 What limited their prosperity?
 3. The Disciples, v. 8-11.
 Why did this wonder awaken in Peter a sense of his own sinfulness?
 What did Peter mean by this prayer?
 How were his "partners" affected by what they saw?
 Repeat Jesus's reply to Simon.
 Recall as many of the "Fear nots" of the New Testament as you can.
 What did the Lord mean by "catching men"?
 On what conspicuous occasion was this promise remarkably fulfilled?
 What did the fishermen do on reaching the shore?
 Does God expect this course from every person?

Practical Teachings.

When God proclaims his word—no matter whom he uses as his instrument—the people will press to hear. Earnest Christians should not wait for conventional opportunities to do good. If the synagogue be not open, take to the boat. Use the means at hand, assured of God's blessing.
 It is always safe to obey the Lord—even though his commands clash with worldly wisdom.
 Always we shall find, if we examine, that the limitations to God's blessings are in ourselves. There are plenty of fish to be caught; the trouble lies in unskillful hands and weak nets and small boats.
 The consciousness of the divine presence reveals our sin and weakness as nothing else can do.
 No revelation of God should terrify us.
 "These apostles may have left little when they left their possessions; but they left much when they left their desires."

Hints for Home Study.

1. Write down every fact you know relating to Lake Gennesaret.
 (a) Its several names;
 (b) Its geographical location and surroundings;
 (c) Its peculiar traits;
 (d) Events in Christ's life connected with it.
2. Ascertain the leading characteristics of the four men who figure in this lesson—"the first four members of the Christian Church."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Teacher, v. 1-3.
 For what purpose did the people seek Jesus?
 Where did the crowd gather about him?
 What was near by that belonged to fishermen?
 What were the fishermen doing?
 What request did Jesus make of Simon?
 What did Jesus then do?
 What is said about Jesus as a teacher? Matt. 7. 29.
2. The Miracle, v. 4-7.
 When through teaching, what did he say to Simon?
 Of what failure did Simon tell?
 What reason did he give for trying again?
 What happened when the net was lowered?
 Upon whom did the fishermen call for help?
 What shows that they caught many fish?
 What did his miracles prove about Jesus? John 3. 2.
3. The Disciples, v. 8-11.
 What did Simon at once do and say?
 Why did he so speak and act?
 What other disciples were also astonished?
 What promise did Jesus make to Simon? (GOLDEN TEXT.)
 What did the disciples do when they came ashore?
 Have you forsaken all for Christ's sake?

Teachings of the Lesson.

- What does this lesson teach us about—
 1. The compassion of Jesus?
 2. The knowledge of Jesus?
 3. The authority of Jesus?

Home Work for Young Bereans.

Make a list of the recorded miracles performed by Jesus on the waters of the Lake of Gennesaret. Find how many fishermen were among Jesus's disciples.

QUESTIONS FOR YOUNGER SCHOLARS.

By what lake did Jesus stand one day? **The Lake of Gennesaret.**

Who were with him there? **A great many people.**
 What stood by the shore? **Two ships.**
 Where were the fishermen? **They were washing their nets.**

What did Jesus enter? **Simon's ship.**

What did he do? **Preached, sitting in the ship.**

What did he tell Simon to do when he stopped speaking? **Go out into the sea, and let down his nets.**

What did Simon tell him? **That he had caught nothing all night.**

What did he do at Jesus's word? **Let down the net.**

With what was it filled right away? **With fishes.**

What did Simon Peter do? **He worshiped Jesus.**

What did he say? **"I am a sinful man."**

What does a sight of Jesus show us? **Our own sin.**

What did Jesus say that Simon should catch? **Men.**

Who were with Simon? **James and John.**

What did they all do? **Left all and followed Jesus.**

Words with Little People.

God, who made the birds of the air and the fish of the sea, can send them where he will.

Shall not the God who made the heart guide it where he will? "Lead thou me."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus now do? **Out of Peter's boat he preached to the people on the shore.**
2. What did he afterward tell Peter to do? **To sail out and begin to fish.**
3. What did Peter tell him they had done? **Toiled all night and taken nothing.**
4. What did they gather? **An astonishing number of fishes.**
5. What was the effect on Peter? **Jesus's power made him feel his own weakness and sin.**

CATECHISM QUESTION.

15. How was the Redeemer consecrated?

The Holy Ghost, who was signified by the anointing oil, descended upon him.

And Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matt. iii. 16.

A. D. 27.]

LESSON XII. CHRIST FORGIVING SIN.

[March 23

GOLDEN TEXT. Who can forgive sins, but God alone? Luke 5. 21.

Authorized Version.

Luke 5. 17-26. [Commit to memory verses 24-26.]

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy; and he sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus's.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Revised Version.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal.

18 And behold, men bring on a bed a man that was palsied; and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus's.

20 And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22 But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy

25 house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

General Statement.

For nearly a year Jesus had stood prominently before the people, teaching the principles of the new kingdom, and he was now at the most popular period of his ministry. The Pharisaic party and the priestly order, though looking upon him with suspicion, had not yet openly declared themselves his enemies; and the unthinking masses and thronged after him in a blind expectation that he would speedily draw the sword, shake off the Roman yoke, and establish upon Mount Zion a throne which should compel the homage of the world—an expectation which Jesus well knew was folly, and which, when disappointed, would soon turn the hearts of the people to a bitter hate. But at present vast multitudes were eagerly listening to his words, while crowds of the sick and the suffering sought his healing power. Just at this period two significant miracles were wrought. By touching with healing power a man whose whole form was polluted with leprosy, Christ silently proclaimed his independence of the law, and a tire mass of ceremonial regulations which had grown up around the ancient law. And when, in presence of a company of jealous Pharisees, he said to the paralytic, "Thy sins be forgiven thee," he calmly asserted himself to be invested with an authority above priests, or even prophets, as the Son of God. To this last mentioned miracle our attention is called by the present lesson. If we carefully watch the pertinacity of these friendly bearers, the anguish of the sufferer, the skepticism of the "doctors," the divine discernment and power of Jesus, the joy of the sick sinner, who was at once converted and cured, and the awful joy of the multitude, we shall find every character turn into a teacher, and every incident of the narrative to be full of instruction.

not specified the leper n place is sup teaching house, very present we mon people who prided Mosaic law rabbis. D be found in numerous all the mim wove itself Evidently but to water spies ment was as yet party, but ing hostility its friends power of interrupted ble person dwell in C fested. T pathetic wa exercised. Pharisees. 18, 19. bedstead; let, rug, o In that co with a pe nervous es the result seem likel with his not get to Went up It was pro are flat in bottom to sloping h a level v tiling. rushes, o from the frened connectio around v through "The ma

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EXPLANATORY AND PRACTICAL NOTES.

Verse 17. On a certain day. The precise time is not specified, but it was probably soon after the healing of the leper narrated in the preceding five verses. The place is supposed to have been Capernaum. **As he was teaching.** Probably in an upper room in a private house, very likely the residence of Peter. Among those present were some learned men and many of the common people. **Pharisees.** A class of Jewish separatists who prided themselves on their minute fulfillment of the Mosaic law and of all the additional rules devised by the rabbis. **Doctors of the law.** Teachers; these were to be found in all parts of the land, though they were most numerous in Jerusalem. Their work was to expound all the minute distinctions and duties of the law, which wove itself into every detail of life. **Which were come.** Evidently they were present, not to receive instruction, but to watch and criticize. They were not the malicious spies mentioned in Matt. 15: 1; Mark 3: 2; 7: 1. There was as yet no open rupture between Christ and their party, but already there were evident signs of approaching hostility. (1) *Not all who listen to the Gospel are thy friends. Out of every town.* From all parts. **The power of the Lord was present.** Jesus frequently interrupted his own discourse to heal some of the pitiable persons presented to him. Though power ever dwelt in Christ, yet it was not at all times equally manifested. This was an occasion when, in spite of unsympathetic witnesses, the divine influence was especially exercised. **To hear them.** The needy ones, not the Pharisees.

18, 19. Men. Four bearers. Mark 2: 3. **Bed.** Not a bedstead; an Oriental invalid would be carried on a pallet, rug, or mat, or, perhaps, wrapped up in a heavy quilt. In that country there are no beds like ours. **Taken with a palsy.** Smitten with paralysis, or some form of nervous exhaustion. Such diseases are not infrequently the result of excess, and our Saviour's words make it seem likely that this man's illness was closely connected with his sin. **Sought means.** Mark says they could not get to the outside door, the crowd was so great. **Went upon the housetop.** This was not hard to do. It was probably a dwelling only one story high. Roofs are flat in that country, some having a stairway from bottom to top of the outside wall. Others are built on sloping hill-sides, for the purpose of bringing the roof on a level with the road or street above. **Through the tiling.** The roof was probably of clay spread upon rushes, or branches, which were laid upon sticks reaching from beam to beam. Opinions differ as to what the friends of this man did. Some think they opened a connecting trap-door; or removed the awning of the court around which the house was built; or made an opening through the flat housetop which is here called "tiles." "The making of an aperture in the roof," says Canon

Farrar, "is an every-day matter in the East." At all events, the action here described shows the earnestness of the friends of this sick man, determined that at whatever cost, he should be brought into the presence of Christ. (2) *How much more trouble people will take for the sake of their bodies than of their souls!*

20, 21. He saw their faith. The faith of those who bore the paralytic was shown by their energy and determination to bring him to Jesus. The man himself afterward showed trust equal to that of his bearers in his ready obedience to Christ's command. **He said unto him.** Neither the sick man nor his company speak to Christ. Their acts are more eloquent than the most pathetic plaint. But Christ speaks to them. In Matt. 9: 2, the words "Son, be of good cheer," are added. **Thy sins are forgiven thee.** Here, as Dr. Van Oosterzee pointedly remarks, trouble of conscience appears actually to have stood in the way of restoration of the body, and "the Saviour, who, with unerring glance, looks through the outward and inward condition of the sick man, begins in this way to heal the soul." But Jesus's words were, *Thy sins have been forgiven;* that is, now and henceforth; and they may have been uttered for the instruction of the witnesses rather than for the benefit of the man. **Began to reason.** Not in open discussion at first. **Blasphemies.** Words like these would seem presumptuous, even from a prophet, and could come with fitness from God alone. (3) *There is no alternative. Jesus must be regarded as a blasphemer or as the Son of God.*

22, 23. Perceived their thoughts. Recognized their reasonings. They had not uttered their thoughts, but Christ read them, as he read the inward faith of the palsied man's bearers. (4) *He who read their inmost thoughts can read ours. Whether is easier.* "Which is easier." **To say.** That is, to say with authority, and bring your saying to pass. One sentence might be spoken as easily as the other; but only he who has the right to forgive sin possesses the power to heal diseases. It may have seemed easier to utter words which could not be put to visible test; a harder and harder thing to utter a miraculous command, the failure of which must immediately overthrow all his claims. Really, the pardon of the sinner was the greater wonder; but "here, as so often elsewhere, our Lord puts himself on the level of those who hear him, and vouchsafes to speak to them according to their own thoughts."—*Plumptre.*

24, 25, 26. The Son of man. A name by which Christ showed his complete oneness with our nature, and at the same time suggested his heavenly origin. **Amazed.** Astonished at the miracle and the high claim which it proved. **Fear.** Reverence and awe. **Strange things.** Miracles wrought and sins remitted.

CRITICAL NOTES.

Our Lord's revelation of himself assumes a new phase and produces new results. The tone of authority observable in his teaching has astonished the Galilean people. The wholly unsuspected power he has of working miracles has increased their amazement. When now he advances yet further, and not only claims, but proves, that he has authority to forgive men's sins, they exclaim in their reverential fear of him, "We have seen strange things to-day!" But fear is not the only effect produced. Luke, writing Gospel history as it was originally preached in apostolic circles, ever keeps the atoning work of Christ in view, and sees here, as he saw at Nazareth, the shadow of the cross. He affords his

readers in this and the following chapter their first glimpse of the hostility of the ruling party, which, as we learn from the opening chapters of John's gospel, had already manifested itself in our Lord's earlier ministry in Judea, a hostility which already utters in private that accusation of blasphemy which it will subsequently declare openly before the Roman tribunal. It is not to be overlooked that our evangelist has prefaced this most unexpected revelation of authority with an account of a cure of the most dreaded of all diseases, the leprosy, and special preparation on Jesus's part by solitary prayer.

Verse 17. One of those days. Observe the intentional avoidance of chronological definiteness. **Teach-**

ing. Explaining the doctrines of the kingdom of heaven to those who had already heard his first announcements. **Pharisees.** These formed a national party. Their aim was to realize faithfulness to oral tradition in ordinary life. Jesus characterized them as a class of hypocrites. **Matt. 23; Luke 11. 42-44.** "Fidelity in trifles, gross neglect of essential principles; the mark of godliness without the reality; petty orthodox and artificial morals—such was Pharisaism." **Doctors of the law.** The professional interpreters of the Mosaic law. **Out of every village.** This is a token of the profound public attention which Jesus had excited. **Jerusalem.** The earlier work of Jesus in Judea, of which we learn all we know from the fourth gospel, had induced not a few representative men to make the journey into the northern province for purposes of observation and study. **The power of the Lord.** The miraculous energy of the Lord God. Elsewhere Luke speaks of the power of the Spirit (4. 14) as having been given him. The evangelist seems designedly to contrast the official authority of the religious rulers with the unique Messianic authority of Jesus. Like him they taught; but the power of the Lord to heal was not with them. **With him to heal.** To enable him to perform miraculous cures. Luke sees a necessity on Jesus's part for a renewal of his spiritual forces by secret communion with God. See verse 16. The power of Jesus did not fall under the scrutiny of the religious leaders of the nation.

18. And behold. An unexpected turn in affairs. In the midst of this teaching and this great concourse a peculiar interruption. **Men bring a bed.** The patient was altogether helpless. **Palsied.** The man had lost control of his muscles. He could not walk, perhaps could not even sit up or turn over in bed. **Sought.** The Greek indicates a perseverance of effort. **Lay him.** In all his physical helplessness. **Before him.** They were sure that the prostrate form would appeal to the sympathy of Christ without the mediation of words.

19. Not finding. There is a hint of their disappointment in the Greek negative. **By what way.** Telling the people on the outskirts of the crowd what they wished was not sufficient to open a passage-way. They could devise no method for getting the eager throng to let them through. **Went up.** By an outside stairway leading to the roof. See **Matt. 24. 17. Housetop.** A flat roof must be thought of. **Through the tiles.** In the East, roofs then, as now, were made of a layer of earth resting upon layers of twigs supported by rafters. As the house-top was in constant use, it might well be paved with tiles. It is even possible that the evangelist is only intent on vividly describing the scene to his readers, who would naturally think of tiles as a part of a roof. He is certainly desirous of depicting the earnestness and faith of the paralytic and his friends. No one who has seen an Oriental roof could look upon this temporary disturbance of the roof as a permanent damage to the property. **With his couch.** Luke does not say "bed" as before, because he is thinking of the smallness of the opening. **Before Jesus.** In spite of the throng.

20. Their faith. The paralytic's faith is, of course, presupposed. The man's friends had shown rare persistence where a prompt abandonment of their plan might have been expected. **Man.** The Greek word indicates pity. **Forgiven.** This is the emphatic word in the original. Jesus read this man's thoughts as readily as (ver. 22) those of others present. His sins, which, generally, in the current Jewish view, were thought to be, and in this case may actually have been, the cause of suffering, were the object of his anxiety. In such a serious view of his own misdeeds Jesus sees the true condition

of forgiveness. The compassion of Jesus has proven to be as profound as it is prompt. He has no thought of the comments of any one present. He joyously and instinctively proclaims release to the captive. **Chap. 4. 18.**

21. Began. Prompted by Jesus's absolution. **Reason.** To Luke it was plain how Jesus could consistently utter such words; hence, the blurt grouping of those unenlightened scholars he calls "reasoning." Unless they were prepared to admit the irrefragable premises, they could not reason their way out. **The scribes.** The representatives of the professional learning of the time. **Who is this?** The inquiry was uttered in a contempt which suggested his want of professional training and his association with a despised town. **Blasphemies.** Sayings which reflect upon the divine majesty and holiness. **Who can forgive sins?** They did not know, because they would not know, that God had given One in their midst such authority. v. 24.

22. Their reasonings. They really followed processes of reasoning, although they began them with wrong premises. **What reason ye.** Why do you account for my assuming authority to forgive sins, as you do? Why do you think I choose to say the man is forgiven because no one can disprove what I say?

23. Whether is easier. Which of two courses open to me, according to your reasoning, the preferable one for a person in my position: to tell this man his sins are forgiven, or to cure him by a word and make him prove himself to be cured? You reason that it is far easier to tell the man he is forgiven. I will at once convince you of your error.

24. May know. **John 7. 17.** Their reasoning rested upon insufficient knowledge. **The Son of man.** This somewhat mysterious title is the one oftentimes applied by Jesus to himself. It emphasizes the reality of his relations to the human race. It has been suggested that his disciples avoided its use because it seemed to leave out of view his unique relations to God. Like the saying, "The Word became flesh," this title is wholly free from the suspicion of human fabrication. **Power.** Stress is laid on this word. He does not make pretense to, but has, power. **Comp. John 5. 27. On earth.** Therefore he has it here and now. **Arise.** Do what is impossible for any paralytic in his own strength. **Take up thy couch.** Show you have no need of other persons to carry you. **Go.** Prove that your restoration is complete.

25. Immediately. Making it clear that the will of Jesus was the cause. **Glorifying God.** Luke alone tells us of the paralytic's gratitude. A spiritual change in the man.

26. All. Emphatic in Greek. **Glorified.** Their astonishment uttered itself in praise. See **Matt. 9. 8. Fear.** Because Jesus had brought them so near to God. **Strange things.** Paradoxical things, especially one claiming the right to forgive sins not only, but proving it.

The Lesson Council.

Question 12. How did the miracle on the paralytic show that Jesus had power to forgive sins?

Two passages throw light on this inquiry. In **John 10. 37, 38**, we read, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in him." In **John 9. 30-33**, we find, "Herein is the marvel, that ye know not whence he is, and yet he opened mine eyes.... If this man were not from God, he could do nothing." Jesus claims miraculous power. But God is present in all

miracles, at works may deny my power. *Pullman, J.*

It was a cure mere word, in this instance of the "Thy sins visible effort up thy bed."

The objection also paralytic. Then, Jesus demonstrated him of the Jesus, being in the natural detection. forms the but God, spoken words sins are the sense as the

The man anointed it. It proved which could his word power. The spirit beyond the *Geraltin*

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miracles, and the God who commissions him to do such works may also commission him to do other divine works. "You deny my right to pardon; you cannot deny my power to heal. You call me a pretender; is it pretense when I say, 'Arise and walk?'"—*Joseph Pullman, D.D.*

It was conceded that no human power or skill could cure the palsy; hence when Jesus cured it by a mere word he gave palpable proof of his divine authority, and, consequently, of his "power to forgive sins." In this instance the healing was done in direct attestation of the power to forgive; the authority of the words "Thy sins are forgiven thee" being confirmed by the visible effect of the subsequent command, "Arise, take up thy bed, and walk."—*H. G. Jackson, D.D.*

The objectors thought, "Only God can forgive sins." They also thought, "Only God can, by a word, cure a paralytic." They were right in both instances. When, then, Jesus, by a command, restored the paralytic, he demonstrated from their own premises the presence with him of the divine authority. His critics thought that Jesus, being unable to do either, pretended to do what in the nature of the case did not expose his imposture to detection. Jesus asks, "Which is easier?" He performs the miracle which was held to be impossible to all but God, and the concession was inevitable that he had spoken with the same authority when he said, "Thy sins are forgiven thee." One was as "easy" in this sense as the other.—*J. B. Van Meter, D.D.*

The miracle represented the credentials of Jesus as the anointed One of God, to whom belonged divine authority. It proved to those who witnessed it, in a manner which could be tested by the physical senses, that his word was not empty speech, but a channel of living power. Thus it vindicated the efficacy of that word in the spiritual matter (the forgiveness of sins) which lay beyond the investigation of the spectators.—*Sarah Geraldina Stock.*

Lesson Word-Picture.

"HUMPH! I don't know about this man, the carpenter, who has come down from Nazareth and is making all this stir," says Nahum, the Pharisee.

"We might go and see," suggests Zedekiah, that great doctor of the law.

Off they start, and they find a great crowd about the house where Jesus is stopping. There are people on crutches, people in beds, people that are blind, deaf, palsied, demoniacs, and how pitiful the sight of those lepers standing afar and looking wistfully on!

"It means something," affirms Nahum.

"Yes, means the evil one!" grows Zedekiah.

Somehow, the Pharisee and the doctor get inside the house, where they have a good chance to see Jesus and hear every thing said. Jesus is talking, O, how earnestly, tenderly, lovingly!

Suddenly, Nahum hears a strange noise overhead.

He looks up.

"What is that, Zedekiah? Why, they are on the housetop, breaking away the tiling!"

Zedekiah looks up.

"Why, Nahum, see what is coming down! The roof itself! If those men up there are not letting down a bed! Any thing on it?"

It descends farther, farther, comes nearer, nearer, and now Zedekiah and Nahum rise to see what may be on the bed. They peer eagerly!

There is a man on the bed!

Every body is standing up, some on tip-toe, all curious to see the man that has arrived from the housetop, let

down on the bed. And he is let down in the very presence of Jesus, at his feet!

"The fool!" exclaims Zedekiah. "He really seems to expect Jesus will help him! He is throwing away his faith if he thinks that way."

His faith? Ah, the soul of the poor sufferer has only one thought, "Jesus can help me."

Faith looks mutely out of the eyes. It is in his very posture, in those poor, palsied, trembling limbs. And Jesus sees it all. He recognizes the trust in this sufferer's soul. He lovingly bends over the couch. Hush, every body! Jesus is speaking: "Man, thy sins are forgiven thee!"

What? Zedekiah looks at Nahum in awful astonishment.

"Hear that, Nahum! I thought the evil one would show himself before the fellow got through!"

"O blasphemy, blasphemy!" mutters Nahum.

Suddenly, Jesus looks that way. His eyes seem to burn a door into their hearts. He sees all that is within; the unbelief, the profanity, the hardness of heart. They drop their heads. They bow them on their breasts as if they would cover up that door. Jesus, though, sees far within. How his voice rings out! "Is it easier," he asks them, "to pronounce forgiveness, or to bid the man walk?"

And now he tells the palsied man to get up and bear away his bed!

"O, the presumption!" mutters Nahum.

"O, the sacrilege!" grows Zedekiah. "He can't do it! This Nazarene goes too far! Caught now in his own trap!" But they look at the man. And the man—why, he turns on his bed, he turns out of it, he stands on his feet, he lifts his bed, he throws it over his back, and he goes off shouting, "Glory to God!"

What an outbreak now of wonder, of hallelujahs, all throughout the house, in the court, and on the roof, from the people looking down, and from those round about the house, every-where one triumphant "Glory to God!"

Pharisee and doctor are overwhelmed with shame.

Primary and Intermediate.

LESSON THOUGHT.—*Power over Sin.*

Blackboard. Make a square to represent an Eastern house, the open court in the middle, and the rooms built all around it. Tell that there were seats in the open court, and often a fountain. To keep the hot sun out there was some kind of a roof, often no more than a thick canvas. The roof over the house proper was flat, and an outside stair-way led up to it. Explain that many of these houses were only one story high. Probably Jesus sat in the court, and the people filled up the rooms around the court. Point out Capernaum on the map, where this took place.

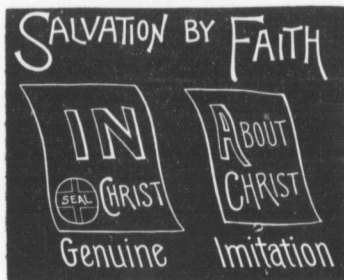
The Sick Man. Ask if children have ever seen a person with palsy. This man could not walk. Tell how he was taken to Jesus, explaining about the Eastern bed, or mat. Talk about his earnestness. He knew he was sick, and he wanted to be well. He did not think that maybe it would do no good to go to Jesus. He did not think about the trouble. He just thought of his great need.

The Good Physician. Tell what Jesus said. He could look into the sick man's heart. He knew that he was in earnest. (Explain how the palsied man was let down before Jesus.) First, Jesus forgave his sins, and then he made his body well. What a good and great Doctor! Tell the remainder of the story, drawing contrast between the two classes, fault-finders and believers.



What Sin Does. Make a heart on the board. Teach that there is sin in every heart. Sin always makes trouble. God has made a way to cure sin. Make the cross. Print "Jesus, Sin-bearer," above it. Any one who will go to Jesus may have his sin forgiven. Tell about a little girl; print her name—"Mary." She gets angry very easily. Then she says hard words. What is the cause? "Sin." We will call this Mary's heart. Print "Sin" in it. Does not Mary know that Jesus can cure sin? Yes, but she does not go to him. She says she can't help her bad temper. Sometimes she is sorry and ashamed, and says she will be a Christian some day. Is she like the man with the palsy? No; he wanted to be cured, and went to Jesus. Mary does not go to him. Who will come to Jesus to-day to be cured of sin?

Blackboard.



The blackboard takes up the theme of salvation by faith taught in this lesson, and sets forth two kinds of faith, to show the difference between genuine faith in Christ and a faith in what is written or said about Christ. A document is often known to be genuine by the seal and signature, and we see on the board that genuine faith in Christ is attested by the seal of the cross. One must hear about Christ before he can believe on him, but though I hear all about him, and may believe what I hear, yet my faith in the doctrines or the history of Christ will not be saving faith to me unless I have faith in him as my Saviour. The paralytic man would never have been cured or forgiven, even though he might have believed all he had heard about the Great Physician, had he not had faith in Christ to heal him. There is a danger to each one of us that we may hear the Gospel preached, and assent to the doctrines about Christ, without getting a true knowledge of faith in him, thereby deceiving ourselves.

I MUST	HEAR ABOUT	CHRIST MY SAVIOUR.
	FEEL MY NEED OF	
	HAVE FAITH IN	
	FULLY ACCEPT TELL OTHERS ABOUT LEAD OTHERS TO	

Berean Methods. The Teachers' Meeting.

Give a short account of the "connecting links" with the last lesson, especially the cure of the man "full of leprosy,"... Make a clear word-picture of this miracle. ... Explain phrases, where necessary: "Pharisees;"

"doctors of the law;" "Galilee;" "Judea;" "palsy;" "letting down through the tiling;" "couch;" "bed;" "blasphemies;" "power of the Lord," etc.... The various kinds of power shown by Christ in this lesson; glimpses of his omniscience, omnipresence, etc.... What the lesson teaches: a) Concerning the way of coming to Christ; b) The salvation of a soul; c) Characteristics of faith.... The holy service of the bearers: "Seeing their faith,"... Why the paralytic received two blessings, and why in this order. (Matthew's parallel account intimates, by Christ's peculiar words of sympathy, that the man was sorrowing because of sin.)... Additional practical lessons: 1) If we need blessing, temporal or spiritual, we must believe in the "present power of the Lord;" 2) We must have a sense of need; not only know that God can give the blessing, but long for it; 3) By our faith and earnestness we may bring other needy souls to the feet of Jesus. (See also Thoughts for Young People.)

... ILLUSTRATIONS: How earnestly a sick person will seek to regain health!... Transformation from sin to justification and purity, illustrated by filthy rags in a paper factory turned to snowy whiteness.... Faith illustrated by the soldier who claimed and received a captain's rank because the Emperor Napoleon had called him "Captain!" Working for salvation of others illustrated by endeavors to save life at fires, or from drowning, or from such catastrophes as that in Conemaugh Valley.

References. FREEMAN. Ver. 17: Pharisees, 693; the scribes or "doctors" of the law, 648. Ver. 18: The bed, 649. Ver. 19: The roof broken up, 736.... FOSTER'S CYCLOPEDIA. Ver. 17-26: Poetical, 3852. Ver. 21: Prose, 2338, 2339, 2344, 2345, 2348, 8708, 8800, 8802, 8803, 8807, 8812, 6312, 9179, 9180, 9188, 9189, 9191, 9194, 9195, 9198, 9200, 9202, 9203.

ANALYTICAL AND BIBLICAL OUTLINE. A Picture of Salvation.

I. NEEDING CHRIST.

A man... with a palsy, v. 18.

"Head is sick... heart faint." Isa. 1. 5.

"When we were without strength." Rom. 5. 6.

II. SEEKING CHRIST.

They sought means to bring him in, v. 18.

"Seek ye the Lord... may be found." Isa. 55. 6.

"Nigh unto all them that call." Psa. 145. 18.

III. COMING TO CHRIST.

Let him down... before Jesus, v. 19.

"Find me, when ye shall search." Jer. 29. 13.

"To him that knocketh... opened." Luke 11. 10.

IV. BELIEVING IN CHRIST.

When he saw their faith, v. 20.

"By grace are ye saved through faith." Eph. 2. 8.

"Believe on the Lord Jesus Christ." Acts 16. 31.

V. OBEYING CHRIST.

He rose up... took up... departed, v. 25.

"Do whatsoever I command you." John 15. 14.

"Lord, what wilt thou have me do?" Acts 9. 6.

VI. REJOICING IN CHRIST.

Glorifying God, v. 25.

"Justified by faith... peace with God." Rom. 5. 1.

"He went on his way rejoicing." Acts 8. 39.

THOUGHTS FOR YOUNG PEOPLE. Curing the Incurable.

1. No disease or sin is too malignant or deeply seated for our Lord to cure. "All power" is his.
2. There is no reason why grievous physical ailments may not now be cured simply by the will of our Lord.

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TIME.— PLACE. RULER.

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DOCTRIN

43. 68. 69. 70. 72. 99. 100. 104. 117. 123. 138. 158.

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3. But only when all natural means have been taken, so far as they will reach, have we any right to turn to God for relief of body or soul. Medical science is as really the gift of God as miraculous healing. Faith in God for physical cure no more precludes the physician's help than regeneration sets aside self-control, or divine revelation precludes intellectual culture.

4. Though present to heal, the power of the Lord is unexercised when men meet together simply to criticise.

5. It is good economy for several men to join to bring one sinner to Jesus.

6. Neither the pressure of the multitudes, nor the criticism of skeptics, nor walls, nor roofs, can keep earnest men from their purpose.

7. How the world would stare in astonishment if Christians nowadays would seek men's conversion as these friends sought the paralytic's cure! But how successful they would be!

- 8. "The prayer of a righteous man availeth much."
- 9. A healed sinner is a most persuasive evangelist.

HOME READINGS.

- M. Christ forgiving sin. Luke 5, 17-23.
- Th. Sin blotted out. Isa. 44, 18-23.
- W. Forgiveness through Christ. Acts 13, 32-39.
- Th. Princely pardon. Acts 5, 25-32.
- F. Forgive, as ye are forgiven. Eph. 4, 26-32.
- S. "For His name's sake." 1 John 2, 1-12.
- S. Plenteous redemption. Psa. 130.

LESSON HYMNS.

- No. 217, New Canadian Hymnal.
What a Friend we have in Jesus,
All our sins and griefs to bear!
- No. 215, New Canadian Hymnal.
Lead me to Jesus, my soul is so weary,
Weary of bearing the yoke of sin.
- No. 231, New Canadian Hymnal.
Oh, happy day that fixed my choice
On thee, my Saviour and my God!

TIME.—27 A. D.
PLACE.—Capernaum.
RULERS.—Same as before.

CONNECTING LINKS.—The exact order of the miracles performed in the first year of Christ's ministry it is not easy to give; but we are to understand that the miracle here narrated followed closely on the remarkable scenes which we have studied during the last three or four weeks.

DOCTRINAL SUGGESTION.—The forgiveness of sins.

OPTIONAL HYMNS.

- 43. The Lord's my Shepherd.
- 68. Majestic sweetness sins.
- 69. Tell me more about Jesus.
- 70. Thou dear Redeemer.
- 72. I sing of his mercy.
- 90. Father, I stretch.
- 100. Everlasting love.
- 104. O come at once to Jesus.
- 117. There is a Friend.
- 123. None but Jesus.
- 138. I lay my sins.
- 158. A wonderful joy.

QUESTIONS FOR SENIOR STUDENTS.

- 1. **The Power of the Lord, v. 17-21.**
In whose house was Jesus probably teaching?
What two superior classes of people were mixed with the lower-bred auditors?
What fact is shown by the presence of eminent teachers gathered from such a wide territory to a remote provincial town?
How was God's presence shown?
From what disease did this patient probably suffer?
Describe bed and bearers.

By what means may they have reached the roof?
Explain "let him down through the tiling."
What condition of soul did Christ perceive in this invalid?
Did his statement satisfy the suppliant?
Who were dissatisfied?
Why?

- 2. **The Grace of the Lord, v. 22-38.**
How did Jesus perceive their thoughts?
What is the force of the contrast in the 23d verse?
Which is really the greater work—forgiveness of sin, or healing of illness?
How could the greater power be shown by the smaller?
How could the convalescent take up his couch?
What was the effect of this marvel on the bystanders?
Why were they afraid?

Practical Teachings.

Palsied souls need friendly help in coming to the Saviour. We should never be impatient with worldly people because they lack interest in vital Christianity; their souls are palsied; but we may bear them in our arms of faith to the Son of God.

No walls built by man need keep the sinner from Jesus. God sees through the outer symptoms of human suffering to the evil disease that lurks at the heart. When Christ forgave the sins of this sufferer he killed the taproot of all his suffering and sorrow, and his miraculous cure of his disease afterward was simply cutting away the branches of a tree already dead. If sin could be removed from the world to-morrow, ninety-nine one hundredths of human sorrow would go with it. The diminished presence of God frightens guilty souls.

Hints for Home Study.

- 1. Read in Matthew's gospel (from 8, 5, to 9, 1) a series of incidents not narrated here. Observe in Mark 4, 35, what has been called "a decisive note of sequence," which proves that the order in which Mark and Luke tell the story is the correct chronological order.
- 2. Find out all you can about the construction of Eastern houses, and how and by what means a portion of the roof might be removed, and a man let down from above.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. **The Power of the Lord, v. 17-21.**
What learned men attended Jesus's teaching?
From what places did they come?
What great blessing came to the people?
What sufferer was brought to Jesus?
What hinderances were in the way of the sick man?
How did his friends get him before Jesus?
What did Jesus say to the sick man?
When did he thus speak?
What did the Pharisees say about Jesus?
What about forgiving sins? (GOLDEN TEXT.)
- 2. **The Grace of the Lord, v. 22-38.**
Who knew the thoughts of the Pharisees?
What did he ask about them?
What did he ask about forgiving sins?
By what title did he refer to himself?
What did he wish the Pharisees to know?
What command did he give to the sick man?
What did the man do?
How were the people affected by the miracle?
What did they say?

Teachings of the Lesson.

- Where in this lesson are we taught—
1. That Jesus knows our thoughts?
2. That Jesus will honor true faith?
3. That Jesus can forgive sins?
- Home Work for Young Bereans.**
Find how many miracles were wrought by Jesus in Capernaum.
Find what Paul tells us in Rom. 5 about the way we have forgiveness of sins.
Give another instance when Jesus knew the thoughts of men.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was brought to Jesus for healing? **A man sick of palsy.**
Where was Jesus teaching at the time? **In a house.**
Who were present to hear Jesus? **Pharisees and wise men.**
What power was present to heal? **The power of the Lord.**
How was the man with palsy brought? **On a bed.**

Why could his friends not take him at once to Jesus? Because of the crowd.
 What did they do? Let him down through the roof.
 What did this show? Their earnestness.
 What did Jesus say to the sick man? "Thy sins are forgiven."

Who were offended at this? The Pharisees.
 Who did they say was the only One who could forgive sins? God.
 How did Jesus show his power to both pardon and heal? By healing the man.

What did he tell the sick man to do? To rise and walk.
 How could the sick man do this? By the power of God.

Whom did he glorify? God.
 What is worse than sickness? Sin.
 What does a sinner need first of all? Forgiveness.

Words with Little People.

It was not easy for the sick man to reach Jesus, but he did reach him.

It may seem hard to become followers of Jesus, but if we are in earnest we shall find our way to him.

THE LESSON CATECHISM.

[For the entire school.]

1. Who were in the crowd about Jesus? Pharisees and doctors of the law.
2. What unusual incident occurred? A palsied man was let down through the roof.
3. What did Christ do for him? Forgave his sins.
4. What did the Pharisees say? They complained that this was blasphemy.
5. How did Jesus prove his power? By curing the sick man.
6. How were the people affected? They were amazed, and glorified God.

CATECHISM QUESTION.

16. To what offices was our Lord consecrated?
 To be a Prophet, a Priest, and a King.
 Moses indeed said, A Prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.—Acts iii. 22.
17. Thou art a Priest forever after the order of Melchizedek.—Hebrews v. 6.

FIRST QUARTERLY REVIEW.

March 30.

HOME READINGS.

M. Luke 1, 5-17. Tu. Luke 2, 8-20. W. Luke 2, 40-52. Th. Luke 4, 1-13. F. Luke 4, 16-24. S. Luke 4, 37-44. S. Luke 5, 17-26.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. Read the first five chapters of Luke, which have been studied in this quarter, carefully and studiously.
2. Tell the story of these chapters to yourself, and as you come to one which was part of the lesson name it, saying, this was Lesson 1, etc.
3. Repeat from memory all the GOLDEN TEXTS, all the Outlines and Doctrinal Suggestions. If you cannot, learn them at once; the teacher or superintendent should rigidly require so much.
4. With what scene does this series of lessons begin? With what scene does it close? How long was the interval of time between these two lessons?
5. What two songs did we study during this quarter?
6. How many angelic visits are recorded?
7. With what lesson does the account of the manhood of Jesus begin?
8. What lessons tell us about John, his great forerunner?
9. How many miracles are recorded, and in what lessons? In answering give the number and title.
10. How many lessons are located on or near the Sea of Galilee?
11. In what lesson was Jesus rejected by his people?
12. From what books did Jesus quote in defending himself against Satan's temptations?
13. From what province did Jesus gather nearly all his disciples?
14. In what part of the country did Christ spend most of the first year of his public ministry?

15. Had John evidently begun "to decrease" when he was first imprisoned?

16. At the date of the last lesson of this quarter was Jesus on the rising wave, or approaching the wane of his popularity?

17. Did the crowds who gathered around him during his early ministry seem more eager to see wonders, or to hear spiritual truth?

18. Make a list of all the persons and towns mentioned in the lessons, and with each put the number of the lesson to which it belongs.

19. Study anew the Practical Teachings of each lesson, and make honest application of them in your own mind.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the TITLES of the lessons for this Quarter with the aid of the following hints:

- | | |
|--------------------|-----------------------|
| 1. The Forerunner— | 7. The Ministry— |
| 2. The Song of— | 8. The Temptation— |
| 3. The Song of— | 9. The Song of— |
| 4. Joy over the— | 10. The Great— |
| 5. Jesus Brought— | 11. The Draught— |
| 6. Childhood and— | 12. Christ Forgiving— |

II. Repeat the GOLDEN TEXTS in the same manner.

- | | |
|---------------------|------------------------|
| 1. Behold, I will— | 7. Repent ye first— |
| 2. My soul doth— | 8. In that he himself— |
| 3. Thou shalt go— | 9. He came unto— |
| 4. Glory to God— | 10. He cast out the— |
| 5. A light to— | 11. Fear not; from— |
| 6. Jesus increased— | 12. Who can forgive— |

III. Recal! the main facts of the lesson in their relation to one prominent person in each:

1. A Jewish priest in the temple.
2. A Jewish maiden from Nazareth.
3. A dumb man suddenly recovering speech.
4. An angel telling good news to the world.
5. An old man ready to die for joy.
6. A boy teaching his teachers.
7. A prophet in the wilderness.
8. A hungry man alone with the devil.
9. A wise teacher thrice dying with death.
10. A healer whose skill never failed.
11. A fisherman astonished at his success.
12. A palsied man suddenly healed.

IV. Find in each lesson some teaching for us:

1. In regard to God's commandments.
2. In regard to God's mercies.
3. In regard to God's promises.
4. In regard to God's gift of a Saviour.
5. In regard to the extent of the Saviour's mission.
6. In regard to obedience to parents.
7. In regard to every one's duty.
8. In regard to the sympathy of Jesus.
9. In regard to the power of prejudice.
10. In regard to Jesus's power over disease.
11. In regard to obedience to Jesus's commands.
12. In regard to the forgiveness of sin.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts?

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| Behold, I will— | Repent ye— |
| My soul doth— | In that he himself— |
| Thou shalt go before— | He came unto— |
| Glory to God in— | He cast out the— |
| A light to— | Fear not; from— |
| Jesus increased in— | Who can forgive— |

LESSON I tells of a messenger sent by God. Who was sent to tell that he was coming? An angel. What was his name to be? John. What was his work to be? To prepare a way for Jesus.

LESSON II tells of the angel's visit to Mary. What was promised Mary? A child. Who was he to be? The Messiah. Whom did Mary visit? Her cousin Elizabeth. What did she sing? A song of praise.

LESSON III is a song of praise. Who sang this song? Zacharias. Who was Zacharias? The father of John the Baptist. For what did he praise God? For sending a Redeemer. Who is our Redeemer? Jesus.

LESSON IV tells of joy over the birth of Jesus. Who heard of the Saviour's birth? Some shepherds. Who told them? An angel. Who sang together in the

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skies? **A multitude of angels.** Where was Jesus born? **In Bethlehem of Judea.**

LESSON V is the story of a good man's joy. Who had been promised a sight of Jesus? **Simon.** Where did he see him? **In the temple.** What did he say he was ready to do? **To die.** What did he say he had seen? **The salvation of the Lord.**

LESSON VI is a story of Jesus the child. With what was Jesus filled? **With wisdom.** To what feast in Jerusalem did he go? **To the Passover Feast.** How old was he? **Twelve years old.** With whom did he talk in the temple? **With the priests and wise men.** What surprised them? **His knowledge of the Scriptures.**

LESSON VII tells of a great preacher. Who began to preach in the wilderness of Judea? **John the Baptist.** What did he tell the people to do? **To put away sin.** Who did he baptize? **In the Jordan.** Who did he say was coming? **Jesus, the mighty One.**

LESSON VIII is a story of temptation. By whom was Jesus tempted? **By the devil.** What did the devil want Jesus to do? **To deny God.** What did Jesus

say to him? **"Get thee behind me, Satan."** What does the example of Jesus teach us? **To resist evil.**

LESSON IX tells of a greater Preacher than John. Where did Jesus begin to preach? **In Galilee.** To what town did he come? **To Nazareth.** Where did he go on the Sabbath? **To the synagogue.** Did the people believe what he said? **They did not.**

LESSON X is a story of healing. In what synagogue did Jesus teach? **At Capernaum.** What did he do here? **He cast out an evil spirit.** Whom did he heal in Peter's house? **His wife a mother.** Whom did he afterward heal? **Many sick people.**

LESSON XI tells about a great draught of fishes. Who has power over all things? **Jesus.** What did he tell two of the disciples to do one morning? **Let down their nets.** What had they failed to do in the night? **To catch any fish.** At Jesus's word, what followed? **The nets were filled with fishes.**

LESSON XII is a wonderful story of healing. Who was brought to Jesus for healing? **A man with the palsy.** How was he brought? **Lying on a bed.** What did Jesus do first? **He forgave the man's sins.** What did he then tell him to do? **To rise and walk.** What did the sick man show? **Faith and obedience.**

A. D. 52.]

TEMPERANCE LESSON.

[March 30.]

GOLDEN TEXT. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6. 2.

Authorized Version.

Gal. 6. 1-10. [Commit to memory verses 7, 8, 9.]

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfill the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Revised Version.

1 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth 4 himself. But let each man prove his own work, and then shall he have his glorying in regard of himself 5 alone, and not of his neighbor. For each man shall bear his own burden.

6 But let him that is taught in the word communicate 7 unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man 8 soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit 9 reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint 10 not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

General Statement.

This lesson has no direct connection with those we have been studying during the quarter. Galatia was a district of Asia Minor, inhabited by the Gauls, a people of the same great family to which the Irish and the northern French of the present day belong. They had many of the same faults and good qualities that characterize modern Celts. When St. Paul first taught them the Gospel, they received him with joy and kindness; but they became alienated from him, and he writes to them this letter—which we call the Epistle to the Galatians—to show them their faults. The letter should be read at one reading by every student of the Bible. It is both tender and stern. This lesson speaks especially of our conduct to those whom we meet in social and Church life; and though it was not written with the curse and sin of liquor-drinking in mind, it has many incidental teachings concerning the true doctrine of temperance, and is thoroughly well adapted for a temperance lesson.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. If a man be overtaken. If he be caught in the act. But often he who is first to find fault was first to transgress. In a fault. A fall. More than any other sin is temperance a "sin of precipitancy." No one ever meant to be a drunkard; comparatively few intend to become intoxicated. Drunken men have nearly all been "overtaken." Church life in Galatia had been much disturbed for many reasons. Doubtless many men who started well had fallen; and perhaps backsliders had been treated uncharitably and with severity. Ye which are spiritual. You who have not fallen, but still enjoy the grace of God. Each reader will know for himself to which class he belongs. Restore. Set again,

as we would "set" a dislocated limb, skillfully, firmly, very tenderly. Spirit of meekness. With leniency, and a recognition of the solemn fact that but for the grace of God you would be as great a sinner. (1) No other spirit than that of meekness is likely to be successful. Considering thyself. Looking out for yourself. Lest thou also be tempted. Arrogance invites temptation. Read Matt. 7. 2-5; 2 Tim. 2. 25; Jas. 2. 13.

2. Bear ye one another's burdens. The details of the Mosaic law were familiarly alluded to as burdens. Jesus often referred to them thus. There was a troublesome Judaizing party in this young Galatian Church,

which sought to impose these burdens on all the converts; to make them not only Christians, but strict followers of the Mosaic law. Paul exhorts them not to impose, but to carry, burdens; to lift, as far as possible, all carking care and all wearing responsibility from the lives of others. **The law of Christ.** "If ye must have law, fulfill the law of Christ, which is not made up of minute observances, but whose sole burden is love" (Jamieson). (2) *The sin, or weakness, for which you condemn your brother may be his burden.*

3. 4. Think himself to be something, when he is nothing. Many a man has made this mistake. It is dangerous to claim to excel others in piety. (3) *The chief hindrance to sympathy with the burdens of others is self-conceit.*

4. Prove his own work. Test it by the perfect example of Christ. (4) *No man can devoutly compare himself and continue self-conceited.* These Galatians were comparing themselves with each other and getting into trouble. (5) *So long as Christians fix their eyes on Christ there is no danger of church quarrels.* Many a reform fails because individual reformers think more highly of themselves than they ought to think.

5. Every man shall bear his own burden. The Greek word for "burden" is not the same here as in verse 2, and this verse is in perfect harmony with that. Each man shall carry his own load of sin and infirmity. Sympathize with others' burdens of infirmity and put your shoulders under them; but don't strut around conscious of your own importance, thinking yourself "to be something." The sure way to rid yourself of sinful self-conceit is to recognize what a load of moral infirmity you are yourself carrying. (6) *Every man must give an account of himself to God.*

6. Communicate. Share with. **All good things.** Christians should contribute to the comfort of their ministers freely and gladly, not in the spirit in which policemen and congressmen are paid, as men who are employed to attend to delegated duties, but from a warm brotherly feeling, "sharing" rather than "giving."

7. Be not deceived. Make no blunder. **God is not mocked.** We need not deceive ourselves, for God is never deceived, never mocked, never imposed upon. Many an excuse that may have seemed good to him that made it and to him that heard it was empty and false in God's ears. Psa. 50. 21. **Soweth.** Of money, kind words, integrity; or stinginess, lack of charity, serpentine craft. 2 Cor. 9. 6. **That.** That only. **Reap.** In his daily life here, and in eternity also. Matt. 13. 39. One might as well seek to set aside God's order with regard to a grain-field as to set it aside with regard to men's character.

8. Unto. Looking toward. **Corruption.** Destruction; the end of the flesh. A carnal man reaps carnal pleasures and penalties. All life illustrates this text; and every drunkard is reaping the awful harvest. When a man indulges his lower nature in any way, moral ruin results. **To the Spirit.** He who sows to the Lord's cause, looking for God's interest first, will reap not only the fruits of the Spirit here, but life everlasting. (7) *According to your present life will be your eternal life.*

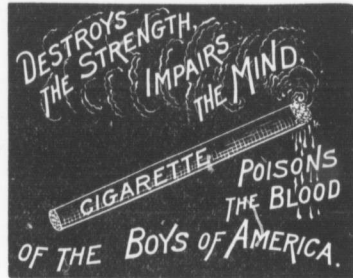
9. Let us not be weary. The weight of the natural man is all against these holy impulses and efforts. (8) *"The flesh is devoted to selfishness." Shall reap.* There is no doubt about it. It is as true as the eternal nature of God. **Faint not.** All moral struggles seem sometimes to be uncertain of their results; but that is because God is for the moment left out of sight. God is

on the side of temperance, as of every other great moral reform.

10. As we have... opportunity. Now is the time to sow seed. (9) *Let us help all who need help, according to our power.* The reaping-time will surely come, but the sowing-time may easily be neglected. **Household of faith.** Christians should always be especially dear to us.

Every truth stated in this lesson bears with peculiar force upon the vice of drunkenness or the good work of temperance reform.

Blackboard.



It is time that the fathers and the mothers of the boys of America awake to a peril that threatens the health, mind, and body of the youth of our land. We cry out against Intemperance, and hold up in horror the evils of rum, while our boys of tender years, hardly old enough to go to school, inhale the poison of vile-smelling cigarettes that sap the foundations of their physical system, and impair their mental vigor. The evil is growing worse every day, and is a branch of intemperance allied to intoxicating liquors that demands the condemnation of every temperance man and woman in the land.

Berean Methods. The Teachers' Meeting.

A passage of very general application is this week to be taught as a temperance lesson. First, make plain its history and surroundings; then analyze it, and find its great moral and spiritual teachings; finally, show how these teachings bear upon our struggles against alcoholic vice, and those sins and weaknesses that follow in its train...I. Author of this epistle; date; to whom written; some characteristics of the Galatians; general purpose. Do not spend much time on this last point, but get a clear understanding why this letter was written...II. Spiritual teachings of the lesson: 1) Sympathize especially with the morally weak (ver. 1); 2) Sympathize with all whose lives are over-burdened (ver. 2); 3) The chief hindrance to sympathy is self-conceit (ver. 3); 4) Each must answer for himself, not for his neighbor (vers. 4, 5); 5) Support ministers and spiritual teachers (ver. 6); 6) Our works are seeds sown for eternity, and like grows like (vers. 7, 8); 7) If we relax no moral effort our salvation is secure (ver. 9); 8) Do good, therefore, to all; this includes all the previous thoughts, for godly beneficence is at once practical sympathy and personal duty; it fulfills churchly and social duties, and is the seed of rich graces here and glory hereafter (ver. 10); or, follow the Analytical and Biblical Outline; or, better still, make your own analysis, and draw forth the thoughts that most deeply im-

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press the class...III. "Temperance" reflections: 1) What moral weakness can appeal to our sympathy more directly than intemperance? a) An omnipresent vice; b) Insidious; c) besets characters otherwise morally strong; 2) More homes darkened and hearts burdened because of this than from all other causes together; 3) No room for self-congratulation here—socially, religiously, or politically; after all the agitation of a century the foundations of the reform have hardly been laid; 4) All are in personal danger; 5) We should contribute of our worldly wealth to the support of laborers in this good cause; 6) Every fact connected with the temperance struggle illustrates the seventh and eighth verses; 7) No temporary defeat should discourage us; 8) No one can fulfill the injunction of the tenth verse and ignore any branch of Christian temperance work.

ANALYTICAL AND BIBLICAL OUTLINE.

Laws of the Christian Life.

I. THE LAWS OF SPIRITUALITY.

Ye which are spiritual, v. 1.

"The Spirit which is of God." 1 Cor. 2. 12.

"The Spirit of God dwelleth in you." 1 Cor. 3. 16.

II. THE LAW OF SYMPATHY.

Spirit of meekness; considering thyself, v. 1.

"Have fervent charity among yourselves." 1 Pet. 4. 8.

"Love one another." John 15. 12.

III. THE LAW OF MUTUALITY.

1. *Bear ye one another's burdens, v. 2.*

"Bear the infirmities of the weak." Rom. 15. 1.

2. *Communicate unto him that teacheth, v. 6.*

"Sown unto you spiritual... reap... carnal." 1 Cor. 9. 11.

3. *Do good unto all men, v. 19.*

"Ever follow that which is good." 1 Thess. 5. 15.

IV. THE LAW OF HUMILITY.

Think himself... deceiveth himself, v. 5.

"Think soberly." Rom. 12. 3.

"Be clothed with humility." 1 Pet. 5. 5.

V. THE LAW OF RESPONSIBILITY.

1. *Let every man prove his own work, v. 4.*

"Examine yourselves" 2 Cor. 13. 5.

2. *Every man... bear his own burden, v. 5.*

"To every man according to his deeds." Rom. 2. 6.

3. *Sobereth, that shall he also reap, v. 7.*

"Live after the flesh... shall die." Rom. 8. 13.

THOUGHTS FOR YOUNG PEOPLE.

Duties of Young Christians.

Perhaps hardly two of your friends would define your duty in regard to temperance in precisely the same way; for many "policies" have been devised, and many other questions are now intertwined with this. But certain great moral principles, involving clearly defined duties, are generally recognized, and their practical application in detail may be left to each individual.

1. It is the duty of every young Christian to be a total abstainer. The Church should have no doubt at this point. Our physical health, moral purity, social influence, business prosperity, and Christian helpfulness—every good and wise motive—impel us to avoid the slightest participation in this great evil. At no other age and in no other nation has this duty ever been so plain and imperative as in America to-day.

2. It is the duty of every young Christian to be known as a "temperance man" or "temperance woman."

3. It is the duty of every young Christian to avoid

clashing with other sincere workers who seek the same general ends, but not in the same way. The most disastrous of military blunders is that which arrays friends against each other.

4. It is the duty of every young Christian to sympathize tenderly with those who suffer directly or indirectly from the evil results of intemperance. Christ "had compassion" on men regardless of how responsible they were for their own sufferings.

5. It is the duty of every young Christian, in this as in every other effort, to trust in God.

6. It is the duty of every young Christian to oppose every phase of the liquor interest—personally, socially, politically; by prayer, by effort, by financial contribution, by vote if he have a vote.

7. It is the duty of the young Christian never to tire. God lives; he is not mocked; he will certainly bring about the harvest in due season; therefore faint not.

HOME READINGS.

M. The forerunner announced. Luke 1. 5-17.

Tu. Joy over the child Jesus. Luke 2. 8-20.

W. Childhood and youth of Jesus. Luke 2. 40-52.

Th. The temptation. Luke 4. 1-13.

F. Jesus at Nazareth. Luke 4. 16-24.

S. The great Physician. Luke 4. 37-44.

S. Christ forgiving sin. Luke 5. 17-26.

LESSON HYMNS.

No. 337, New Canadian Hymnal.

Friends of temperance, onward go,
Fear not ye to face the foe.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises,
Smile or frown of man despises.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow,
Where the sunlight ne'er appears.

AUTHOR OF THE EPISTLE TO THE GALATIANS.—Paul.

PLACE OF ITS COMPOSITION.—Probably Ephesus, possibly Corinth.

TIME.—A. D. 52.

DOCTRINAL SUGGESTION.—The flesh and the Spirit.

OPTIONAL HYMNS.

125. Rock of Ages.

126. Even me.

140. In thy cleft.

147. Nearer, my God.

152. All for thee.

155. It is well with my soul.

156. Guide me, O thou great.

160. Precious Name.

163. My Jesus, as thou wilt.

173. I need thee every hour.

302. We'll help the cause along.

303. God speed the right.

304. The sparkling rill.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Law of Christ, v. 1-6.**

What are we to do to those who have done wrong?

What is meekness?

What reason is given for this conduct?

Are those who rebuke others without meekness peculiarly liable to temptation? Comp. Matt. 7. 2-5; 2 Tim. 2. 25; Jas. 2. 13.

What is the literal meaning of the beautiful figure,

"Bear ye one another's burdens?"

Whose law did Paul exhort the Galatians to fulfill?

Concerning what law were many of them scrupulous?

By whose word and example may our work be proved?

What sort of burden is referred to in verse 2?
 What sort of burden is referred to in verse 5?
 What duty is indicated in verse 6?
 Is this a universal rule for God's Church? See Rom. 15. 27; 1 Cor. 9. 11, 44.

2. The Law of Life, v. 7-10.
 In what sense is God never mocked?
 Is there any field of activity in this world in which the law laid down in verse 7 does not hold good?
 How does the career of a drunkard illustrate the 7th and 8th verses?
 In what sense are we sowing unto our own flesh when we are indulging in our appetites?
 What is the result of sowing to the Spirit?
 How may this good work be done?
 Are we more likely to get weary in well-doing or in ill-doing?
 Did you ever know any one desiring to reap before the harvest season had arrived?

Where in this lesson do we learn—
 (a) That those who labor to save others from the curse of intemperance need tender sympathy and humility of heart?
 (b) That the suffering family of the drunkard, and the bad man himself, have nevertheless a claim upon us?
 (c) That we must each one of us bear his own burden of responsibility for the curse of strong drink?
 (d) That we ourselves are either sowing to the flesh or to the Spirit, and that there is no possible failure if we do not become weary in our good work?

Practical Teachings.

There are three courses to pursue concerning our heavy burdens of responsibility and sorrow. (1) Every man should seek to bear his own. He has no right to shuffle off on his neighbor any responsibility that belongs to himself. (2) Every man should seek to bear his neighbor's burden. The law of Christ is to live for others, and if we do not try to lighten their loads we have already forfeited our right to the sympathy of the Most High. (3) If at any hour our own burdens and our neighbors' burdens bow us to the ground, we have that other cheering exhortation, "Cast thy burden upon the Lord."

The chief hindrance to sympathy with the burdens of others is self-conceit. The self-absorbed man cannot be sympathetic.

If a youth sows wild oats, he will reap wild oats. Let us not forget the strict literal truth of the statement of the apostle. Every word, thought, and act is a seed, and every seed brings forth fruit of its kind.

Hints for Home Study.

1. Find out who were the Galatians.
2. Against what influences did Paul seek to warn them?
3. Ascertain something about the Judaizing teachers of the early Church.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Law of Christ, v. 1-6.**
 What does the law require us to do for a fallen brother?
 Why should we seek to restore him?
 What is the law in regard to sharing burdens?
 When does a man deceive himself?
 Whose work should every one prove?
 What reward will he have for so doing?
 Whose burden must every one carry?
 What is the duty of the learner toward the teacher of God's word?
2. **The Law of Life, v. 7-10.**
 What warning have we about seed-time and harvest? (GOLDEN TEXT.)
 What crop will be reaped from sowing to the flesh?
 What is the harvest from liquor-drinking? Prov. 32. 29, 30.
 How can one reap everlasting life?
 Why should we not be weary of doing right?
 To whom should we try to do good?
 How often should we seek to do good?
 Whose example shall we be then following? Acts 10. 38.

Teachings of the Lesson.

- Where in this lesson are we taught—
1. The duty of sympathy and help for the fallen?
 2. The duty of living pure lives?
 3. The duty of patient labor for the good of others?

QUESTIONS FOR YOUNGER SCHOLARS.

- What is the law of Christ? The law of love.
 What does this law command us to do? To bear one another's burdens.
 What must every Christian learn? Humility.
 What must every man prove? His own work.
 With what must he compare it? With God's word.
 What does God's word always show? The right way.
 If a man does wrong, what must he bear? The consequences.
 Who ought to teach the word of God? Those who know it.
 Why will not be mocked? God.
 What must every man reap? That which he has sown.
 What will he that sows to the flesh reap? Corruption.
 What does this mean? Ruin of soul and body.
 To what does the man sow who takes strong drink? To the flesh.
 What will he reap? Ruin.
 What will he reap who sows to the Spirit? Life everlasting.
 In what should we never be weary? In well doing.
 What shall we certainly do? Reap, if we faint not.

Words with Little People.

- "The flesh" is our own pleasure: the things we want which God does not want.
 "The Spirit" shows what pleases God. If we choose these things we shall reap life everlasting.

THE LESSON CATECHISM.

1. How does Paul say we are to treat our erring brothers? "Restore such a one in the spirit of meekness."
2. How are we to treat each other? Bear each other's burdens.
3. How are we to treat our teachers? Be liberal to them.
4. What does Paul say about God? "God is not mocked."
5. What sort of a harvest will all reap? Precisely what we sow.
6. Why should we not be weary in well-doing? Because we shall certainly reap.

The Street Singers.

Passing through a London back street, a helper of mine observed three children standing by the curb, singing something which struck his ear as the most doleful thing he had ever listened to. On closer investigation he discovered that the words were those of a hymn, full of joy and gladness, yet which were drawn out in such a manner as to change altogether their character and expression. But he also observed that one of the children was singing with a heart and spirit that the others lacked. He appeared eager and anxious to supply what was lacking in the performance of his sister madrigalists.

It was soon found that the three children were the sole bread-winners of the family, consisting of themselves and a poor mother, who lay in a bare room without fire or food of any sort whatever, sick unto death, in a narrow lane in Stratford, E. And yet the eldest of the family was a girl of not more than eleven, while the second was a boy of only nine. The three children had picked up in Sunday-school the words and tune of the hymn they sang, and finding there was no one to help their mother, who was so ill, and no food for themselves, the two mites went forth, carrying the smaller child by turns, and monotonously, day by day, sang their two or three verses over and over again until they were hoarse and weary, but none the less picking up in the street, from the pity of the poor among whom they wandered, a few halfpence which sufficed to keep the wolf of famine from the door.—*Dr. Barnardo.*

Responsive Review Service for the First Quarter.

BY MRS. LILY LATHBURY.

TOPIC FOR THE QUARTER.—The Prophecy Fulfilled.

GOLDEN TEXT FOR THE QUARTER.—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,"—Isa. 9. 6.

Superintendent. In what part of the New Testament are the lessons of the quarter?

School. In the Gospel of Luke.

LESSON I.

The Forerunner Announced.

Supt. To whom was the coming of John first announced?

School. To Zacharias the priest.

Supt. By whom was his coming announced?

School. By the angel of the Lord.

Supt. What was John announced to do?

School. "To make ready a people prepared for the Lord."

Supt. What was he announced to be?

School. The forerunner of the Messiah: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." (Golden Text.)

LESSONS II AND III.

The Songs of Mary and of Zacharias.

Supt. What was the song of Mary?

School. Joy and praise unto God that she should be the chosen mother of the Messiah.

Teachers. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (Golden Text.)

Supt. What was the song of Zacharias?

School. A song of prophecy proclaiming the great salvation of Christ and the mission of John.

Supt. What was the special word of this prophecy concerning John?

School. "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." (Golden Text.)

LESSON IV.

Joy Over the Child Jesus.

Supt. To whom were the good tidings of the birth of Christ first given?

School. To shepherds keeping watch over their flocks by night.

Supt. Who was the bearer of the good news?

School. The angel of the Lord.

Supt. What suddenly appeared with the angel?

School. "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Golden Text.)

Supt. What did the shepherds do when the angels had gone away?

School. They left their flocks and went and found Mary and Joseph, and the babe lying in a manger.

Supt. How did they return?

School. "Glorifying and praising God for all the things that they had heard and seen."

All. "My soul shall be joyful in the Lord: it shall rejoice in his salvation."

HY N.

Bethlehem.

LESSON V.

Jesus Brought Into the Temple.

Supt. To whom was Jesus revealed in the temple as the Messiah?

School. To Simeon, a devout man of Israel.

Supt. For what was Simeon looking?

School. For the fulfillment of the promise, made to him by the Holy Spirit, that he should see the Lord's Christ.

Supt. What did he do when Jesus was brought into the temple by his parents?

School. He took him in his arms and blessed him, saying, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Golden Text.)

LESSON VI.

Childhood and Youth of Jesus.

Supt. Where were the childhood and youth of Jesus spent?

School. In the town of Nazareth.

Supt. Where did he go when he was twelve years old?

School. To Jerusalem, to the feast of the passover.

Supt. Where was he found after the feast?

School. "In the temple, sitting in the midst of the doctors, both hearing them and asking them questions."

Bible Class. "And all that heard him were astonished at his understanding and answers."

Supt. What more do we know of the youth of Jesus?

School. "And Jesus increased in wisdom and stature, and in favor with God and man." (Golden Text.)

LESSON VII.

The Ministry of John.

Supt. What was the ministry of John?

School. To prepare the way for the Saviour of the world, the promised Messiah.

Supt. How did he prepare the way?

School. He preached every-where the baptism of repentance for the remission of sins, saying, "Repent ye: for the kingdom of heaven is at hand." (Golden Text.)

Supt. And there came to hear him and to be baptized great multitudes from all the region round about Jordan.

Teachers. And he said to the multitudes, "Bring forth therefore fruits worthy of repentance."

Supt. "Then came also publicans to be baptized."

Boys. "And he said unto them, Exact no more than that which is appointed you."

Supt. "And the soldiers also asked him... What must we do?"

Girls. "And he said unto them, Do violence to no man, neither accuse any falsely: and be content with your wages."

Sup. "And as all men reasoned in their hearts concerning John, whether he were the Christ."

School. "John answered....I indeed baptize you with water, but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

Sup. What testimony did Jesus bear to John's ministry?

School. "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."

LESSON VIII.

The Temptation of Jesus.

Sup. Where did Jesus go after his baptism in the Jordan?

School. Into the wilderness of Judea.

Sup. How long was he there?

School. Forty days.

Sup. Who then came to him, tempting him to sin?

School. Satan, the prince of evil.

Sup. What was Satan's first temptation?

School. He endeavored to persuade Jesus to use the miraculous power, given him to show forth the glory of God, in his own behalf.

Sup. What was the second temptation?

School. The endeavor to persuade him to gain for himself the kingdoms of the world by dishonoring God.

Sup. What was the third temptation?

School. The attempt to persuade him to announce his ministry by a useless and sensational miracle?

Sup. What was Jesus's reply to all the words of Satan?

School. "Thou shalt not tempt the Lord thy God."

Sup. Why did God suffer Jesus to be tried and tempted of the devil?

School. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted. (Golden Text.)"

All. "We have not a high-priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."

HYMN.

"Yield not to temptation."

LESSON IX.

Jesus at Nazareth.

Sup. How did Jesus begin his ministry?

School. By preaching and teaching in the synagogues of Galilee.

Bible Class. "And a fame went out concerning him through all the region round about."

Sup. What did he declare of himself in the synagogue of Nazareth?

School. That he was the Messiah, the anointed of the Lord.

Sup. How did the people receive his teaching?

School. They were filled with wrath, and rose up to kill him.

Teachers. "He came unto his own, and his own received him not." (Golden Text.)

All. "But as many as received him, to them gave he the right to become children of God."

LESSON X.

The Great Physician.

Sup. Where did Jesus go from Nazareth?

School. To Capernaum.

Sup. What miracle did he work in the synagogue?

School. He healed the man possessed with an unclean spirit.

Bible Class. "And amazement came upon all, and they spake together....saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out."

Sup. What good work did he afterward do in the house of Simon?

School. He healed Simon's wife's mother of a fever.

Sup. How did he show his power as the Great Physician?

School. "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." (Golden Text.)

LESSON XI.

The Draught of Fishes.

Sup. How did Jesus teach the multitudes that pressed to hear him on the shore of Lake Gennesaret?

School. "He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitude out of the boat."

Sup. What did he say to Simon when he was through talking to the people?

School. "Put out into the deep and let down your nets for a draught."

Sup. What was Simon's reply?

School. "Master, we toiled all night and took nothing; but at thy word I will let down the nets."

Sup. What happened?

School. "The nets inclosed a great multitude of fishes and began to break; and they beckoned to their partners...to come and help them. And they came and filled both boats, so that they began to sink."

Sup. How was Simon affected by this manifestation of the divine power of Jesus?

School. "He fell down at Jesus' feet, saying, Depart from me, for I am a sinful man, O Lord!"

Sup. What was Jesus's answer?

School. "Fear not, from henceforth thou shalt catch men." (Golden Text.)

LESSON XII.

Christ Forgiving Sin.

Sup. "And it came to pass that...he was teaching, and there were Pharisees and doctors of the law sitting by which were come out of every village of Galilee, and Judea, and Jerusalem."

School. "And, behold, men bring on a bed a man that was palsied,....and not finding by what way they might bring him in because of the multitude, they went up to the house-top, and let him down...before Jesus."

All. "And seeing their faith he said, Man, thy sins are forgiven thee."

Teachers. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" (Golden Text.)

Girls. "Jesus....answered....That ye may know that the Son of man hath power on earth to forgive sins, (he said unto him that was palsied,) Arise, and take up thy couch, and go unto thy house."

Boys. "And immediately he rose up before them.... and departed to his house, glorifying God."

All. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him."

HYMN

"I lay my sins on Jesus."

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Special Notices.

CHURCH BELLS.—We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 2,200 Testimonials from purchasers in Canada and the United States. These Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

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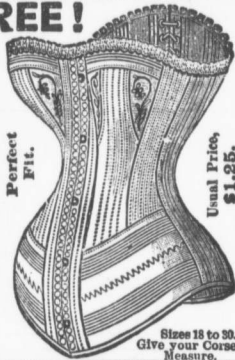
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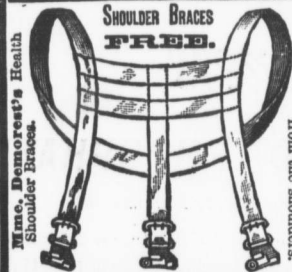
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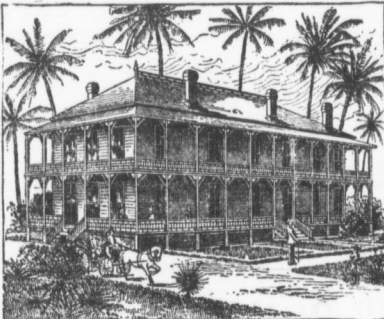
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