

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 21.]

OCTOBER, 1887.

[No 10

TABLE OF CONTENTS.

Frontispiece — Subterranean Arch, Jerusalem.....	290	The Model Teacher.....	294
The Master Wants Workers.....	291	Book Notices.....	295
He Liveth Long Who Liveth Well ...	291	Supplementary Lesson Notes.....	296
The Chautauqua Movement.....	292	Opening and Closing Services—Fourth Quarter.....	299
The Lord's Land.....	293	Sunday-school Lessons.....	300

The Sunday-School Banner

It is designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

Published Monthly, 32 pages, at the low rate of

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES - - - 10 CENTS.

ADDRESS—

WILLIAM BRIGGS,
78 & 80 KING STREET EAST, TORONTO.

TORONTO:

WILLIAM BRIGGS, PUBLISHER.

MONTREAL:
C. W. COATES.

HALIFAX:
S. F. HUESTIS.

ADVERTISEMENTS.

A GENTS—This is the book for you to handle; sells at sight; everybody wants a copy; all our Volunteers want a copy of this work, which gives a full account of their noble deeds in the Late Rebellion.

THE LATEST AND MOST COMPLETE AND
POPULAR HISTORY
OF THE
DOMINION OF CANADA,

FROM THE DISCOVERY OF AMERICA TO THE PRESENT TIME.

Including the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward's Island, British Columbia, Manitoba, North-West Territory, and the Island of Newfoundland; also a full and correct account of the **LATE REBELLION** in the North-West, with Maps and Illustrations, thus bringing this history down to the latest date.

BY REV. W. H. WITHROW, D.D., F.R.S.O.

Author of the "Catacombs of Rome," "School History of Canada," etc., &c.

Among those who have taken the work are Governors (both Dominion and Provincial), Attorney-Generals, Judges, Bishops, Clergymen of all denominations, Lawyers, Editors, Ministers of Education, Professors in Universities and Colleges, School Inspectors, Teachers, Manufacturers, Merchants, Presidents of Insurance Companies and Banks, and Loan Companies, Bank Managers, Farmers, Clerks, Mechanics, and even Labouring Men have saved up money enough to purchase the

ONLY POPULAR HISTORY OF CANADA.

It is certainly the very best History out, and is endorsed by the press of both political parties. Conservative or Reformer will find this an impartial history. Every house in the land should have a copy.

CHEAPEST BOOK OF THE DAY.

Size—Large Octavo, containing 670 pages, Illustrated with Eight Steel Portraits, 116 Woodcuts, and Six Beautiful Coloured Lithographic Maps.

SOLD ONLY BY AGENTS

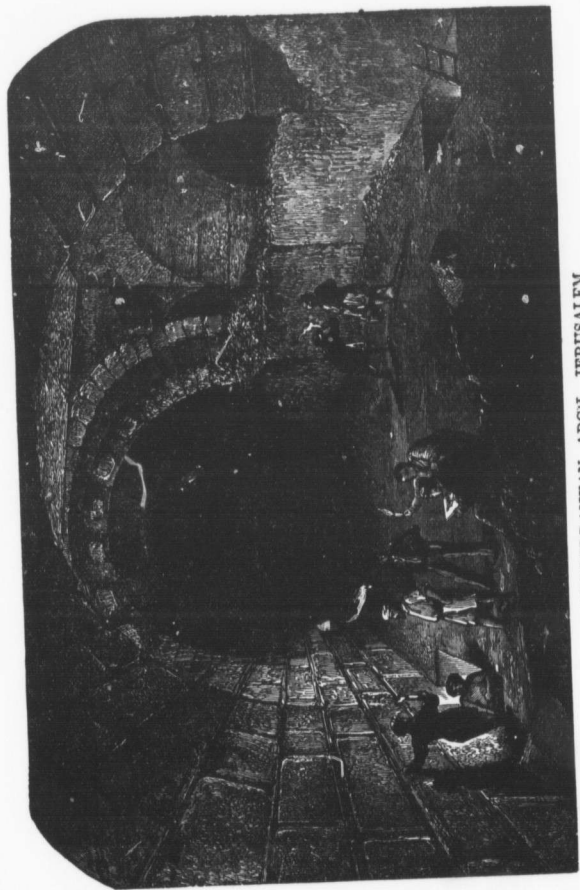
And cannot be had through booksellers. **Order a copy from the Agent when he calls.**

AGENTS (Ladies or Gentlemen) wanted to canvass the Towns and Townships not yet represented for this fast-selling book.

Write for Circulars, stating your experience, if any, to

WILLIAM BRIGGS, Publisher,

78 & 80 King Street East, Toronto.



SUBTERRANEAN ARCH, JERUSALEM.

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXI.]

OCTOBER, 1887.

[No. 10.

The Master Wants Workers.

THE Master wants workers, his harvest is white,
His command, "Go ye forth," is to all;
Go work with a will and let not the dark night
On an ungathered harvest field fall.
The Master wants workers and calleth for you,
There's work for the weakest and smallest to do.

The Master wants workers, and that which is
right
He will give at the end of the day;
So thrust in the sickle and work with thy might,
If not gathered ripe grain will decay. } 370
The Master wants workers, then why will you
not
Begin now to serve Him? 'tis not a hard lot.

The Master wants workers, each service He
knows,
And not one is too small to record;
E'en he who a cup of cold water bestows
In His name shall not lose his reward.
The Master wants workers, oh, why still delay?
Begin in His service to labour to-day.

The Master wants workers, the night cometh
soon
When the weary shall rest from all care;
When those who have toiled through the heat
of the noon
Shall no longer its weariness bear.
The Master wants workers, think what he has
borne
That you might his crown of rejoicing adorn.

The Master wants workers, his harvest is great,
'Tis the world with its millions untaught;

'A multitude vast rushing on to their fate,
Knowing not what the Saviour has wrought.
The Master wants workers, a host of true men,
To lead them to Jesus from hill, plain and glen.
—F. J. Stevens.

He Liveth Long Who Liveth Well.

BY HORATIUS BONAR, D.D.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him,
Who freely gave it, freely give,
Else is that being but a dream,
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well;
Who wisdom *speaks* must *live* it too;
He is the wisest who can tell
How first he *lived*, then *spoke*, the true.

Be what thou seemest; live thy creed;
Hold up to earth the touch divine;
Be what thou prayest to be made;
Let the great Master's step be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

OUR PUBLICATIONS.

Christian Guardian, weekly	\$2 00
Methodist Magazine, monthly	3 00
Guardian and Magazine together	3 50
The Wesleyan, Halifax, weekly	1 50
Sunday School Banner, monthly	0 60
Berean Leaf Quarterly	0 06
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50
Home & School, 8 pp. 4to, fortnightly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 22
Pleasant Hours. Issued to alternate with Home & School. Same size and price.	
Berean Leaves, 100 copies per month	5 50
Unbeam, fortnightly, less than 20 copies	0 12
20 copies and upwards	0 15
Happy Days, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12

Address— WILLIAM BRIGGS,
Publisher, Toronto.

C. W. COATES, 3 Bleury Street, Montreal, Que.	S. F. HUESTIS, Meth. Book Room, Halifax, N.S.
---	---

Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, OCTOBER, 1887.

The Chautauqua Movement.

THIS is one of the greatest educational movements of this or any other age. It is only nine years since it was begun, and already it has swept into its four years' course of study 100,000 readers. It evidently meets a felt want. With every religious awakening there comes also an intellectual quickening. Persons whose early educational advantages have been defective or neglected, by adopting this course of study, may more than make good the neglected opportunities of a lost youth. But without such guidance as the C.L.S.C. course of reading offers, they would—amid the wilderness of books—be like children wandering in a pathless forest.

There are in Canada some 2,000 Chautauqua readers, but that is much less than the number we should have, in comparison with the large membership in the United States. The establishment of a local Chautauqua Assembly in our own country, upon the same plan, and adopting the same educational methods as the original Chautauqua Assembly, it is expected will prove a powerful stimulus to the multiplication of these useful circles. This new departure has the hearty approval and co-

operation of Dr. Vincent, the originator of the whole scheme. At considerable personal inconvenience, he favoured with his presence the first meeting of the Canadian Assembly, and conferred the diplomas to a class of Canadian graduates. In an admirable address of an hour and a quarter's length on that occasion, he set forth the mental and moral advantages certain to accrue from the faithful following of the carefully prepared course of study of the C.L.S.C. It secures a grand moral uplifting of the entire being—a realization of the truth of the poet's words:

"Life is real, life is earnest,
And the grave is not its goal."

The class mottoes of this institution give an insight into its spirit and purpose. The first of these is: "Let us keep our Heavenly Father in the midst." The second is: "We Study the Word and Works of God." The third is: "Do not be discouraged." As Dr. Sutherland pointed out in his excellent address at Chautauqua, it is of the utmost importance, at a time when the effort is being made to rule God out of the universe that He has made, to combine, as in this course, the study of His word and works. We need have no fears of the revelations of science when we realize that we are studying therein the thoughts of God, no less than in His revealed word. Those who take these studies in hand will not become the victims of the shallow skepticism produced by exclusively materialistic theories of the universe.

Another effect of the Chautauqua course of reading was well pointed out by the Rev. Dr. Potts, Vice-President of the Canadian Assembly. Those who acquire a taste for the instructive and elevating kind of reading which it prescribes will acquire, at the same time, an utter derelish for the frivolous and pernicious reading in which so many waste, and worse than waste, their time. A new life and interest will also be given to social gatherings, by the common topics of thought and conversation, furnished by common reading and studies.

It is not contended that the C.L.S.C. course of reading is a substitute for a college course; but it will unquestionably, to a large degree, give the college students' outlook at the world of letters and thought. It will give such an impulse, on a higher plane of study, as will lead many to press on to a full college course;

while, for those for whom this is impossible, supplementary courses of reading are provided, which go far to furnish no mean substitute for a college course. We hope that not a few of our readers may be induced to take up this course of study, so simple that even the busiest life may compass it, so broad that even the best read minds may pursue it with advantage.

The Lord's Land.*

BY THE REV. HUGH JOHNSTON, M.A., D.D.

VII.

JERUSALEM, as a city, is "compact together," and there is no difficulty in finding one's way from place to place. We were favoured with one of the most excellent dragomen, Mr. Bernard Heilpern, in the employ of Cook & Son. He is a Prussian, and came to Jerusalem many years ago as a religious enthusiast, expecting the speedy appearance of Christ to make Jerusalem the metropolis of His kingdom on earth. He has, consequently, studied with great care every foot of the sacred city. Underground Jerusalem was more interesting to him—indeed, to many of us, than a good portion of the present city. He led us on and on, through cavern after cavern, to the old city wall, in the south-east corner. There were the marks of chiselling in the rock, just as they were left when the workmen dropped tools thousands of years ago. There were the niches for the lamps and the smoke of their burning upon the rock. We turned aside to get the dimensions of one huge block, partially cut down, but left unfinished. What a history in those dark caverns! We were most likely in the place where the stones were made ready by the kingly builder for the goodly temple, that was to glitter on Moriah. A Sabbath spent in Jerusalem is a memorable day. I "was in the spirit on the Lord's-day" and felt a strong desire to visit the traditional spot where the Lord was crucified, and where He rose in triumph from His rock-hewn sepulchre, of which supreme event every Sunday is the anniversary.

Accompanied by a Christian friend, we went early to the Church of the Holy Sepulchre. Climbing the hill called Calvary, we found ourselves quite alone, and stood close by the rent in the rock and the hole through the marble slab over the spot where the cross was fixed. I forgot the surrounding ornaments and trappings; the Virgin's face, set in diamonds, and other shows, that burlesque a scene so solemn, and held on that sacred spot for a long season unbroken communion with Him "who loved me and gave Himself for me," and is now "alive for evermore."

Then we descended to His vacant Tomb. A service was going on at the Latin Chapel near by, and the magnificent music rolled solemnly and gloriously through the aisles and arches and chapels of the wonderful building; and, as I saw the passionate devotion of the worshippers, and the costly decorations, I was ready to allow their religious ceremonies, and to admit that even their worship, so full of superstition, might be acceptable to God.

Our last afternoon in Jerusalem we spent in wandering over the Mount of Olives. It was so precious to meditate on the love of the Incarnate God, to walk where He walked, sit where He sat, and listen afresh to the heavenly wisdom which He spake on the mountain side. Here He was wont to pray, and here He oftentimes resorted with His disciples. On the slopes of this mountain, with the city full in view, He predicted the destruction of the Temple and the overthrow of Jerusalem. On this mountain, at whose base lay Bethany on one side and Gethsemane on the other, He blessed the apostle band; sent His message of mercy to all mankind, "Go ye into all the world and preach the Gospel to every creature," and from it He ascends to glory. He spread His scarred hands over them in benediction, and while speaking, the glories gathered around Him, His form rises, it moved upward through by an escort of ministering spirits, until it seemed to melt into a glory-cloud that floats high above the heads of His lingering followers, as they stand and gaze upon its fleecy folds, with wonder-stricken faces until the last attendant of the angel train tells them "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." In the evening we had a social gathering in the Mission House, and, before leaving, our kind host took us to the flat-roofed top, and from that commanding elevation in the soft moonlight, which, in the land of the Orient, turns night into day, we gazed for the last time upon the holy city, its streets, and mosques, and minarets, and towers—its hills and valleys and sacred pools. Farewell, Jerusalem! thy glories have been levelled to the dust; but thou art dear and sacred still. Farewell, Kedron! and "Siloam's brook!" Farewell, Gethsemane and Calvary, and sacred stones on which the Saviour died. Farewell, Jerusalem!

ONE of the most important books lately announced, and the most important one in its specialty, is Emil Naumann's *History of Music*, issued by Cassell & Company. The book is in two volumes, and it is profusely illustrated, not only with pictures but with numerous reproductions of famous musical manuscripts. The history of music is carefully traced from pre-classical times to the music of the future. No such elaborate work has heretofore been attempted. It comes at a most auspicious time, when music has a more vital hold upon public interest than it has ever had before.

* Abridged from the Fourth Edition of the Author's "Toward the Sunrise," 12mo, pp. 459. Toronto: Wm. Briggs. Price \$1.25. This book should be in every Sunday-school library.

The Model Teacher.

BY REV. JESSE S. GILBERT, A. M.

The artist seeks and carefully studies the best and most perfect models. The Sunday-school teacher may well imitate the example of the artist. We want the very best model we can obtain. Where shall we find the ideal teacher? In Jesus alone can the perfect standard be obtained. He stands forth before us as the Prince of teachers.

1. He was a *patient* teacher. How often He had dull pupils! His chosen disciples often failed to understand His meaning. This is shown by the fact that after His death they gave up all their hopes and went back to their original pursuits. They were completely taken by surprise when He rose from the dead. Yet He had been their teacher and guide for three precious years. Still how gentle and kind His rebuke, and how patiently He instructed them in the mysteries of His kingdom!

2. He was a *wise* teacher. He led them along step by step. "Many things" He deferred until they were better able to understand and bear them. He did not put the new wine into old wine-skins.

3. He was an *illustrative* teacher. He taught in parables, in tender and beautiful similes. He drew his illustrations from nature, from the most familiar scenes and occupations of life. The hen gathering her brood under her wings, the fox gliding through the thicket, the fisherman drawing in his net, the woman kneading her dough, the shepherd seeking afar his lost and wandering sheep—these and kindred subjects furnish him with abundant and beautiful illustrations. Not from love known only to the few, not even from art or profane history, but from the ever open volumes of nature and of life did Jesus gather His illustrations.

4. He was a *faithful* teacher. He kept back nothing that His hearers at that time ought to have known. He gave ample attention even to a single auditor. Many teachers feel but little inspiration when called upon to teach a small class; but see Jesus in the night interview with Nicodemus, and the noon-tide conversation with the woman at the well.

Patience, illustrative power, wisdom and fidelity: these were the conspicuous traits in the teaching of Jesus. These are the elements of power in the successful teacher of to-day.

That we cannot combine these elements in our work, so as to reach the dazzling perfection of the Divine Teacher, is no reason why we should be satisfied with any lower standard. It is a trite observation that he who aims his arrow at the sun shoots higher than he who aims at some object upon the surface of the earth. We cannot afford to have a defective model, an imperfect standard, and any other model than the Divine Teacher will, of necessity, be imperfect. It would be well for all Sunday-school workers especially to study Jesus as a teacher.

Better than all, the school of Jesus has never been closed. All teachers may sit at the feet of the Great Teacher. What an inspiration in our work! Not only may we learn of Jesus in His word, but His spirit, ever present and ever active, will take of the "things of God" and show them unto us.

Myself; My Work; Now.

AN immense host of Sunday-school teachers will be at work next Sunday. We shall be of the number. We are the successors of a much larger host; we succeed men and women whose work in the schools has ended, for they have gone into the grave, where no one can work. They had their short season, but it is over. We are the predecessors of a still greater host, myriads of whom are yet unborn. Our season will soon be over, theirs will soon begin. The generations sweep forward with the speed of waters pouring over a precipice; but each has its founding, and so has each member of the uncounted multitude. The great work is done by individuals, who toil only for a little while and then give place to others.

"Onward storms my strong-limbed race,
Pause for me is nigh;
Long on earth will men have place,
Not much longer I;
Thousand summers kiss the lea,
Only one the sheaf;
Thousand springs may deck the tree,
Only one the leaf;
One, but one, and that one brief."

If each teacher will calculate how few at most, when all are told, will be the number of hours he can possibly spend in his class in the whole of his life; if he will remember for how much shorter time each separate scholar will remain under his influence; and if he will also remember that the golden opportunity for this particular sort of service will never recur again, it will surely stimulate him to consecrate more fully to God and the school his time, talent, energy and love. Let any one Sunday, any one lesson, any one opportunity be unimproved, and none can estimate the calamity, and few can realize how large a proportion of the entire total of our possibility of service will have been lost for ever. Well for us all, well for the Church, well for the nation and the world, if every one of the tens of thousands of toilers in our schools will in each hour of service just now sow some blessed seed of holy truth in young hearts. We may live to gather some of the fruit; but if not, others will; and though our season may end before the produce of our toil is very rich, the seasons of God are eternal, and in them the results of devoted work done this year by servants unnoticed by the crowds, but rewarded by the Master, shall be plenteous and blessed.—*S. S. Record.*

Book Notices.

The Formation of Vegetable Mould through the Action of Earthworms. By CHARLES DARWIN. J. Fitzgerald, Publisher, 24 East 4th Street, New York. Toronto: William Briggs. Price, post free, 30c.

What more unpromising theme can be thought of than "the action of earthworms." But when the highest genius undertakes to study even these lowly creatures, and to describe their habits and their labours, he invests even that subject with the profoundest interest for every reader who has any openness of mind for the contemplation of nature's wonders. The titles of the several chapters show the wide range of the great naturalist's researches in this field. He treats of the habits of worms; the amount of fine earth brought up by worms; the part played by worms in the burial of ancient buildings; the denudation of land by the action of worms.

Selections from Goldsmith. Chautauqua Library; Garnet Series; 16mo, 312 pp.; Price, 75c. Boston: Chautauqua Press, 117 Franklin Street.

The Garnet Series now holds a recognized place in the Chautauqua Library. The Rand Avery Company have issued the second set of this series, comprising, among other choice readings, "Selections from Oliver Goldsmith," who is better known and loved to-day than ever before. Like many another man of genius he failed to be appreciated in his lifetime, but perhaps no writer of his day is quoted more frequently, after the lapse of a hundred years, than he. The contents of this little book are culled from his best writings. Who that reads the "Deserted Village" but feels with Gray, "That man is a poet?" His beautiful poem, "The Traveller," Johnson declared would not easily be equalled since the death of Pope. Here he depicts his own experiences during a twelve months' ramble on the continent, where his entertaining, genial nature proved his capital. Not the least interesting part of the book is the introduction, by that versatile writer, E. E. Hale, who, like the author of whom he writes, never fails to be entertaining. The other three volumes, in the second series, are Ascham and Arnold, Readings from Milton, Essays of Addison; each 75c.

WE are asked to state that Ministers, Evangelists, Sunday School Teachers, Tract Distributors, and all Christians who labour for souls, *will always*, on application by postal card, be furnished free of price and postage, with Gospel Tracts, etc. Address, A. H. Gottschall, 210 Hummel Street, Harrisburg, Pa.

THERE has been no such success in literature within the past decade as that of the story, "A Tragic Mystery," written by Julian

Hawthorne from material furnished him by the diaries of Inspector Byrnes, of New York, and published by Cassell & Company. The book has now been on the market a little less than a month and yet a fourth edition is already in the press.

The Pulpit Treasury more than maintains its well-earned reputation as a staunch, progressive, varied and timely storehouse of pulpit and evangelistic literature. It thoroughly furnishes its quota for the equipment of every Christian worker; and he who reads it cannot fail of being qualified for the presentation of the truth, and for the winning of souls. E. B. TREAT, publisher, 771 Broadway, New York.

A Unique Work on Canadian Topics.—Mr. Erastus Wiman, President of the Canadian Club, writes to the editor of this paper as follows: "It is the intention of certain members of the Canadian Club, in New York, to issue, in the form of a beautiful book, the papers which have been delivered before the Club during the past winter by prominent parties, together with those which are to be delivered during the remainder of the season. The book is to be issued in beautiful style, at \$1 per copy. A great many Canadians will doubtless desire to possess themselves of this rare compilation, and, by purchasing copies, indicate the interest which is manifested throughout Canada in the attempt of the Canadian Club to lay before Americans the resources, advantages, and attractions of their native country." Parties desirous of obtaining copies can do so by enclosing the price of the book to James Ross, Canadian Club, 12 East 29th Street, New York.

THE last words of John B. Gough were worthy of one just departing in a chariot of fire. In them he flung down the mantle which he himself had worn so long: "Young man, keep your record clean!" The message is one that should have wide repetition. The dying man's words should have a thousand echoes, repeating and re-repeating his injunction, until every young man in the land has felt its tender force and solemnity. It is worthy of being carried on a banner at the head of the hosts of young men—an inspiration to nobler living, a rallying signal to the tempted, a life battle-cry for all. Few men have understood young men so well as did John B. Gough, and still fewer have sympathized with them so much. His warning was not that of an austere, cold, over-righteous pietist, but that of a warm-hearted, clear-sighted, tender friend. Will the young men hear the admonition, to utter which the failing life-powers were rallied? If this counsel of his be effective, then, like Samson, the mighty orator will have accomplished more in his death than in his life. If this motto be kept constantly before the young, he being dead will yet speak. "Wherewithal shall a young man cleanse his way? By taking heed threthro according to thy word."—*Pilgrim Teacher.*

SUPPLEMENTARY LESSON NOTES.

A. D. 28.] LESSON I. [Oct. 5.

THE CENTURION'S FAITH.

Matt. 8. 5-13. Gold. Text, Matt. 8. 10.

WE are now about to deal with one of the most interesting events that occurred to our Lord in the vicinity of Capernaum. He had just made a fatiguing tour, and was about to halt for a rest, when a deputation of the elders of the Jews (Luke vii. 1-9) waited on him. They were the foremost men in Capernaum—the governing body of the synagogue, and, as such, the Jewish magistrates of the town. It is the habit in the east to send such embassies when any request is to be made or invitation given with circumstances of special respect; but there was a feature in this case that made it very unusual. The members of the deputation, though ecclesiastical officers, came as the representatives of a heathen, possibly of a Samaritan. Capernaum lying on the edge of his territory, Herod Antipas kept a small garrison there, and this, at that time, was under the command of a centurion who, like many of the better heathen of the day, had been drawn towards Judaism by its favourable contrast with idolatry. He had shown his sympathy with the nation, and his generous spirit, in a way then not uncommon among the wealthy, by building a synagogue in the town—perhaps that of which the massive ruins still remain. In order to get the full details of this event, it will be well for the student to study the account given in Luke vii. in connection with that of Matthew. Such study will afford an excellent lesson in biblical interpretation. It will show that the Evangelists give only the essential facts—those that are necessary to an understanding of the moral significance of the miracle and of the teaching of our Lord.

It makes a great deal of difference as to who it is that enters a town. Three days before writing this, a negro minstrel, dressed in red like a clown, and a travelling temperance lecturer, appeared on the streets almost at the same hour. One came to attract the degraded and amuse the giddy; the other to warn the degraded and comfort the broken-hearted. When Jesus entered Capernaum, he endeared himself to the people by healing their sick and relieving their wants. His looks were so inviting, and his heart so large and compassionate, that people overlooked the rules of society and the tenets of religion, and crowded in upon him. This centurion was what we call a pagan, and yet he felt that he could not do without Jesus. He scarcely knew what was right for him to do in approaching Jesus, and yet, somehow, he had an instinct that all would be right if he came. He did not wish to come into collision with the established usages of the place—he was but a blunt soldier at the best—but he seemed to

realize that there was something in the world to do besides soldiering under Cesar. Cesar was as liable to sink when swimming the Hellespont as anyone else. He had to call on Cassius once to carry him on his back to the shore. What, then, would the Caesars do in the presence of disease and death? And when they went down to their graves, in what sense would they be any better than the balance of the dead?

This centurion is to be commended for his faith. The Roman nation, to which he belonged, had a rooted prejudice against this Nazarene. Its very best critics looked upon Christianity as a terrible, deluding superstition. All their historians speak of it. Then they had a rich and dominant religion of their own, embellished by statuary and entrenched in ancient temples. It required courage to pass all this by, and come to a penniless wanderer like Jesus. But this soldier was a practical man. He measured religions by what they did. He had heard that Jesus was not only a capable teacher but also a wondrous healer—that he did not despise the bodies of men in his eagerness to reach their souls; but, rather, that he reached their souls through their bodies. Those who came to him in faith went away rejoicing. He went about everywhere doing good. This looked to be about the right thing to this soldier, and so he ventured to approach him. Jesus, who reads men's hearts, took pleasure in his earnestness and confidence, and, as the soldier desired, bestowed upon him the blessing.

A. D. 28.] LESSON II. [Oct. 9.

THE TEMPEST STILL.

Matt. 8. 18-27. Gold. Text, Matt. 8. 26.

CAPERNAUM could not contain Jesus and his disciples for any long period. It was necessary that they should occupy a wider sphere of life and work than this city and the little districts around it afforded. It was time these disciples were preparing for independent action. Their character and power of self-reliance must be formed and strengthened by putting them to the proof. There were weaknesses to be revealed and to be overcome. Then, also, Jesus had involved himself with the critics and priests once more by pursuing his unparalleled course, and he wished to retire from their abuse. The wall of lonely hills on the east side of the sea, seamed by deep gorges, through which the path led to the vast upland plains of the eastern Jordan—a region little known to the busy population of Galilee, and in bad reputation with most as more heathen than Jewish—just seemed to suit, offering him a secure retreat. Instead of returning to Peter's house, therefore, where he had healed his wife's mother, he ordered his disciples to carry him to the opposite shore. His enemies would not be likely to seek a Rabbi like him in such an unclean district—in the heathen city of Gadara.

The incidents of the day were not yet over. The streets on the way to the boat were full with the evening gossips, glad to talk with their neighbours in the gathering twilight, now their day's work was done; and, with others lingering about, in the hope of seeing the new Rabbi, of whom so much was now being said. A number of these soon gathered about Christ and his disciples as they made toward the shore. They were easily wrought upon by the Master's mien. They felt that it was an honour to be associated with him. What privileges and emoluments would follow they knew not. At any rate they felt anxious enough to volunteer.

The suddenness of the tempest mentioned in this lesson is characteristic of the lake of Galilee. As it lies 682 feet below the level of the Mediterranean Sea, and is confined between two mountain walls, which rise from 1,500 to 1,800 feet above its surface, with only six or seven miles between them, the sea breezes from the Mediterranean across to the desert, which blow almost every day in the year, usually pass over it without disturbing its waters; but when, from any cause, the wind makes a plunge down upon its surface, it necessarily produces a sudden agitation. It is from this peculiar plunge made by the wind that Luke, in describing this tempest, says, "There came down a storm of wind on the lake" (viii. 23). Several modern travellers, and among them the author of these notes, with his company, have been overtaken by similar storms, though less violent, while on the lake in boats.

This is a stirring scene, and, properly handled, will greatly interest and instruct young classes. The Saviour and his disciples were good sailors, and were often on the Sea of Galilee. It must have been a very severe storm, or certainly these weather-beaten men would not have been so alarmed. One of the evangelists says, "The water beat into the ship so that now it was full." If ever you have been in a boat when in this condition, you will understand the danger of the situation. The calm sleep of Jesus while the winds were blowing, the ship rocking and pitching, and the water rushing over its sides, is a proof of his weariness after incessant toil. He laboured as long as he could stand on his feet before he retired to rest. The whole world was before him, troubled and needy, and he was the only one to help it.

Wrapped in slumber, little did Jesus know of the critical condition of the vessel. But, as Parker aptly says, "A storm always arises when he is absent." His turning away from us means the opportunity for a storm. We are only at peace when his hand is on the helm. He is to us in redemption what his Father is in creation. Let either let go for a moment, and danger brews in the natural or spiritual world. Even as a tiger knows its keeper, so the winds and waves know Christ. Not that they were creatures of sense; but matter is so constructed

as to be subject to mind. Everywhere it is the spirit that moulds the body. Out of the forest and the clay man constructs the city. He harnesses the lightning to do his bidding in the telegraph. Christ, from whose hands, jointly with the Father's, all things come, controls nature with a word.

How is it people get so frightened when Jesus is at their side? How is it his lessons of faith and mighty deeds are so soon forgotten? As it was with Israel when leaving Egypt, so it was with these disciples. The gracious deeds of yesterday are swallowed up in the sorrows of to-day. God must be a constant paymaster. We do not care to trust him an hour. These men in the boat had seen those, again and again, relieved from their troubles, who were drawn to Jesus by no such sympathetic chords as themselves, and yet they cry, "Save, Lord, or we perish!" Did they suppose that the Lord intended his apostles to be drowned in that sea, and so his work on the earth to be suddenly broken off? God gives every person a sphere to fill, and time to fill it in. Do not be alarmed at what seem to be dark prospects, but trust in him, and occupy till the Lord comes.

A. D. 28.] LESSON III. [Oct. 16.

POWER TO FORGIVE SINS.

Matt. 9. 1-8. Golden Text, Matt. 9. 6.

THE boat had been driven by the storm to the southern end of the lake, and Christ consequently landed in the territory of the city of Gadara, a half-heathen town on the table-land, twelve hundred feet above the shore, and at some distance from it. It was then in its glory, and lay round the top of the hill, looking far over the country. It happened that in this vicinity dwelt two madmen, abiding in the caves and tombs by the side of the road from the lake to Gadara, and had made it almost impassable by their fierceness. Jesus had hardly set his foot on the shore before they sallied out towards him, shrieking fiercely, seemingly deprecating his interference with them. They recognized him instantly as the Son of God, the demonic presence controlling the human will, and adjured him not to torment them before their time. A greater than even the strong demons was before them. The one who especially appealed had hitherto resisted all bondage. Ropes and chains were as straws in his grasp. "What is thy name?" exclaimed Jesus. "Legion," was the answer; "for we are many." Then Jesus commanded the demons to come out of him, permitting them to enter a herd of swine grazing on the slope of the hill that led to the lake. On entering, the swine rushed headlong to the waters, being drowned in the act. This discomfited the owners, who, infuriated at their loss, turned savagely upon Jesus, and demanded that he should leave their country. Their insinuation that he cast out demons by a league with their chief, filled all weak minds with

terror, who swelled the number to oppose his preaching in that region. Forced, therefore, to return to Capernaum, his only consolation was that he had left behind him the former maniac, clothed and in his right mind, to spread the fact of his deliverance, and commend the Christ to men. Thus his act was a seed of future good for those regions.

Jesus did not stop long in Gadara. They had too many demons and swine there to have any use for him. People, you know, like to have their choice about things, and so these people expressed their preference. It is pretty hard for us to keep everything else and Jesus too. This has been tried a million times or more, but it does not work. It generally hurts us, however, more than it does Jesus to give him up. He has too much to do, and too many friends, to suffer because of our folly. No sooner had he landed at Capernaum again than he found employment. There were plenty of sins to be forgiven, and he had power while on earth to do this. Much as he liked to relieve bodily pain, his great joy was in giving ease to the soul.

Why should our good deeds become the occasion of a desire on the part of some people to get rid of us? Does not this seem strange? One can understand how it might happen if I were to place a glass of poisonous whisky to a man's lips, that he should wish me out of town. But why should this be when I encourage him not to drink it? Is appetite such a strong force within one that it will drive away friendship and love? That is exactly it. We do not wish to be interfered with when indulging in our wicked pleasures. We become angry at the hand that is raised to protect us. We would rather our sins should remain, for we get such great satisfaction from them, than that they should be blotted out.

Does not all this show that there is disorder in man's moral nature? Surely his judgment must be debased—his mind somewhat deranged. If so, what has done it? *SIN*. It is sin that has caused this mental delusion—this moral rupture! Sin is doing more harm to the world than Christ can heal, unless he can recover us from the blindness and perverse judgment that sin has caused. Every person should be on his side. Every person should place himself in his hands. He is the Great Physician, but he cannot heal those who do not believe in him.

fasting, when the ruler came, declaring his daughter was dead. It did not occur to Jesus that it was any interruption for him to stop a speech to heal a broken heart, so he instantly rose, and, leaving these disciples behind, proceeded to where the dead girl lay. That was a heart-laden prayer which burst upon his ear: "My daughter is dead; but come and lay thy hand upon her, and she shall live." No tender heart like that of Jesus could resist such a plea. He came into the world to assuage grief, and here was an opportunity. Death goes into great houses as well as small ones, and it had captured one of the ruler's family. So he starts off to restore this girl, when, lo, he is interrupted on the way by a poor, afflicted woman. This was a woman, too, of faith, and who would take no denial. Like that other woman spoken of in the gospels, she proposed to pick up some of the crumbs, at least, which were falling from this master's table. But it must be done on the sly. As if anything of this sort could be done without our Lord knowing it! She wanted to touch the fringe of his garment, that she might be made whole. She had large faith in anything and everything connected with him. There is a touch of humility and modesty about the woman that wins on the reader. Jesus saw her, as he did Nathaniel under the fig-tree, and turned about, saying, "Daughter, thy faith hath made thee whole!" What joy it gave him to do these noble deeds! He had asked her no questions about her disease, or how long it had afflicted her. It was enough for him to know that she was in need and acknowledged it. Coming then to the ruler's house, "he took the girl by the hand, and she arose." How stately an act! For a while the Saviour seems to move along in ordinary grooves, and we exclaim, "Is not this the carpenter's son?" And then away he goes at a bound beyond all mortal reach or knowledge. In all this he manifests no concern for self, or takes any glory. It is enough for him to know that God approves him. How many there were who came to him! Scarcely has he raised this girl from the dead, until two blind men follow him. His work is growing on his hands. Those who think little or nothing of their souls' needs, will hasten to Jesus if they become lame in a foot or lose an eye. The body obtains more attention from us than the spirit. It does not require much inducement to follow Jesus for the loaves and fishes.

A. D. 28.] LESSON IV. [Oct. 28.]

THREE MIRACLES.

Matt. 9. 18-31. Golden Text, Matt. 9. 29.

NOTHING moves one to great sorrow like death. At the death of Lazarus, Jesus wept; and when looking over Jerusalem, dying spiritually, killed by false teachers, the Saviour heaved a heavy sigh. This day was one of his busiest ones. He was in the midst of a conversation with John's disciples concerning

A. D. 28] LESSON V. [Oct. 30.]

THE HARVEST AND THE LABORERS.

Matt. 9. 35-38; 10. 38. Golden Text,
Matt. 10. 1-8.

"COMPASSION" is the true word to describe the nature of Jesus. Wherever he goes and whatever he does, compassion seems to be the actuating principle. He had a right view of human want, and he felt keenly for human beings. He did not look upon the multitudes that gathered about him with vulgar curiosity.

nor measure and weigh them to ascertain what he could get out of them. He studied their wants and endeavored to meet them. It was a sad sight to him to witness the ignorance and helplessness of great crowds. He was hurt to think that they were in the condition of sheep without a shepherd. Their teachers had filled their minds with mere rubbish of thought, until there was little vitality in Israel. The people were going about hither and thither, like ships on the sea when they have lost their pole-star. Many had come to doubt everything that was written in the Old Scriptures; others were praying to God to send them a leader capable of directing them aright. Every right-minded person felt that the nation was daily losing ground in its religion, as well as in its place in the world. The Saviour lifted up his eyes and saw the state of affairs. Never had the times been riper for a great work than then. Plato, in his day, declared that unless God sent the world a leader, his hopes were gone; and now, several hundred years afterwards, that leader had come and proposed to begin the glorious work of leading men aright. On this one service he centred all his powers. It was enough for him to lift all men up into a higher life. But to do this successfully he must have helpers. It was necessary for him to go to the right hand of the Father to sit on the throne. He needed witnesses on earth to declare the facts of his salvation to the world. He must have ambassadors to manage the King's affairs in his absence. How few there were to whom he could commit such a care! Even among his twelve apostles one was a traitor, another a skeptic, and a third a denier of him with oaths. Indeed, every one of them was charged with unbelief and hardness of heart. All this while the world was starving for the bread of life; it was dying of the wounds made by sin—perishing without a healer. Is it to be wondered at that Jesus was moved with compassion when he looked on such a scene? We should be moved by a similar compassion, even now, as we look out upon our bewildered and perishing race, and seek earnestly to send out labourers into the great harvest-fields of humanity.

THE last National Council appointed a Committee on Sunday-school Work. The Committee has done good work already in helping to secure uniformity of statistics throughout the denomination. The states come into line rather slowly in this matter, not realizing the importance of getting at the same facts in all the states. The Committee has just issued a circular in which they again press the matter of uniformity of statistics, and, besides, commend the Home Department, and proffer suggestions as to the work that should be done in each state. Accompanying this circular is a little pamphlet containing "Suggestions for improving our Sunday-schools," which ought to have a wider circulation than was intended by the Committee. It is issued by the Society at the nominal rate of one dollar per hundred.

Opening and Closing Services.

I. Silence.

II. Responsive Sentences.

Supt. The Lord is my strength and song, and he is become my salvation:

School. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

Supt. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

School. And in the greatness of thine excellency thou hast overthrown them that rose up against thee.

Supt. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

School. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

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. I will lift up mine eyes unto the hills, from whence cometh my help.

School. My help cometh from the Lord, which made heaven and earth.

Supt. Behold; he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand.

School. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

III. Dismission.

THE 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.*

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28.]

LESSON I. THE CENTURION'S FAITH.

[Oct. 2.]

Matt. 8: 5-13.



[*Commit to memory verses 8-10.*]
 5 And when Je'sus was entered into Capernaum there came unto him a centurion, beseeching him,
 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
 7 And Je'sus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth;

and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Je'sus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with A'bra-ham, and Isaac, and Jacob, in the kingdom of heaven;

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

General Statement.

After the Sermon on the Mount, the Saviour descended to the plain, and then led his followers to Capernaum, on the shore of the Sea of Galilee, the city which was his home during his Galilean ministry. Here he was met by a delegation of the elders from the synagogue, who besought him to come and heal a youth, who, though a slave, was beloved by his master, a Roman captain. We may wonder at the interest of these Jews in behalf of a Gentile, and a representative of the hated race which held its yoke over Israel. But it is explained in another gospel, where we learn that this centurion was a "proselyte of the gate," that is, a seeker after God, who had forsaken the worship of idols. He loved the people of Israel, for he found among them the knowledge of God; and he had shown his love by building for them a synagogue for worship, at his own expense. Hence he had endeared himself to the religious Jews of Capernaum, and they readily

bore his request that Jesus would come and heal his favorite servant. The Saviour was above all the petty distinctions of church or of race, and he at once granted the petition, and turned his steps toward the centurion's house. On the way he was met by another delegation, bearing the message that he need not come, for the Gentile's house was not worthy for him to enter; and it was not needful, since by a word he could heal the sick; for (said the Roman), "I too am a commissioned officer, and have authority. I know what it is to command and be obeyed." He saw in Jesus one who was the representative of the power of the Highest, able to command invisible hosts. The Saviour wondered at such faith, which not even Israel could show, and declared that here was a foretaste of many from the Gentile world who should find a place in the kingdom of God.

Explanatory and Practical Notes.

verse 5. And when Jesus. He had just come down from the mount of the sermon, and was followed by great multitudes of people. **Into Capernaum.** One of the principal cities on the Sea of Galilee, situated on its north western border. It was the home of several of the disciples, and of Jesus during most of his ministry. Yet comparatively few of its people accepted Christ, and he addressed to Capernaum some of his sharpest rebukes. It has passed away so completely that its very site is uncertain. Opinions differ between the location at *Tell Hum* and *Khan Migdal*. **There came unto him.** The account in Luke informs us that this man did not come in person, but sent to Jesus through the elders of the Jews; and that moreover he had shown his love for the Jewish people by building them a synagogue. It is possible that the ruins of the ancient synagogue at Tell Hum may be the one referred to, Luke 7: 5. A centurion. A Roman military captain, commanding a hundred soldiers. It is noticeable that every centurion to whom reference is made in the New Testament receives an honorable mention. The centurion at the cross of Christ gave testimony to his divinity; the centurion Cornelius was the first Gentile member of the Christian Church; and the centurion Julius was a considerate friend to his prisoner Paul. The Roman soldiers were the first to bring the Gospel to Great Britain; and in every age bright illustrations of Christianity have been found in the profession of arms. (1) *He who will can be a Christian in any circumstances.*

6. Saying, Lord. The title "Lord" was used out of respect, but did not necessarily convey a full recognition of Jesus as the Messiah. **My servant.** Literally, "boy," as a servant is often termed, though probably the reference was to a young person, beloved by his master. The servants in that age were mostly slaves. (2) *We should feel an interest in our servants and employees, and regard their physical, mental, moral, and spiritual well-being.* **Sick of the palsy.** The disease may have been either paralysis, or lockjaw, since both were included under the same name in

ancient times. **Grievously tormented.** Suffering acute pain.

7. Jesus saith to him. Sending his message by the interceding elders. **I will come and heal him.** Literally, "Coming, I will heal him." The healing took place while the Saviour was on the way, and in advance of his coming. The love of Christ dies faster than his feet walk.

8. The centurion answered. Through a second company of his friends, who went to meet Jesus and bore the message. Luke 7: 6. **I am not worthy.** He knew that Jesus was a Jew, and would contract ceremonial defilement by entering a Gentile house; but, more than this, he recognized in Jesus a divine being, perhaps greater than a prophet, endowed with miraculous power; and he felt himself as a sinner unfit to be in his presence. See a similar feeling on the part of a disciple. Luke 5: 8. (3) *The clearer our insight, the greater will be our consciousness of our own unworthiness.* **Speak the word.** Gentile though he was, he recognized the divine power of Jesus far more clearly than did the Jews with all their superior enlightenment. **My servant shall be healed.** A word from the good Physician, and the work of transformation will be wrought. (4) *Note that all Christ's miracles or the body are symbols of his mightier spiritual working.*

9. For I am. Rev. Ver., "For I also am." The word also is essential to the interpretation, for it shows the comparison in the centurion's mind between the Saviour and himself. A man under authority. He recognized the fact that as he himself was a commissioned officer of the greatest empire of earth, and possessed authority, so Jesus bore a commission from the King of heaven, and could give his commands. **Having soldiers under me.** As there were soldiers and servants to execute his bidding, though he was only a subordinate, how much more must there be invisible agents to do the will of Jesus, the messenger and representative of the Most High! **I say to this man.** The centurion needed not to do: he had but to speak, such

was the thorough discipline of the Roman army. So Jesus need not come; Let him but speak the word and it would be borne by his unseen ministrants. Rarely indeed do we see such deep insight into the order and laws of the spiritual world as was shown by this Gentile. (5) *Faith unseals the eyes to things spiritual and divine.*

10. He marvels. "What is more wonderful than to see Christ wonder?" asks Bishop Hall. But Jesus was a man, and surrounded as he was by people dull in the spiritual sense, he was struck with admiration of a faith so singular and so sublime. **To them that followed.** His disciples and the interesting Jewish rulers. **I have not found so great faith.** The centurion's faith was indeed remarkable, for (1.) It was found not in an intelligent, Bible-reading Jew, trained to knowledge of God, but in one born in heathen darkness. His faith was a triumph over great hinderances. (2.) It was a strong and unwavering faith; he had no doubt that Jesus could do as he would, and would do as he was desired. (3.) It was a surprisingly intelligent faith. He had a clearer conception of Christ's relation to the unseen forces of the universe than had any of the disciples. He saw the invisible and spiritual world as thoroughly under Christ's control as his own company of soldiers was under his own will. (6) *Let us cultivate that faith which enables us to see the invisible things of God. Not in Israel.* Among the people who might be expected to show forth the highest instances of faith. It was like a flower blooming in an uncultivated field.

11. Many shall come. A prophecy of the salvation of the Gentiles, but little understood by those who heard it. It is noteworthy, too, that we find it in the gospel of Matthew, which especially presents Jesus as the Messiah of Israel. From the east and west. Within thirty years from that day, Gentile churches were organized

in all the great cities of the Roman Empire, and even in the capital itself; and now it is the Gentile world which owns Jesus as their Saviour. **Shall sit down.** Literally, "shall recline." In the usual position of people at feasts; a figurative form of speech, referring to the enjoyment of salvation on earth and in heaven. **With Abraham, and Isaac, and Jacob.** The three patriarchs are named as the fathers of the covenant people, and Gentile believers are received by adoption as their children. (7) *All the promises of the old covenant we may inherit under the new.*

12. The children of the kingdom. The Jews, who were "the people of God," chosen out of the world to possess peculiar spiritual privileges. **Shall be cast out.** Not by the decree of God, but by their own rejection of Jesus as the Redeemer. Not that all Jews were cast out, or that all Gentiles are accepted, for not *all* but *many* that come from the east and the west enjoy these privileges. Some Jews believed, and became the founders of the Church, and many Gentiles rejected the Gospel. But as a race the Jews turned away, while the Gentiles believed, **Into outer darkness.** The darkness outside the banquet-hall where the guests are assembled; an image of the deeper night in which a soul abides away from God. **Weeping and gnashing.** Figures of the most intense misery. What they mean, we know not; but that they mean a terrible something we may be certain.

13. Go thy way. He did not need to enter the centurion's house, for he was already in his heart. **As thou hast believed.** The measure of his faith was that of the blessing which he received. (8) *So it is to-day; we receive all that our faith can grasp.* **Servant was healed.** The miracle was wrought at a word, and without the touch or even the visible presence of Jesus.

HOME READINGS.

- M. The centurion's faith. Matt. 8. 5-13.
- Th. The Syrophenician's faith. Matt. 15. 21-28.
- W. Bartimeus's faith. Mark 10. 46-52.
- Th. The first disciples' faith. John 1. 35-51.
- F. Faith and works. Matt. 2. 14-25.
- S. The power of faith. Matt. 17. 14-21.
- S. Faith's victories. Heb. 11. 17-40.

GOLDEN TEXT.

I have not found so great faith, no, not in Israel. Matt. 8. 10.

LESSON HYMNS.

- No. 253, Dominion Hymnal.
Let him to whom we now belong
His sovereign right assert.
- No. 247, Dominion Hymnal.
The Master is come, and calleth for thee,
He stands at the door of thy heart.
- No. 261, Dominion Hymnal.
Simply trusting every day,
Trusting through a stormy way.

TIME.—28 A. D.

PLACE.—Capermann.

RULERS.—Same as in the last lesson of third quarter.

DOCTRINAL SUGGESTION.—The power of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Centurion.**
 - What was a centurion?
 - What was the occasion for the meeting of Jesus and the centurion?
 - Did they meet? Read the story in Luke 7.
 - How can you explain these differences in the account?
 - What added fact of interest do we get from Luke's story?
 - What was the character of this Roman soldier?
 - How did he differ from the soldiers of his time?
 - What was the feeling of the Jews toward him?
 - What was the common feeling of a Roman for a Jew, and of a Jew for a Roman?
2. **His Great Faith.**
 - Where is the first evidence of faith on the part of the centurion? See Luke 7. 3.

Where is the second evidence of faith? See Luke 7. 6; Matt. 8. 8.

What is the one universal element of saving faith? What comparison did he make between his own position and that of Christ?

What is the argument, or thought, in the centurion's speech?

What constituted his great faith? What great principle of salvation did this incident cause Jesus to utter?

What evidence, aside from Matthew's assertion, is there that the servant was healed? Luke 7. 10.

Practical Teachings.

Here was a man who heard of Jesus, and when he heard he went to him, prayed to him, believed in him.

Here was a man who loved his slave; loved the Jews who hated his people; loved religion and its service; did he also love Christ?

Here was a man who knew how to obey, how to command, how to be humble. Am I in all these things like the centurion? Am I in any of them? Are you?

Hints for Home Study.

1. Learn what had happened after the Sermon on the Mount before this lesson story begins.

2. Make an analysis of this centurion's character. Study Luke 7 carefully.

- Ver. 2. he was H....e.
- Ver. 3. he loved the N.....n.
- Ver. 4. he was L....l.
- Matt. 8. 8. he was H.....e.
- Ver. 10. he had F....h. etc.

3. Write out the argument in the speech of the centurion.

- | | |
|--|-------------------|
| I am a soldier. | Thou art..... |
| I also have authority. | Thou hast..... |
| Mine is limited to my men and my servants. | Thine is..... |
| My servants are men. | Thy servants..... |
| My servants obey when I speak. | Thy servants..... |
| Therefore, | |

4. Find also the character of Christ as shown in this story.

1. Willingness to.....
2. Readiness to.....
3. Power.....
4. Liberality toward.....

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Centurion.

- Where did the centurion seek Jesus?
 What story of suffering did he tell?
 Why was he so anxious about his servant? Luke 7. 2.
 What assurance of sympathy did Jesus give?
 Of what honor did the centurion think himself unworthy?
 What shows his faith in Jesus's power?
 What did he say of his own authority?
 What good act had he done for the Jews? Luke 7. 5.

2. His great Faith.

- How did the centurion's words affect Jesus?
 Why was he surprised?
 Where had he found similar faith? (GOLDEN TEXT.)
 Of what great gathering did he speak? (See Luke 13. 39.)
 Where was that gathering to occur?
 What people would be excluded?
 What would indicate their disappointment?
 What command did Jesus give the centurion?
 What promise did he give him?
 What occurred as he spoke these words?

Teachings of the Lesson.

- Where, in this lesson, are we taught—
 1. That our faith may prove a blessing to others?
 2. That great faith may exist in spite of great hindrances?
 3. That great reward awaits those of great faith?

Hints for Home Study.

- Find another occasion when Jesus "marveled." Find how many miracles Jesus wrought in Capernaum. How many of these were wrought without seeing the subject?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who came to Jesus at Capernaum? **A Roman centurion.**
 What is a centurion? **An officer in charge of a hundred soldiers.**
 What did the centurion tell Jesus? **That his servant was sick with the palsy.**
 What did Jesus answer? **"I will come and heal him."**
 What is Jesus always willing to do? **To help those who come to him in faith.**
 What was the centurion's reply? **"I am not worthy that thou shouldst come under my roof."**
 What did he want Jesus to do? **To "speak the word only."**
 What did he believe? **That his servant would be healed.**
 What did this show? **His faith in the power of Jesus.**
 What did Jesus say? (Repeat the Golden Text.)
 Why might Jesus look for great faith in Israel? **Because the Israelites, or Jews, knew all about him.**
 What did Jesus say? **That many who were not Jews should live in heaven with Abraham and Isaac.**
 Why so? **Because they had the faith of Abraham and Isaac.**
 What did Jesus say to the centurion? **"As thou hast believed, so be it done unto thee."**
 What was the reward of his faith? **His servant was healed at that moment.**

Words with Little People.

- Answer thoughtfully—
 Which would you rather have, a sick body or a sick soul?
 Have you asked Jesus to make your soul well?
 Will he *care* all who ask in faith?
 "Heal my soul, for I have sinned against thee."

THE LESSON CATECHISM.

[For the entire school.]

- Who came to Jesus asking him to work a miracle? **A Roman centurion.**
- What did he ask? **That his servant might be healed.**
- What did Jesus say of his faith in the Golden Text? **"I have," etc.**
- What did he tell the people? **That people of all nations should be saved.**

TEXTS AT CHURCH.

- Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Believing Centurion.

- HIS ORIGIN.**
A centurion. v. 5.
 "Gentiles should be fellow-heirs." Eph. 3. 6.
 "Neither circumcision availeth." Gal. 5. 6.
- HIS LOVE FOR THE CHURCH.**
He loveth our nation. Luke 7. 5.
 "We love the brethren." 1 John 3. 14.
 "Love the brotherhood." 1 Pet. 2. 17.
- HIS LIBERALITY.**
Hath built us a synagogue. Luke 7. 5.
 "God loveth a cheerful giver." 2 Cor. 9. 7.
 "Of every man... giveth it willingly." Exod. 25. 2.
- HIS HUMANITY.**
My servant lieth at home. v. 6.
 "Unto your servants... just." Col. 4. 1.
 "Witness against... those that oppress." Mal. 3. 5.
- HIS HUMILITY.**
I am not worthy. v. 8.
 "Be clothed with humility." 1 Pet. 5. 5.
 "Blessed are the poor in spirit." Matt. 5. 3.
- HIS FAITH.**
Speak the word... healed. v. 8.
 "Faith toward our Lord Jesus Christ." Acts 20. 21.
 "Believe on the Lord Jesus Christ." Acts 16. 31.
- HIS SPIRITUAL INSIGHT.**
I also am... under authority. v. 9. (R. V.)
 "Faith... evidence of things not seen." Heb. 11. 1.
 "Look not at the things which are seen." 2 Cor. 4. 18.

THOUGHTS FOR YOUNG PEOPLE.

Teachings Concerning Faith.

- We find here strong faith in an unexpected quarter; in a Gentile without religious training; and in a soldier, whose trade has brutalizing tendencies. Learn from this that one can be a believer and a Christian anywhere. v. 5.
- We see that this man's faith and his interest in spiritual things made him seek out God's people, love them, and be liberal toward God's cause. See Luke 7. 4, 5. The seeker after God will ally himself with the people of God.
- We see too that faith opened the heart of this man toward his fellow-men. He felt an interest in his sick servant, cared for him, and sought to have him cured. The true believer will seek to do good both to the souls and the bodies of men. v. 6.
- We see that faith gives insight into God's spiritual world. How clearly this man saw spiritual realities! Faith opens men's eyes to the laws of God's spiritual working. vs. 8, 9.
- We see that Christ, the Son of God, takes notice of faith. He saw how rare this man's faith was, and noted its quality. So he sees now every one that believes in him. Our faith is recognized upon the throne. v. 10.
- We see, too, that faith has its abundant reward. The believer shall sit down with God, and with the saints of all ages, in the banquet of glory. v. 11.

Hebrew Methods.**Hints for the Teachers' Meeting and the Class.**

Locate Capernaum on the map.... Explain the word *centurion*.... Notice the noble traits of this centurion as they are shown in this lesson, and the corresponding account in Luke 7. See, for this purpose, the Analytical and Biblical Outline.... Show what this incident teaches us concerning *faith* (see Thoughts for Young People), and illustrate by examples of faith in the Bible. Find instances in Heb. 11.... Find in this lesson an illustration of the way of salvation. 1. We must come to Christ. 2. We must ask humbly. 3. We must believe his word fully. 4. We must see in him God's power to save.... Notice also the traits of Jesus as here shown. 1. His readiness to do good. 2. His sympathy with the troubles of men. 3. His liberality of feeling. 4. His recognition of man's faith. 5. His power to heal and to save.... Notice also that the lesson contains a warning. See what it is, and who are in danger from it.

References. FREEMAN'S HAND-BOOK: Ver. 12: Light and darkness as emblems, 412.

CATECHISM QUESTION.

1. Was this humiliation *u. to leath necessary*?
Yes; to fulfil the purpose of God, which was declared in the predictions of Scripture.
 Luke xxiv. 46. And He said unto them, Thus it is written, that the Christ should suffer.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. The Mighty Captain.

Introductory. Little boys know how to "play soldier." Let some boy tell what a "company" is; what the captain's business is, and what soldiers have to do when the captain speaks. Ask some boy why he obeys his parents, and let question and answer bring out the thought that his parents have a right to his obedience because he is their boy, and because God has given them authority over him. So, the captain of a company of soldiers may demand obedience, because authority has been given him over all who belong to his company.

Review. Question about the great sermon. Who preached it? Where did the preacher sit? Who heard him preach? Who were nearest him when he preached? When the sermon was ended, he came down from the mountain. Add Capernaum to the map. A moment may be given to map-study. Connect some striking event with each place. Bethlehem recalls the birth of Jesus, Nazareth his youth, Jordan the place of his baptism, etc.

THE SOLDIER-CAPTAIN.

A Roman captain lived in Capernaum. He was a real soldier, and wore real soldier-clothes. He had a hundred men in his company. Each one of these men had to obey the captain. If he told a man to go, he must go. If he said to one, Come, he must come. Was this right? Yes, for a captain is a man who has authority. He has not all authority; there are those who have more than a captain—as a general, a prince, a king. This Roman captain had a sick servant. He

loved his servant, and wanted him to be well and happy. But he had not power to send sickness away. He heard that Jesus could say to pain and disease, Go—and it had to go. He said, "Jesus is a great Captain. I will ask him to cure my servant." So he went and told Jesus what he wanted, and he had such faith in Jesus's power, that he said, "Speak the word only, and my servant shall be healed."

THE DIVINE CAPTAIN.

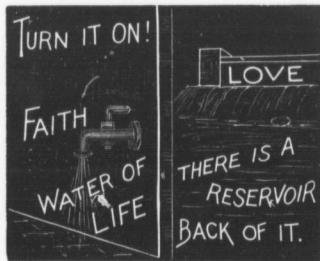
Print "Power," and "All Power." Ask over how many men the soldier-captain had power? Explain that he had not all power over his hundred men. He could not put love into their hearts; he could not make sickness go away; he could not forgive sin. All this the divine Captain could do. Read from Bible, Matt. 28, 18, also Matt. 9, 6.



(Show a key). What does a key do? (It unlocks.) The soldier-captain had the key that unlocks the door of heavenly power and love. (Let children spell as you print, FAITH. Tell the sequel of the story, and explain that any one who uses that key may have help from Jesus. Teach that he can heal both the body and the soul, and that the one thing he looks for in a heart is faith. Ask, "Is Jesus your mighty Captain?")

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This is a lesson about great faith. How shall we illustrate it? In the case of the centurion, with his great need came as great faith in the power of Jesus to help. He did not limit that power; he believed in what he saw, and he believed also in an unseen power behind that. See this illustration on the blackboard. It represents a faucet. If one has thirst he goes to the place where he believes he will receive water. Simply believing it would never quench the thirst, but going to the faucet and turning it brings the water. The oftener this is repeated the stronger is the belief that the supply will not fail. Why? Because back of the faucet, and beyond the pipes, is a great reservoir of supply. So each one of us may go to the Saviour, knowing that the great reservoir of his love, though unseen by us, has an inexhaustible supply. As a child may be able to turn the faucet to quench his thirst, so the smallest child may go to God in all his needs for help.

Lesson Word-Pictures.

There is a shadow beneath the roof of the centurion at Capernaum. You come into that shadow when you enter that room, secluded, still, where the sunshine is shut out and only the attendants are shut in with that couch of sickness in the corner. It seems so strange that any physical weakness should come where the centurion is. What a muscular form and vigorous gait he has! How easily he carries off his iron helmet and his stout breast-plate, poises his thick shield, and swings his ready sword! Weakness has come, though, to his household, and it is in the pallid face and helpless form of the beloved servant in the corner. No faithful care of nurse or medicine of doctor is of any use. "What can be done?" wonders the centurion as he bows his head. He can think only of one thing that can be done. He might ask Jesus about his servant. Every body is talking about their sick to him have taken them away healed. "Yes," he murmurs, "I will tell Jesus. It is all I can do. My servant can't be carried to him though. What can be done?"

All that can be done is to tell Jesus and leave every thing to him. Can we do more to-day? "Lord," is the pitiful utterance of the centurion, "my servant lieth at home sick of the palsy, grievously tormented." He can do nothing more. He rests his case just there. And the loving answer of the Great Heart is, "I will come and heal him."

What! the great, pure teacher come under the centurion's unworthy roof? It cannot be; and need it be?

The centurion may be glancing out of the window. He sees a file of his soldiers tramping past. His word is sufficient for their obedience. He says "Go" or "Come." It is enough. What he says will be done. Has Jesus less power? Does he need to do more than to speak the word of command? "Speak the word only," is the centurion's thought, and soon it is in his petition to Jesus. What an entire reliance upon the Saviour! He may have started for the centurion's, and now this "Speak the word only" stops him. Can you not see him as he turns, both wonder and a benediction in his face? "Go thy way," he has said. The work of healing shall be done.

There is suspense at the house of the centurion. They are waiting to hear from Christ. There upon the bed turns uneasily the servant. The nurse may know her master's mind and murmurs. The Miracle-worker can't heal afar off. It was foolish to tell him that a word would do, a word at a distance. He must come himself."

But why is the sick man so strangely still? Through the window opening into the court did a wave of air from a palm-leaf gently swaying reach and refresh him? Why that smile of pleasure in his eyes? Did he hear the note of a bird warbling in the court-yard palm? And why does he rise? Why does he say he will leave his couch? Has he gone crazy? No; "I am—I am—better," he tells the nurse looking in surprise and bewilderment, and he persists in leaving his bed! Yes, healed the very self-same hour of the spoken word of Jesus.

A. D. 28.]

LESSON II. THE TEMPEST STILLED.

[Oct. 9.]

Matt. 8. 18-27. [Commit to memory verses 24-27.]

STEER BY THIS.



18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us; we perish.

26 And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

General Statement.

Several months intervene between the event of the last lesson and of this, and as the gospel of Matthew is arranged topically, and not chronologically, some of the lessons which we have yet to study precede this in the order of time. After the healing of the centurion's servant other miracles were wrought, of which the most notable was that of the widow's son restored to life at Nain. Luke 7. 11-17. From Nain Jesus went through southern Galilee, preaching and healing. He received and answered the messengers of John the Baptist (Matt. 11. 2-30); permitted a penitent sinner to wash his feet (Luke 7. 36-50); cast out a dumb demon, and was rewarded by the declaration of the Pharisees, that he was himself possessed by the prince of demons. Matt. 12. 28-45. At this time he changed his method of

teaching and began to give instruction in parables, of which seven were spoken in one day before a vast audience on the beach of the Sea of Galilee while the great Teacher sat in a little boat on the water. At the close of the day's teaching he embarked with his disciples, intending to cross the lake to the land of the Gadarenes, on the eastern shore. So weary was the Master from the crowd and the mental strain of teaching, that he fell fast asleep on the boat cushion in the stern. A sudden storm, such as often sweeps down upon the Sea of Galilee, came upon the frail craft, and they were in danger of drowning. They awoke their Master, who gently chided them for their "little faith" and then rebuked the winds and the sea.

Explanatory and Practical Notes.

Verse 18. Now. This was at the close of a day occupied in teaching by parables on the lake shore. **Great multitudes.** This was the most popular period of his ministry, when he was followed by multitudes wherever he journeyed. A few months later all the crowds forsook him, and he was left with the twelve alone. **He gave commandment.** After the labors of the day he needed rest and retirement from the press of

the multitude. Our Saviour was thoroughly human, and possessed a finely-strung nature. To depart. He could find no rest at Capernaum, where crowds attended him and where enemies dogged his footsteps. **Unto the other side.** The eastern shore of the Sea of Galilee, where he was as yet unknown to the scattered and half-heathen population.

19. A certain scribe. Rev. Ver., "a scribe." **19.**

form of the expression intimates that but few of this class were found among the followers of Jesus. They were men who originally formed a guild for the exact copying of the Old Testament Scriptures, to which they devoted themselves. They soon became the recognized interpreters of the law, and as such possessed great influence. As a body, they were the most determined enemies of Jesus and his Gospel. **I will follow thee.** Not content with ordinary discipleship, he aspired to be among the choicest apostles, perhaps thinking that Jesus and his humble hand would count themselves honored by his offer. **Whithersoever thou goest.** Little did he know the meaning of his own promise, which would lead through the path of persecution to the cross. (1) *To follow Christ means more than most men realize.*

20. Jesus saith. The Saviour neither accepted nor rejected him, but pictured to him in strong shadows his own condition, and thereby tested to the uttermost his motives and his endurance. (2) *All men are called to discipleship, while but few are called to apostleship. Foxes have holes.* Foxes, and large ones, are abundant in northern Palestine. **The Son of man.** A name which Jesus often applied to himself as the representative man, the second Adam, and the head of the new manhood to be developed by the Gospel. **Hath not where to lay his head.** He was poorer than the ordinary working-man of his land, because he had no employment, but depended, probably, upon the contribution of his friends. He had been driven out from his family home at Nazareth and lived as a guest among his disciples at Capernaum. The ordinary laboring man in America has more money and far more comforts in his way of living than did Jesus. Yet the highest type of manhood that earth ever saw was developed in such lowly circumstances. (3) *Thy nobility of character does not depend upon social or financial conditions. What became of this ardent volunteer, the scribe, we do not know, but it is likely that his resolution soon weakened.* (4) *If there were some who backed off from Christ's service then, let us not be surprised at such now.*

21. Another of his disciples. The form of the expression intimates that it was one of the twelve; and tradition has named him. There is no certainty in the case. **To go and bury my father.** This cannot mean "to stay with my father until his death." His father was dead or dying, and he desired to delay the work of Christ until after the funeral rites, which, with the period of mourning, would require a month.

22. Jesus said unto him. The time was short, for there remained but a little more than a year of Christ's work on earth, and messengers were needed. To postpone for a month or more might be, in this disciple's case, to abandon altogether. Hence the peremptory tone of Christ's answer. **Follow me.** At first as a learner, then as a messenger. Luke adds, "Go thou and preach the kingdom of God." **Let the dead bury their dead.** There is a play upon the double meaning of the word "dead." "Let those who are spiritually dead, busy with worldly concerns, bury the one who is physically dead." It was a strong saying, so that it would strike forcibly, and suggest thought. Jesus did not mean that his disciples should trample on their af-

fections, but that the ties of earth must not interfere with sacred duties. (5) *Christ's ministers must be men of one work only.*

23. Entered into a ship. (Rev. Ver. "a boat.") It was probably the boat with which he had been preaching, and which was employed in transporting Jesus and his disciples from place to place upon the lake. Mark 3, 9. It was large enough to hold the entire company of Jesus and the twelve, and was propelled by oars. **His disciples followed him.** We learn from Mark 4, 26 that others accompanied in some small boats. (6) *"Like a good captain, he goes before his soldiers."*—Trapp. (7) *"Those that would rest with Christ hereafter must follow him here."*—Henry.

24. There arose a great tempest. Although the Sea of Galilee is not more than fifteen miles long, it is liable to fierce storms. The warm air over the lake, which lies six hundred feet below the level of the Mediterranean, is often suddenly chilled by blasts from the snowy ravines of Mount Hermon. **Ship was covered with the waves.** And of course in imminent danger of sinking. (8) *Neither the ties of duty nor the presence of Christ will exempt us from the danger of life. He was asleep.* Lying upon the leathern cushion on the high stern of the boat, he rested, being weary with the day's debate with the Pharisees and the long series of parables and their interpretation. (9) *In the sleep of Jesus see the evidence of his thorough humanity.*

25. His disciples came to him. As Burkitt says, "Here was faith mixed with human frailty: in their trust that he could save them; frailty in their deeming it necessary to awake him. **Lord, save us.** The three accounts give somewhat different language; and all may be correct, for they state the utterances of a dozen people. **We perish.** They could not realize that he who had shown himself to be the Son of God could keep them in safety though asleep. (10) *We need have no fear when Christ is by our side.*

26. He saith unto them. He calms their mind before he arrests the raging storm. **Why are ye fearful?** "He does not blame them for their impertinuity in disturbing the Lord's rest, but for their fearfulness."—Bengel. **Ye of little faith.** Some faith they had to call upon him in trouble, but only little faith, because they could not trust him fully. (11) *His faith alone is complete who can rest in the Lord fully, and wait patiently for him. Rebuked the winds.* Speaking to them as a master, since he was their Maker. **A great calm.** Even if the fall of the storm should be considered an accidental coincidence with the Saviour's words, the sudden calm on the waves must have been unaccountable. (12) *Such the calm when Christ speaks to the stormy soul tossed by temptation.*

27. The men. Alford says that this refers not to the disciples, but to the sailors, as the word is never used of the disciples. But other writers think that the twelve were their own oarsmen. **Marveled.** They had witnessed miracle upon disease, but never power over nature. **What manner of man!** The miracle especially appealed to the wonder of men who were familiar with the sea and its power.

HOME HEADINGS.

M. The power of Christ. Matt. 8, 18-34.

Pn. Power over men. Matt. 4, 18-25.

W. Power over nature. Matt. 14, 23-32.

Th. Power over spirits. Matt. 17, 14-21.

F. Power to heal. Luke 7, 1-33.

S. Power to restore life. John 11, 32-45.

8. Power to forgive sin. Luke 5, 17-26.

GOLDEN TEXT.

Why are ye fearful, O ye of little faith? Matt. 8, 26.

LESSON HYMNS.

No. 34, Dominion Hymnal.

Thou my everlasting portion,
More than friend or life to me.

No. 32, Dominion Hymnal.

Jesus, Lover of my soul,
Let me to thy bosom fly.

No. 33, Dominion Hymnal.

Rock of Ages, cleft for me,
Let me hide myself in thee.

TIME.—23 A. D. About five months after the Sermon on the Mount.

PLACE.—The Sea of Galilee.

RULERS.—Same as in Lesson 1.

DOCTRINAL SUGGESTION.—Following Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. Faith Needed.

Through all the period of Jesus's life, where was his home?

When the sea is spoken of, "the other side," and similar expressions, what is meant?

What new relation of Jesus to the people is shown in vers. 18 and 22?

When he gave "command" to go to the other side, what profession was openly made to him?

Do you suppose the scribe comprehended what he himself said?

How did Jesus seek to quicken his comprehension?

What did Jesus's answer mean?

Who else showed his need of faith when Jesus said, Let us go over the sea?

What did Jesus mean by "let the dead bury their dead?"

2. Faith Tested.

How many instances of the test of faith are given in this lesson?

What kind of test was the first, or what personal qualities were tested?

What in the others?

How was the lack of faith shown by the disciples? How was the little faith they had shown?

Was the ship in which were Christ and his disciples the only one saved? Mark 4. 36.

Who first received the Lord's word of rebuke, the sea or the men?

How is human life like this crossing of the sea? What is our great need in crossing?

Practical Teachings.

"To the other side," is often Christ's call to the disciple. Happy the man who has faith to follow.

"No place for his head,"—no room at the inn," no place in the world, except in the heart of his disciple.

Here was terrible distress; but Christ was near. Here was an agonized cry for help, and Christ heard it.

Here was swift and entire deliverance; Christ gave it. Can you say, "Lord, I will follow?" Will you say it?

Hints for Home Study.

1. Read this lesson story here, and in Mark and in Luke. Get it thoroughly into your mind. Before you go to your class tell it to some child.

2. Study in the Chautauqua Text-Book the events between the two lessons, and find those events in the Bible itself.

3. Write twenty questions on this lesson; after three days examine them to see if you can answer them without the book.

4. Find the different directions in which Jesus had manifested supernatural power. Make a list of the different miracles up to this point in his life.

5. Find what you can about the ships that were used on the Sea of Galilee. If you cannot find out, put it down as a thing to ask your teacher about.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Faith Needed.**

What caused Jesus to depart from Capernaum? What offer of discipleship was made by a scribe?

What contrast did Jesus present in reply? What filial request did a disciple make?

What duty did Jesus place first? What work was he bidden to do? Luke 9. 59.

Who could then attend to the dead? Why was preaching the Gospel the more important duty?

What says Jesus of one who does not love him more than any other? Matt. 10. 37.

2. Faith Tested.

Where did the disciples follow Jesus? What sudden danger arose?

What shows that the storm was severe? What shows Jesus's confidence in peril?

What evidence have we that the disciples were afraid? What rebuke did Jesus utter? (GOLDEN TEXT.)

What did he next rebuke? What did he say to the sea? Mark 4. 39.

What sudden change occurred? How were the disciples affected? Mark 4. 41.

At what were they astonished?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. The necessity of self-denial in following Christ?
2. The demand for singleness of purpose?
3. The sinfulness of distrust?

Hints for Home Study.

Find three other occasions when Jesus spoke of his disciples as "of little faith."

Find another occasion when Jesus stilled the storm.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus and wanted to live with him? A teacher of the law of Moses.

What did Jesus tell him? That he had no home on earth.

Where was Jesus's home? In heaven.

Where did Jesus go with his disciples? Out on the Sea of Galilee.

What came suddenly upon them? A great storm of wind and rain.

Where was Jesus? Asleep in the stern of the boat.

How came Jesus to be asleep? He had been healing the sick, and preaching, and was very tired.

Why did the disciples wake him? They were afraid.

What must they have forgotten? How strong and loving Jesus was.

What did they say to him? "Lord, save us; we perish."

How did he answer them? (Repeat the Golden Text.)

What did he do? He arose and rebuked the wind and the sea.

What followed? All was quiet in a moment.

What does this show us? That the winds and waves obey God.

What are far more awful than storms of wind and rain? Angry passions and sinful feelings.

What is Jesus able to do? To drive them away and send peace.

Words with Little People.

Christ is your safety in time of danger.

Christ is your peace in storms of trouble and temptation.

You need never feel afraid if he is with you.

All power is given unto me in heaven and in earth."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came offering to following Jesus? A certain scribe.

2. What did Jesus tell him he did not possess? A place to lay his head.

3. What did Jesus command another man? Follow me.

4. What took place while Jesus and the disciples were crossing the Sea of Galilee? A great storm.

5. What did Jesus say to the waves? "Peace, be still."

6. What did he say to the disciples in the GOLDEN TEXT? "Why are," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The Nature of Christ.****I. AN ATTRACTIVE NATURE.**

I will follow thee. v. 19.

"Will draw all men unto me." John 12. 32.

"We love him.... he first loved us." 1 John 4. 19.

II. A LOWLY NATURE.

Not where to lay his head. v. 30.

"For your sakes he became poor." 2 Cor. 8. 9.

"Made himself of no reputation." Phil. 2. 7.

III. A KINGLY NATURE.

Follow me; let the dead. v. 22.

"All power is given unto me." Matt. 28. 18.

"All things in subjection under him." Heb. 2. 8.

IV. A HUMAN NATURE.

He was asleep. v. 34.

"Wearied with his journey." John 4. 6.

"In the morning.... he hungered." Matt. 21. 18.

V. A TENDER NATURE.

O ye of little faith. v. 26.

"The gentleness of Christ." 2 Cor. 10. 1.

"As a father pitieth." Psa. 103. 13.

VI. AN ALMIGHTY NATURE.

The winds and the sea obey Him. v. 37.

"Maketh the storm a calm." Psa. 107. 29.

"All things were made by him." John 1. 2.

THOUGHTS FOR YOUNG PEOPLE.**The Requirements of Christ's Service.**

1. The service of Christ requires *self-denial*. v. 18-20. He who would follow Jesus must expect to find loss and trial. If our Master had not a place to lay his head, shall his followers complain at adversity?
2. The service of Christ requires *decision*. vs. 21, 22. We must choose between the ties of earth and the ties of heaven; and surrender even our strongest affections when they stand in the way of the Gospel.
3. The service of Christ requires *obedience*. vs. 21, 22. We must submit our wills to Christ's will; to go where he bids us, and do what he commands us. But he will not ask us to go any where except where he is with us.
4. The service of Christ requires *faith*. vs. 23-27. We are expected to trust in Christ, and leave the issues of our lives in his hands, assured that he will take care of us.

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Briefly state (or call up) the events in the life of Christ through the healing of the centurion's servant and the stilling of the tempest (see General Statement). . . . Draw a map of the Sea of Galilee, and show its dimensions, form, surrounding provinces and places, etc., etc. . . . Show what were the circumstances under which this voyage was taken. . . . What traits of character were shown by the various people referred to in this lesson (the scribe, the other disciple, the twelve, etc.)? . . . What aspects of Christ are here shown? (See Analytical and Biblical Outline). . . . What requirements of Christ's service are pointed out to us? (See Thoughts for Young People) . . . As illustrations, the story of Xerxes, who commanded his servants to flog the sea for destroying his ships; and that of Canute, who commanded the tide to roll back.

CATECHISM QUESTION.

2. Do we know any further reason why it was needful? It was necessary, that our Saviour might offer a full satisfaction and atonement for the sin of man.

1 John ii. 2. He is the propitiation for our sins; and not for ours only, but also for the whole world.

Primary and Intermediate.

LESSON THOUGHT. *Jesus, the Ruler of Storms.*

Review. Recall the talk about captains. How many captains did we learn about in the last lesson? What could the Roman captain do? What could the Divine Captain do? What is the key to the divine power and love? How may we get Jesus to heal our souls and bodies?

FOLLOWING JESUS.

Let some child tell the story of the healing of the centurion's servant. Tell that people thought the man who could do such a miracle must be a great man. Some wanted to follow him, thinking they would be honored on account of their Master. Jesus reads the heart, and he knew who loved themselves, and who would go away from him in time of trouble. One man, a teacher of the law of Moses, was ready to promise to go every-where with Jesus. Jesus did not forbid him,

but he told him how poor and friendless he was, and we do not learn that the scribe, or teacher of the law, said any more about following him. Tell of the other man, who wanted to follow Jesus after he had attended to his own business. Remind the children of what Jesus said in his sermon, "Seek first the kingdom of God," and teach that we must not love any thing more than we love God, if we want to be his followers.

JESUS IN THE STORM.

Have the blackboard prepared with several small pictures. Pieces of paper can be fastened over them, and removed as you want to use the pictures. The Sea of Galilee, a ship, a glimpse of stormy waves. "Lord save us," in plain letters, a hand stretched out, may all be used; brought to view as the lesson is developed, they will hold the eyes of the children, as well as help to carry the lesson to their hearts. Help the children to notice how human our Lord was. He was tired; he grew sleepy; he seemed like any other man. But when he found his disciples troubled and afraid, he could do what only the great God can do—he could make the stormy sea calm with a single word. Teach that Christ can sympathize with us when we are tired and troubled, for he was our real brother in the flesh.

JESUS IS IN THE HEART.

Have lesson symbol on the board. Uncover it last. Talk about the storms of life. Tell what some of the storms are which overtake children: sickness, sorrow, death, these make storms in the heart. If Jesus is in the heart, no one need be afraid. He will hear when we call. He wants us to call him. He will not sleep a moment after we call. Sin makes great storms. Call quickly, "Lord, save us." He can rule any storm. He has all power. If you are angry, call to Jesus. If you are tempted or sorrowful, call him. "He maketh the storm a calm."

Blackboard.

BY J. D. PHIPPS, ESQ.



EXPLANATION. This illustration should be put on before the school assemblies. It simply represents that there is peace to those who call on the Master, and it needs no special explanation from the stand.

TO DRAW IT. Use yellow for the sun, blue for the water, white for the boat. Make the word *Peace* with yellow touched up with red, and make the sentence at the bottom with white and green.

Lesson Word Pictures.

The Master is about crossing to the other side of Galilee. He would get away from the great, growing, excitable multitude. He would pass over the sea. But who is this looking so eagerly at Jesus? Who is it that cries he will follow the Saviour? Only yesterday Jesus in some neglected spot may have seen a fox springing across his path, and look! A bird even then may be skimming Galilee's glassy waves. The fox has a hole and the bird has a nest, Jesus is saying, but he is with-out a home. By the shore the little vessel is waiting that soon will receive the Saviour and the disciples. Are they all ready? One is hesitating. Could he quit the Master's service just now? Could he bury his dead? "Follow me!" you hear the Saviour saying. "Let the dead bury the dead."

You see the disciples one by one following the Saviour into the waiting boat. There is a crowd of curious spectators on the shore. In other boats the fishermen are coming home, and some of them are shaking their heads, for they mutter, "There will be a storm to-night. Do those people putting off from the shore know it?" You look across the little sea. The inexperienced eye may see no sign of a storm. Like a vast, blue tent-roof the evening sky may shut peacefully down on Galilee. The last of the sunlight may turn the western heavens into a garden of roses. There are occasional drafts of an uneasy wind, but that is all. The Saviour's boat is now gliding over the lake, while the shadows rapidly thicken. There are stars twinkling overhead, but soon they are obscured by patches of cloud, as when the shutters of the lighted windows are

drawn at the approach of the night and of the storm. The wind has grown bolder and menaces the boat. The sail has been gathered in. The waves have arisen at the call of the wind and dash angrily against the boat. While the disciples try to guide their belabored vessel the Saviour is asleep. Did he know that any danger would dispute their passage across Galilee? The rough wind has soon increased to a tempest. There is a frightful riot of noises in the air. There is a mob of waves below. Heavy seas break over the little vessel. The disciples are alarmed, and then in despair they run to the Saviour. They seize him. They shout to him, "Lord, save! we perish!"

"Why are ye fearful. O ye of little faith?" Christ calmly says. He rises. He confronts the driving wind and these surging waters. It would seem as if a savage drove of wild beasts were springing at him, their backs covered with the foam of an eager pursuit, their cruel wrath sounding in the howls of the wind. The disciples look from the threatening waters up to their Lord. How calm he is! How timid, fearful, solicitous they are! They huddle about him even as sheep about the shepherd, when ravening wolves press closer on every side.

But hark! O timid faith, the Saviour speaks! He rebukes the winds and the sea. Across the long stretch of the centuries we almost hear his voice. We seem to see the hands with which he motions down this rebellion of the elements. And what a retreat of the furious winds! What a lowering and lying down of those tumultuous waves! The sea is stilled again, and over the hills morning breaks. It peacefully shines on blue Galilee, a waveless sea from shore to shore.

A. D. 28.]

Matt. 9. 1-8.



LESSON III. POWER TO FORGIVE SINS.

[Oct. 16.]

[Commit to memory verses 4-7.]

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

General Statement.

The incident of this lesson belongs to a period several months earlier than the last lesson, except the first verse, which should be connected with the previous chapter. During the earlier part of Christ's ministry in Galilee, before he had made public claim of Messiahship and divine authority, he was watched closely by the leaders of the ruling parties, who were undecided what attitude to take concerning him. On one occasion he was teaching in a house in Capernaum, surrounded by a throng of people, among whom were some of the leading scribes and Pharisees. A man helpless with paralysis was brought for healing, but the crowd was so dense that it was impossible to penetrate it. The bearers climbed to the top of the building, lifted up their burden, and then removed a portion of the roof and let the sufferer down into the presence of the Saviour. He saw their faith, and that of the paralytic; and saw too the look of mingled inquiry, doubt, and scorn on the faces of the scribes. Here was an opportunity to claim his divine authority, and to

prove it by an act of mercy. It was not the Saviour's method to say "I am the Son of God; I have the right to forgive sin," but to do the act of a King, and leave the witnesses to draw their own inference. Looking upon the eager suppliant, he said quietly, "Thy sins be forgiven thee." At once his enemies showed by their scornful glances their thought, which was, "It is easy enough for this impostor to claim the power to forgive sin, which belongs to God alone; but how can he prove that this man's sins are really forgiven?" Jesus said, "I will show you that I have the power to perform the invisible miracle of forgiveness by performing the visible miracle of healing." Then turning to the paralytic he bade him rise up, stand upon his feet, roll up his couch, and go to his home. In an instant life shot through the withered nerves, the man who had been borne by bearers stood forth strong, gathered up his bed and walked away. The multitude praised God for his grace, while the scribes went forth to form new plots against the Saviour.

Explanatory and Practical Notes.

Verse 1. And he entered. This verse should not belong to the lesson, as it connects with the previous chapter and with an event at another time. This was

on the day after the stilling of the tempest, when Jesus re-crossed the lake on his return. A ship. The boat referred to in the last lesson. His own city. Caperna-

naum, on which see notes of Lesson I, verse 5. Though Capernaum enjoyed this high privilege, it lost it through unbelief. (1) *The enjoyment of the highest privileges, without the use of them, will never save a soul.*

2. And behold. As Matthew's gospel is not arranged in the order of time, we are now taken back several months, to the earlier ministry of Jesus in Galilee. They brought. From Mark 2, 1-4, and Luke 5, 17-19, we learn that Jesus was teaching in a house surrounded by a multitude; that the bearers of the man referred to could not pass through the crowd, and therefore ascended to the top of the house, where they took off a section of the roof and let the man down at the feet of Jesus. **A man sick of the palsy.** The paralysis, a disease prevalent in the East, and regarded as incurable. **Lying on a bed.** He was probably on a frame like a stretcher, let down with cords from the roof. **Seeing their faith.** Theirs was true faith, not belief in any doctrine about Christ, but a strong confidence in Christ. The faith was not only on the part of the bearers, but also of the sick man himself, whose earnest and persistent desire to reach Jesus doubtless urged the bearers to their resolute act. In the act Jesus saw the spirit of faith. **Son, be of good cheer.** Jesus saw in the man a faith to receive not only healing, but also the greater blessing of forgiveness. **Thy sins be forgiven thee.** Perhaps, though it may not be asserted, his disease was the result of his sin, as such diseases often are; at any rate the spiritual and the physical needs were felt together, and both were satisfied. (2) *To every sinner comes Christ's message of good cheer and of forgiveness.* (3) *The pardon of sin is a greater miracle than the healing of disease.*

3. Certain of the scribes. From Luke we learn that a delegation of scribes were present from Judea, in order to form a conclusion concerning Jesus, whether he was an impostor or a prophet. This claim of power to forgive sin was made for a purpose when they were present. (On the scribes, see note, Lesson II, verse 19.) **Said within themselves.** They thought in their minds, and showed their thoughts by their glances at one another. **This man blasphemeth.** For any man to arrogate God's power to pardon sin is to blaspheme, or trespass upon the divine attributes. On the view that Jesus was a mere man, even though he were a prophet, the thought of the scribes was proper; but they were wrong in that he might be God manifest in the flesh, and therefore entitled to exercise the divine prerogative of forgiving sins. (4) *Jesus was either a deceiver of men or he was the Son of God—which did he most resemble?*

4. Jesus knowing their thoughts. The knowledge was supernatural, for the answer of Jesus showed that he not only read their feeling, but their precise thought, which was, "It is easy for this deceiver to claim this

authority, for no evidence can be shown that the man's sins are forgiven." **Wherefore think ye evil.** How gentle was the Lord's rebuke to these men, whose inmost wicked thought he read! (5) *Remember, that Christ sees our thoughts as clearly as he saw theirs!*

5. Or whether is easier to say. Notice the tact and wisdom of the Saviour's dealing with these unbelievers. He does not say, "Which is easier, to forgive sin or to heal the palsied?" for it was evident that the forgiveness was a far greater work than the healing. He says, "Which claim is the easier to make; which is the easier to say, 'be forgiven' or 'be healed'?" Manifestly the former, for while the claim of healing power, if false, is easily disproved, that of forgiving power is not so easily refuted, since the work of forgiveness is invisible and the work of healing is visible. Any man might say, "Thy sins are forgiven," but who can tell that his words are ratified in heaven?

6. But that ye may know. He offers to prove his right to forgive sin, the invisible miracle, by his power to heal the diseased, a visible miracle. **The Son of man.** (See note, Lesson II, verse 30.) **Hath power on earth.** He who is Lord in heaven is the Son of man on earth, but exercises still his divine authority and shows his divine power. **To the sick of the palsy.** Thus far he had spoken to the caviling scribes, now he turns to the palsied man and speaks with the calmness of Omnipotence. **Take up thy bed.** The bed upon which he was lying helpless and nerveless he is now bidden to gather up and carry away, the strongest evidence of complete restoration.

7. And he arose. The will of the recipient must have co-operated with the will of the Master; and his own action must have been exerted in order to bring the result to pass. So is it in the salvation of a soul. The sinner must act, must summon the dormant energies of his spiritual nature, and must work with God's will in order to receive the consciousness of his pardon. **Departed to his house.** The gospel of Mark (3, 10) tells us that he took up his bed, the roll of matting spread upon the stretcher that had borne him. He had left his house a paralytic, he returned to it in the fullness of health. (6) *So the helpless sinner may go down to his house justified.*

8. The multitudes saw it. They could not see the inferior process, but they could see the result—the man restored to health. (7) *Thus the results of salvation in transformed lives are visible to all.* **Glorified God.** The enthusiasm and rejoicing of the people is mentioned, but not the effect of the miracle upon the scribes who were doubtless hardened by it into unbelief. **Such power unto men.** Not that men received the power to work miracles or forgive sin, but such benefit as the result of the divine power.

HOME READINGS.

- M. Power to forgive sins. Matt. 9, 1-8.
 Tu. The nobleman's son healed. John 4, 43-54.
 W. Evil spirits cast out. Luke 8, 26-39.
 Th. The impotent man healed. John 5, 1-18.
 F. The ten lepers healed. Luke 17, 11-19.
 S. The changed life. Col. 3, 1-14.
 S. The source of healing. Psa. 107, 1-21.

GOLDEN TEXT.

The Son of man hath power on earth to forgive sins. Matt. 9, 6.

LESSON HYMNS.

- No. 11, Dominion Hymnal.
 Jesus! the Name high over all,
 In hell, or earth, or sky.
- No. 12, Dominion Hymnal.
 Let earth and heaven agree,
 Angels and men be joined.
- No. 17, Dominion Hymnal.
 I need thee, precious Jesus!
 For I am full of sin.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—Omniscience.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Power to Heal.**
 What was the occasion of the miracle of our lesson?
 What reason is assigned for the words which Jesus spoke to the paralytic?
 How had they shown their faith?
 How publicly was this miracle performed? See Luke's account.
 What did Jesus avow to be the direct purpose of the miracle?
 What was its effect upon the assembly?
 How was Jesus at this time regarded by the people generally? ver. 8.
- 2. Power to Forgive.**
 In this incident what different kinds of power did Jesus display?
 Which was first displayed?
 What was the effect upon the assembly?
 What showed the second kind of power which Jesus possessed?
 In what respect was the criticism of the Pharisees correct?
 In what respect was it evil?
 What proof of the divinity of Jesus is contained here other than that afforded by the miracle?
 What thing did the paralytic's rising and going prove?
 What does it teach concerning faith?
 What inspiration ought it to be to pray for others?
- Practical Teachings.**
 Notice the care and faith of these four for their friend; but it was for his body. Jesus showed himself willing to do vastly more than they asked.

Jesus knew their thoughts; a man's thoughts are his most secret possessions; he who knows a man's secret heart must be his Maker.
 Jesus has power over sin; over the heart or thought that plans sin; over the body that executes the plan.
 Any one can hear that same voice to-day, if he will; and not with the earthly, but with the spiritual, ear.

Hints for Home Study.

1. Make a plan for teaching this lesson:
 - 1st. Write twenty questions.
 - 2d. Find ten phrases that need to be explained.
 - 3d. Make an analysis. There were four classes of persons here—
 - (a) One who needed forgiveness.
 - (b) Four who had great faith.
 - (c) Men who criticised, and said, blasphemers.
 - (d) One who said, I forgive.
2. Review carefully the first and second lessons of the quarter.
3. Study the incidents that lead backward to the time when this occurred. Write out in proper order the events of Jesus's life given in this quarter.
4. Find proofs of faith exercised by five persons in this lesson: of willful blindness; of ignorant blindness; of patient forbearance; of earnest persistence; of divine power.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Power to Heal.

Over what sin did Jesus pass?
 To what city did he come? Mark 2. 1.
 Why is it called "his own city?"
 What visitor came to see him?
 By whom was the visitor brought?
 What induced them to bring their friend to Jesus?
 What word of comfort did the sick man hear?

2. Power to Forgive.

What sin did he charge against Jesus?
 To whom did they say this?
 Why did they think him a blasphemer? John 10. 33.
 How did Jesus become aware of their thoughts?
 What question did he ask about their hearts?
 What question about a work of greater or less power?
 What command did he give the sick man?
 For what purpose did he say this?
 Who was this "Son of man"?
 What was the effect on the paralytic?
 What did the people think of the miracle?
 What did they do?
 What was their by the cure? (Golden Text.)

Teachings of the Lesson.

- Where, in this lesson, are we taught—
1. That God sees our faith?
 2. That God knows our thoughts?
 3. That God rewards our obedience?

Hints for Home Study.

Learn how many people brought the sick man to Jesus.
 Learn what difficulties they had to overcome in getting to the place where Jesus was.
 Learn how long it was after Jesus bade the man walk before he obeyed.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go? Back to Capernaum.
 Why was it his own city? He lived there part of the time with Simon Peter.
 Who crowded the house to hear him preach? Many of the scribes and Jewish teachers.
 Who was brought to him carried on his bed? A man sick with the palsy.
 What was Jesus's first word to him? "Son, thy sins are forgiven."
 What did the scribes think when they heard this? "This man blasphemeth."
 What was their belief? That only God could forgive sins.
 Why did they not then believe that Jesus came from God? Because they did not want to.
 How did Jesus rebuke them? "Why think ye evil in your hearts?"
 What did this show them? That the thoughts of their hearts were known to him.
 What did he ask them? If it was easier to forgive sin or heal disease.
 What did he declare? (Repeat the Golden Text.)

How did he prove his power to heal? He made the sick man strong and well.
 Of what was this a proof? Of his power to forgive sin.

Words with Little People.

Which is the more dangerous, the disease of the body or the disease of the soul?
 Which is more awful in the sight of God?
 Who has power to heal and save both body and soul?
 "Look upon my pain and forgive all my sins."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was let down through the roof to be healed by Jesus? A man sick of the palsy.
2. What did Jesus say to him? "Thy sins be forgiven thee."
3. What claim of Jesus is stated in the Golden Text? "The Son."
4. How did Jesus show that he possessed this power? By healing the sick man.

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Picture of a Soul's Salvation.

I. THE SEEKER.

1. **Diseased.** "Sick of the palsy," v. 2.
 "Head is sick... heart faint," Isa. 1. 5.
2. **Helpless.** "Lying on a bed," v. 2.
 "When we were without strength," Rom. 5. 6.
3. **Helped.** "They brought to him," v. 2.
 "Borne of four... uncovered the roof," Mark 2. 4.
4. **Believing.** "Seeing their faith," v. 2.
 "We have access by faith," Rom. 5. 2.

II. THE SAVIOUR.

1. **His Insight.** "Seeing their faith."
 "Thou hast searched me," Psa. 139. 1.
2. **His Grace.** "Son, be of good cheer," v. 2.
 "Comfort ye my people," Isa. 40. 1.
3. **His Authority.** "Thy sins be forgiven thee," v. 2.
 "Son of man is come to... save," Luke 10. 16.
4. **His Power.** "Hath power on earth," v. 6.
 "Jesus Christ... Lord of all," Acts 10. 36.

III. THE SALVATION.

1. **Immediate.** "He arose," v. 7.
 "Immediately he rose up," Luke 5. 25.
2. **Complete.** "Departed to his house," v. 7.
 "A new creature," 2 Cor. 5. 17.
3. **Attested.** "Multitudes saw it," v. 8.
 "We are his witnesses," Acts 5. 32.

THOUGHTS FOR YOUNG PEOPLE.

How to be Saved.

1. Disease is a type of sin, and this helpless paralytic shows us a picture of the sinner, unable to move or to lift himself out of his condition. How often does a man say in excuse for his sins, as swearing, drinking, or evil temper, "I can't help myself!"
2. When Jesus is near is the sinner's opportunity. How glad this paralytic was to find a chance of being cured. Christ is especially near in times of revival, but at all times we may call upon him.
3. We must not mind obstacles in coming to Christ. It was not easy for this man to reach Jesus, but he persevered, overcame difficulties, and reached his Saviour. No soul can be kept from Christ if he is determined to come,

4. We may help others in reaching Christ, just as these four men helped the paralytic. A word may be the means of saving a soul; an invitation may lead one to Jesus. Let us not fail to aid others in obtaining salvation.

5. The sole requisite for salvation is faith. We must believe in Jesus's power, and submit to his will. Obedience to Jesus is the evidence of faith in him. Suppose that the paralytic, when Jesus said "Arise," had answered, "I cannot." He would not have been healed. He believed and obeyed, and was made well.

6. The saved man will know it, and will show it at once. Every body will perceive the difference between the sinner and the righteous man; for the evidences of a new creation are plain to see in the new life and character.

7. Every one who is forgiven is a proof of the Saviour's power to forgive. When we see what Jesus has done for others, we need have no doubt that he can save us.

Herean Methods.

Hints for the Teachers' Meeting and the Class.

Compare the three accounts of this event in Matthew, Mark, and Luke, and notice the additions which each gospel makes to the others... Combine all the accounts into a connected story and tell it to the class; or (better), have some one member of the class tell it and the rest correct any mistakes and supply omissions... Show the design of this event as stated in the title of the lesson. The Saviour wished to show to the people and to his enemies that he had power to—?... How did this event show it?... Show in this story how a sinner may be saved (see *Thoughts for Young People*)... What traits of Christ are illustrated in this lesson? 1. Insight. 2. Mercy. 3. Forgiveness. 4. Tact. 5. Authority. 6. Almighty power... What were the results of this miracle?... Centuries ago a prince was driven from the palace because of a skin disease which was supposed to be leprosy. He wandered from place to place, shunned by all, and suffering from an intolerable heat and prickling over his whole body. One day he found himself by a spring in the forest, took a drink, and, to cool his skin, bathed in the water. He was surprised to find himself better. The next day he bathed again, and was manifestly improved. He built a hut by the spring, drank its water constantly, bathed in it every day, and in three months was entirely cured. He returned to the palace and was again received as the heir to the throne, on which he afterward reigned. This is the legend connected with the discovery of a mineral spring in Europe. There is a spring wherein all may find health of soul. It is in Jesus Christ.

References. FREEMAN, Ver. 6: The bed, 649.

CATECHISM QUESTION.

3. What do you mean by satisfaction and atonement?

I mean that the death of Christ in our stead was so precious, that for the sake of it God the righteous Judge can forgive our sins and receive us to His favour.

1 Peter i. 18, 19; 1 Peter iii. 18; 1 John i. 9.

Primary and Intermediate.

LESSON THOUGHT: *The Forgiving Saviour.*

Print "Faith" in large letters. Ask why faith is

like a key. What does it unlock? What did it do for the disciples in a storm? What are some of the storms that little disciples meet? Who has power to calm all kinds of storms? What can we do to bring Jesus to our help? To be taught: 1. That we may bring sick and helpless friends to Jesus. 2. That he begins at the heart when he heals the sick. 3. That to forgive sin is a greater work than to heal disease.

1. Print out Capernaum. Tell that Jesus now made his home there, for it is called "his own city." Some think that he had a home with Peter, in Capernaum. Tell that when he came home after a little absence people were watching for his return. Bring out the truth that they watched for him because they wanted his help, and teach that if we are like Jesus, ready to help, people will be glad to see us when we come. With the aid of crayon or blocks give an idea of an Eastern house, showing how comparatively easy it was to take the sick man to the roof, and let him down into the presence of Jesus. Dwell upon the love of the friends who carried the sick man to the Saviour, and teach that if we really love our sick or sinful friends we shall want to bring them to the only One who can help.



2. Make a heart on the board.

Print "Willing" inside. Teach that Jesus could see the sick man's heart just as plainly as his body. He saw there that the man was sorry for his sins, and that he was willing to let them all go. Tell how his first word to the man was a word of comfort. He called him "Son," and said, "Be of good cheer." Teach that Jesus never has to be urged to bless those who are willing to let sin go. The first thing Jesus did was to come right into this willing heart, strong and well. Jesus always begins at the right place.

3. Tell what the scribes said. They said it to themselves. But Jesus knew their thoughts. Teach that he knows all our thoughts. The scribes were ashamed when they saw that he knew what they were thinking. Do we sometimes have thoughts that we are ashamed of? Then Jesus showed them that he had power to forgive sins, by making the man's body well and strong. This was not so great a work as making the heart well; but the scribes thought it was greater, because they could see it with their eyes. Jesus hates sin, and is always glad to put it away for any one who is willing.

Lesson Word-Pictures.

"I don't know about this man who is making such a stir," say Jehohakin, the scribe, to his brother-scribe Immer. "He is only a carpenter's son, they say."

"Let us go to hear him," suggests Immer.

They soon are on the outside of the crowd, struggling to get as near Jesus as possible.

"Let us go up nearer to the man," whispers Immer. Wriggling this side and that, they worm their way forward and reach the front. But who appears at the same time? A helpless, palsied man, lying on his couch, let down by friends from the roof that he might have access to the Saviour.

"They couldn't have got him here any other way," murmurs Immer to his companion. "Such a crowd!"

"O, I know that fellow on the couch," whispers Jehohakin. "He has been a sinner, I can assure you, and now he is suffering for it. Hark! What does that Jesus expect to do?"

The Saviour is speaking. How cheering his words! "Son, be of good cheer!" But the next words almost take away their breath—"Thy sins be forgiven thee!"

"Why, Jehoiakim!" mutters Immer. "What a speech! This man blasphemeth!"

Jehoiakim has had the same thought. It is a scene of deep interest. There is the bed-ridden man. His friends bend eagerly above him. The crowd almost fight for a better position. Jehoiakim and Immer thrust forward their sharp, beaked noses like buzzards scenting their prey. Jesus smiles encouragingly upon that man of sin and man of suffering, who is now a man of penitence and faith. He is grasping the meaning of Jesus's words, "Thy sins be forgiven thee!"

A frown clouds the faces of the scribes. In their thoughts—for they dare not speak aloud—they again charge Jesus with blasphemy. Quick as lightning shifting its course, Jesus turns and faces those two. "Wherefore think ye evil in your hearts?" he cries. Immer looks another way, while Jehoiakim lowers his head in serious embarrassment.

But what does Jesus add? He, the Son of man, claiming to have power to forgive sins, and giving a command that will prove it? He has turned now to the sick man. "Arise!" he is saying, "take up thy bed, and go unto thine house!"

Jehoiakim and Immer look up again. "What assumption, what wickedness!" Immer is saying. "God will strike him dead!" mutters Jehoiakim.

They eagerly press forward again. The rich man's friends bend down as if to help him rise. He, the palsied sufferer, is looking at Jesus. He sees only Jesus. He seems to be absorbed into that great divine current of sympathy and strength sweeping down toward and raising him. For, look! That palsied man turns on his couch. A strange excitement tingles all through his body. If he could only get upon his knees and—

"Arise!" the look of Jesus seems to say. Yes, he is upon his knees, never taking his eyes off the face of Jesus. If he could only get upon his feet and—

"Arise!"

Yes, he is on his feet! If he could only—

"Take up thy bed!" Jesus seems to say again.

Yes, he has stooped and lifted the bed! If he could only—

"Go unto thine house!"

Yes, there he goes, his bed on his back!

All over the multitude break out with exclamations of wonder and praise. "Hosannah!" "Hosannah!"

"He won't walk far!" says the scowling Immer.

The man, though, keeps on and soon disappears, the bed still on his back.

"Some trick there!" says Jehoiakim; and the two dark, buzzard-like faces retire. They are not misled by the rejoicing multitude, who cry, "Hosannah! Hosannah! Hosannah!"

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The lesson story is about a paralytic man. Jesus, in healing him, said, "Thy sins be forgiven thee." This illustration is the application of the power to forgive sins. Sin deadens the heart, paralyzes good motives, benumbs the conscience, is hard to cure, and ends in death. No earthly physician can cure it. Jesus only has the power.

A D. 28.]

Matt. 9. 18-31.



twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Je'sus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise.

LESSON IV. THREE MIRACLES.

[Commit to memory verses 23-26.]

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Je'sus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Je'sus departed thence, two blind men followed him, crying, and saying, Thou Son of Da'vid, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yes, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Je'sus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

General Statement.

Once more our Gospel leaves the chronological order of events in the life of Christ, and takes us to the day following the stilling of the tempest (Lesson II) and the visit to the country of the Gergesenes. Here Jesus was rejected by the half-heathen people, who besought him to leave their coasts. He returned across the lake with his disciples, and landed at Capernaum. While at supper in the house of the publican Matthew, who

had recently become one of his disciples, he was suddenly summoned to the house of one of the elders in the local synagogue, named Jairus, whose daughter lay dying. Our Lord, gracious and tender to every cry of need, went at once to the house of suffering. On the way, however, he paused to work another miracle. A poor woman who had long endured a disease which made her unclean in the sight of the law, and reduced

all her physical powers, found herself near the mighty Healer. She pressed her way, in all her weakness of body, through the surrounding throng; and, not daring to reveal her trouble, touched the blue fringe of the Saviour's garment. In an instant she felt that her health was restored; but with trembling heart saw the Saviour turn around and inquire who had called forth from him the healing power. She confessed her cure, and received Christ's commendation upon her faith.

Explanatory and Practical Notes.

Verse 18. While he spake. This was after his return from the country of the Gadarenes or Gergesenes, on the day following the stilling of the tempest, in Lesson II. **These things.** Either the answer to the Pharisees about "eating with publicans and sinners," or the illustration about "the new wine in old bottles," addressed to the disciples of John the Baptist. **There came a certain ruler.** According to the other gospels his name was Jairus, and he was one of the elders governing the local synagogue, probably the synagogue referred to in Lesson I. **Worshipped him.** Prostrated himself as an act of reverence, though not necessarily offering worship to God. **My daughter.** From Luke we learn that she was a little girl of twelve years. **Is even now dead.** She was dying when the father went for Jesus, and while the Saviour was on his way to the house the message of her actual death arrived; so that the ruler might see these words. **Lay thy hand upon her.** Already Jesus had raised to life the son of the widow of Nain, and the record intimates that he had wrought other similar miracles. Matt. 11, 5.

19. Jesus arose. Perhaps from the feast in the house of Matthew, which appears to have immediately preceded this miracle. **Followed him.** The eager ruler going on with haste and Jesus coming after him. **So did his disciples.** The social position of the family of Jairus made the expected miracle one of general interest.

20. Behold, a woman. Her name is not given, but in early legend she was called Veronica; and it is related in the legend that afterward, when Jesus was on his way to the cross, she wiped the blood from his face with her handkerchief, which ever after bore his portrait. Hence the name Veronica, or true image. Four of these handkerchiefs, each claiming to be the original and only genuine, are in existence. One of these is in St. Peter's at Rome. There are those who substitute such silly legends for God's truth. **Issue of blood.** A hemorrhage, which must have kept her in constant weakness. **Two or three years.** From Mark we learn that he had spent all her means upon physicians, with no benefit. **Came behind him.** Her disease was of such a kind as to make her "unclean" according to the ceremonial law, hence she would not ask the Saviour to touch her, nor could she publicly call his attention to her malady. **The hem of his garment.** Rev. Ver., "the border." This was the fringe of the outer garment, hanging just below the waist. The Jewish law required (Num. 15, 38, 39) that it should have in it some strands of a blue color as a token and reminder of fidelity to the covenant, and the Pharisees made it ostentatiously wide. She may have felt, therefore, that there was some sacredness in this particular garment. (1) *How many poor ye there are whose trouble and suffering must be endured in silence!* (2) *We can bring to Jesus our deepest and unspoken needs.*

21. She said within herself. Her faith was real and strong, but it was mingled with much superstition. **If I may but touch.** The power lay not in the Saviour's garment, but in himself; but the Lord recognized the true faith in her heart and rewarded it. So now God accepts faith even when it is crude and ignorant.

22. But Jesus turned. We read in the other gospels that he felt "that virtue had gone out of him," inquired who touched him, and drew from the woman an acknowledgment of what she had done. (3) *Jesus desires us to confess him as well as to believe in him.* **Daughter, be of good comfort.** Showing by his gentle address that though conscious of her act he was not displeased with it. **Thy faith hath made thee whole.** Literally, "that saved thee," in both soul and body. Faith in Christ is the human condition of blessing. By it we are enabled to see spiritual realities, and to apprehend Christ in his true relation to us.

But in the delay the ruler's little child had died, and the ruler would have ceased to hope had not Jesus encouraged his faith. The Saviour took the dead child by the hand, and she sat up in perfect health. Another miracle was wrought, perhaps on the same day, on two blind men, whose eyes Jesus touched, and gave them sight. Thus in one day was shown the Saviour's power to heal, to give life, and to give light.

When we recognize him as our Saviour, then we are saved. **Made whole.** As Mark says (5, 29), "She felt in her body that she was healed of that plague." (4) *He who is thoroughly saved will enjoy the consciousness of salvation.*

23. When Jesus came. During this miracle on the suffering woman, Jesus had delayed his coming to the ruler's house, while the father was in sore trouble lest he might be too late. A message came that the child was dead, and that it was now of no use to trouble the Master. But Jesus encouraged his trembling faith, saying, "Only believe." Mark 5, 35, 36. (5) *Over Lord often delays his answer to our prayers, but only to make our reward the more abundant.* **Saw the minstrels.** Rev. Ver., "the flute players;" the hired mourners, who are still found in the Oriental house at every funeral. In the East burial takes place on the day of death, and preparations are begun immediately. **Making a noise.** Among us, grief hides itself, and every effort is made to control the emotions; but Orientals not only weep and wail aloud, but employ people to cry out in simulated sorrow.

24. Not dead, but asleep. He did not mean that the girl was in a trance, for he used the same words of Lazarus, who was four days in the tomb, John 11, 17-14. But he meant to show to this mourning family the truth which his Gospel has brought to the world, that death is but sleep from which there may be a joyous waking. (6) *Since the resurrection of Jesus, every Christian's death has been a falling asleep.* Acts 7, 60; 1 Cor. 15, 6, 18. **They laughed him to scorn.** Taking his words literally, and knowing that the girl was really dead.

25. The people were put forth. The professional mourners and the mere spectators, whose presence was out of character with the scene of restoration. **He went in.** Accompanied only by the parents of the child, and by the three chosen apostles, Peter, James, and John (Mark 5, 37-40); the latter as witnesses, and as learners of the spiritual teachings of the miracle. **Took her by the hand.** Adding the words in Hebrew, "Talitha cumi;" that is, "Maid, arise." **The maid arose.** The touch of Christ brought life to the dead, as it had brought health to the sick. (7) *Spiritual life comes from Him who is the life.*

26, 27. The fame hereof went abroad. Notwithstanding the command of the Saviour that no man should know of it, **Departed thence.** This may have been either from the house of Jairus or the town of Capernaum. **Two blind men.** Blindness is very common in the East, from the intense sunlight and the lack of sanitary provision, breeding disease. **Thou Son of David.** He recognized in Jesus the Mess-iah of Israel, and addressed him by his royal title. **Have mercy on us.** (8) *Mercy is the cry of the soul in the blindness of conscious sinfulness.*

28. Come into the house. He did not at once answer their prayer, partly because he wished to strengthen their faith, partly that the cure might be in private. **Believe ye that I am able?** By the question he called forth their confession of faith in his power to do this miracle by his own might, and not by prayer to God. (9) *All Christ's dealings with us are to train our faith up to its highest measure.*

29-31. Touched he their eyes. He did not always cure in the same way, lest it might be supposed that the method was all-important. Sometimes the miracle was with a touch, sometimes with a word, sometimes with a symbolic action. **According to your faith.** This is the answer of God to every prayer. Having all things, he gives to us as much as our faith will embrace. **See that no man know.** He wished his miracles to be kept private, because the fame of them

drew such multitudes of people needing help that his greater work of showing the way of salvation was seriously impeded. More than once he was driven to hide from the throngs that pressed upon him. Some miracles were needed as signs of his power, and symbols of his spiritual working. But he came to bring

salvation, which is a higher miracle than healing the sick, or even raising the dead. **Spread abroad his fame.** It was not strange that they should do so, yet it was wrong, and their disobedience brought more trouble than benefit. (10) *Learn that our Lord always knows what is best.*

HOME READINGS.

- M. Health, life, and light. Matt. 9. 18-31.
 Th. The blessings of health. Psa. 91. 1-16.
 W. Life eternal. John 6. 37-51.
 Th. The Light of God. John 1. 1-14.
 F. The Lord of life. Psa. 90. 1-17.
 S. Lazarus restored. John 11. 23-44.
 S. The living Lord. John 20. 1-18.

GOLDEN TEXT.

According to your faith be it unto you. Matt. 9. 29.

LESSON HYMNS.

- No. 43, Dominion Hymnal.
 Forever here my rest shall be,
 Close to thy bleeding side.
- No. 42, Dominion Hymnal.
 Saviour, more than life to me,
 I am clinging, clinging close to thee!
- No. 24, Dominion Hymnal.
 Safe in the arms of Jesus!
 Safe on his gentle breast.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The resurrection.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Diseased.**
 How was the life of Jesus passed during the last months of this second year's ministry?
 What were the three miracles which furnish the title for our lesson?
 What was peculiar in the case of this suffering woman?
 What was her evident purpose?
 What does her purpose disclose as to her condition, physical and mental?
 How did she succeed in her purpose?
 Did the cure precede or follow her confession?
 What was that silent touch in God's sight?
- 2. The Dead.**
 How was the spirit of Jesus tried at the ruler's house?
 Can it be that here was one of the places in which he was tempted as we are?
 How was death regarded by the ancient world?
 How did one powerful party among the Jews regard it?
 When, besides here, did Jesus use the term sleep in speaking of death?
 What had he been asked by the ruler to do?
 What was the effect of this miracle?
 What did the Sanhedrin fear would be the effect of such miracles? John 11. 48.
- 3. The Blind.**
 What was the immediate consequence of this miracle? By what title is Christ now for the first time called?
 What would that mean to the Jewish nation?
 What condition did Jesus put upon these two men before their sight came?
 What proves that they did have just that particular faith?
 Why was the charge of secrecy given?
 Under what great danger was Jesus all this time?
- Practical Teachings.**
 What a Saviour! A poor woman; an honored ruler; two helpless blind men; and for each Jesus had a blessing. His grace is boundless; we cannot exhaust it.
 Christ will have no secret disciples; if his grace is worth having, his name must be confessed.
 "One work of love always leads to another."
 The scoffers were put forth from the ruler's house. They will as surely be put forth in the day when Christ comes in power.

Hints for Home Study.

1. Read very carefully the whole story as told in Mark 5. 21-43. There are many things told there that are not here.
2. Read also Luke 8. 41-56. There are some facts there not found in either of the other accounts, putting in all the details from the three Gospels.
3. Write the whole story in correct order, putting in all the details from the three Gospels.
4. Find a reason why Mark and Luke should each have told this story with so much more care and fullness than Matthew.
5. Learn what you can of the customs of Hebrew funerals.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Diseased.**
 What afflicted person followed Jesus?
 What shows that she was a great sufferer?
 To what means had she resorted for relief? Mark 5. 23.
 What did she now do for help?
 What did she think would be the result?
 What question, which alarmed her, was asked? Mark 5. 29, 33.
 How were her fears calmed?
 What had made her whole?
 How soon was the cure effected?
- 2. The Dead.**
 To whose home had death come?
 What was the ruler's name? Mark 5. 22.
 How old was his daughter? Luke 5. 42.
 What did he request Jesus to do?
 What evidence of sorrow greeted them at the house?
 What did Jesus say to the mourners?
 How did they receive his words?
 What miracle did Jesus then perform?
 In whose presence did this occur? Mark 5. 37, 40.
- 3. The Blind.**
 What new followers had Jesus as he departed?
 What prayer did these offer?
 With what question did Jesus test their sincerity?
 How was their prayer answered? Golden Text.
 What command was given them?
 How well did they obey it?

Teachings of the Lesson.

- Where, in this lesson, do we learn—
1. That Jesus knows all things?
 2. That Jesus has all power?
 3. That Jesus pities all sufferers?

Hints for Home Study.

Find two other accounts of the miracles of this lesson, and note all the differences which appear.
 Why did Jesus charge the blind men not to tell how they gained their sight?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who came to Jesus? Jairus, a ruler in the synagogue.
 How did he show his faith? He fell down and worshipped him.
 What did he ask Jesus? To go and heal his little daughter.
 Who touched Jesus on the way to the ruler's house? A woman who had been sick twelve years.
 Why did she touch him? She believed if she could only touch his clothes she would be made well.
 What did this show? Faith in his power to heal.
 How did Jesus comfort her? "Daughter, thy faith hath made thee whole."
 What did Jesus and the ruler see when they entered the house? All the friends weeping and waiting for the dead child.
 What did Jesus tell them? "She is not dead, but sleepeth."
 Did they believe him? They laughed at him.
 What did he mean? That he could wake her as easily as if she were sleeping.

What did Jesus do? **He raised her to life by a word.**

Who followed Jesus as he left the ruler's house? **Two blind men.**

What did they believe? **That Jesus could make them see.**

What did he tell them? (Repeat the Golden Text.)
 What do these wonderful things teach us? **To have faith in Jesus's power to help us.**

Words with Little People.

Do you ever thank God for giving you eyes to see?
 Does Satan ever *blind you*?
 Does he make *wrong things look right* to you?
 Who only can make you see and do right?

THE LESSON CATECHISM.

[For the entire school.]

1. Who asked Jesus to come to his house and heal his dying child? **A certain ruler.**
2. Whom did Jesus heal while he was on the way to the ruler's house? **A woman with an issue of blood.**
3. What did Jesus find when he came to the ruler's house? **That his daughter was dead.**
4. What did he do? **He brought her back to life.**
5. What did he say, in the Golden Text, to two blind men? **"According," etc.**

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Types of Sin and Salvation.

- I. TYPES OF SIN.
 1. **Death.** "Even now dead." v. 18.
 "Dead in trespasses and sin." Eph. 2. 1.
 2. **Disease.** "With an issue of blood." v. 20.
 "Whole head is sick." Isa. 1. 5, 6.
 3. **Blindness.** "Two blind men." v. 27.
 "Way of the wicked....darkness." Prov. 4. 19.
- II. TYPES OF SEEKING.
 1. **Coming.**
 There came a certain ruler. v. 18.
 Woman....came behind him. v. 20.
 Two blind men followed him. v. 27.
 "Seek ye the Lord." Isa. 55. 6.
 2. **Praying.**
 Come and lay thine hand. v. 18.
 Touched the hem. v. 30.
 Have mercy on us. v. 27.
 "Call ye upon him." Isa. 55. 6.
 3. **Believing.**
 She shall live. v. 18.
 I shall be whole. v. 21.
 Believe ye? ... Yea, Lord. v. 28.
 "Believe on the Lord Jesus Christ." Acts 16. 31.
- III. TYPES OF SALVATION.
 1. **The woman was made whole.** v. 22.
 "He is a new creature." 2 Cor. 5. 17.
 2. **Took her....the maid arose.** v. 25.
 "Given to us eternal life." 1 John 5. 11.
 3. **Their eyes were opened.** v. 30.
 "That was the true light." John 1. 4.

THOUGHTS FOR YOUNG PEOPLE.

Aspects of our Saviour.

1. Notice that Jesus was always *accessible*. Nobody was ever refused admission to him. You cannot visit presidents and queens and governors when you please, but you can always go to Christ.
2. Notice that Jesus was always *willing*. He was ready to leave the feast, or the home, whenever he

could help any one in trouble. Even when weary he forgot his own condition in helping others.

3. Notice that Jesus was always *discerning*. He knew who it was that came behind him and in silent prayer touched the hem of his garment. So he sees every one who in secret pours out his heart and seeks for mercy.

4. Notice that Jesus *encouraged faith*. In each of these events (comparing the three gospels) we see how he strengthened the faith of those who came to him.

5. Notice that Jesus was *almighty*. The dead was raised, the weak was made strong, the blind were made to see. He can do all things for those who come to him.

Hebrew Methods.

Hints for the Teachers' Meeting and the Class.

Place the lesson in its historical order, and show its connection with Lesson II. 1. The stilling of the tempest. 2. The miracle in the country of the Gergesenes. 3. The supper at Matthew's house. 4. The lesson.... Let each story in the lesson be told by a different scholar, and then let each account be corrected by the class.... Show the traits of Christ in the lesson, and let them be illustrated by other incidents in his life.... In the three miracles show the differences of Christ's working.... Present each miracle as a type of the process of salvation, and show in each, 1. The condition of a sinner. 2. The way of salvation. 3. The blessings of salvation.... Notice the Analytical and Biblical Outline and its plan of dealing with the lesson.... Why were these people forbidden to tell others in two miracles, and required to tell others in a third? Should we tell what Jesus has done for us? Why?

CATECHISM QUESTION.

4. What lesson does the death of Christ teach us?
 The great evil of sin, and the strict holiness of God, which could not suffer sin to go unpunished.
 Galatians iii. 13. Christ redeemed us from the curse of the law, having become a curse for us.

Primary and Intermediate.

LESSON THOUGHT. The Walk of Faith.

Introductory. Tell that Jesus came to show us how to live. He went about helping people, and he wants us to help people too. Tell story of little boy who walked behind his papa, trying to step in his tracks every time, because he wanted to be "just like papa." That is the way true disciples of Jesus will do. The disciple wants to know the way Jesus walked. This lesson tells some of the things he did. Who wants to walk in the way Jesus went?

HEIPING THE LITTLE GIRL.

Tell the story of the sickness and death of the ruler's little daughter. Tell that Jairus, who was one of the great men among the Jews, heard of Jesus, and in his trouble came to him. Describe the crowd that followed, the noisy mourners at the ruler's house, the rude people who laughed at Jesus, and the wonderful thing that happened when Jesus took the child by the hand! Teach that we can follow Jesus in calling dead souls to life, by making known Jesus, the Lord of life, to them. Show that Jesus is just as ready to do a great work for a little child as for a great man.

HELPING THE SICK WOMAN.



Tell that while Jesus was on the way to the ruler's a poor woman in the crowd tried to get help by just touching the garment of Jesus. She had the key that opens the door of help—Faith. Her touch was enough. Jesus always knows the touch of faith. Print, "Thy faith hath made thee whole." It was Jesus himself who helped her, but it was her faith that brought her to Jesus to be helped. Impress the thought that it is only Jesus who can help.

HELPING THE BLIND MEN.

Tell how the blind men followed Jesus, asking help, and how Jesus by a touch opened their eyes. Talk tenderly about the blind souls all around us. We cannot open blind eyes, but we can help blind souls to see Jesus, and this will be walking in the way he walked. Teach that Jesus did not live to please himself, and he wants to see his disciples forgetting self and living for others. Question on the three miracles, showing that Jesus is ready to help all—children, men, and women. Show how quick he is to help, and teach that all he asks of us is faith and love.

Lesson Word-Pictures.

Poor, timid, distressed soul! In the crowd pressing after Jesus, who is on his way to heal the ruler's daughter, is that afflicted woman. For twelve long, weary years she has been burdened with pain. No physician can help her. This great Wonder-worker at the head of the multitude might help her if she only knew him! If she only dared to speak to him, to call out to him as she has heard lepers call to him from a distance! But what if he turned at her call and noticed her before all the multitude! It would terrify her into dumbness; she could not say a word. But if she could only make her way through the crowd and just touch his robe, why would not that do?

"Yes, I will do that," she silently resolves. You can see her patiently, gently elbowing her way through the crowd. There, she is just behind the swaying robes of the Saviour.

"I will just stoop," she resolves, "just stoop and touch—only touch the hem of his garment."

She stoops—does any one see her? She looks up and around her. No, they are busy following the great Wonder-worker. Who cares for the humble woman?

"Nobody is looking," she gratefully says, "and He does not see."

She touches—O, so timidly and self-distrustfully—only the hem, the very edge of the Saviour's garment! Hardly a touch, but in the spirit of such an abounding faith! But why that strange, sudden thrill going all through her frame? She rises. The burden of her trouble has rolled away! She is free! She is healed!

And now comes a sudden halt in the procession. The great Healer has turned and seen the woman. But she need not drop her head. It is the spoken word of blessing whose music she hears:

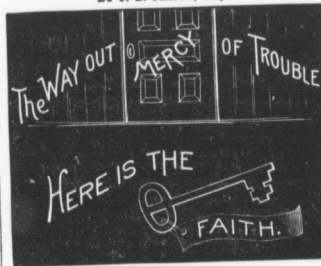
"Daughter, be of good comfort! Thy faith hath made thee whole!"

The wondering, rejoicing procession moves on to the ruler's house. Hark! Hear that wail of funeral music, that shriek of mourning voices! The ruler's daughter is dead! The Wonder-worker has no mission here. Let him depart. What? Does he say the girl is only sleeping? Ha, ha! How they laugh and sneer at him! He has gone into the room of death though. He has turned the people out. What then? What do the curious eyes of that man stealing a look at the door report? Jesus has gone to the dead maiden. He has taken her still, cold hand. And now what a stir of excitement there is all about the house and far down the street! Jesus has raised her from the dead!

The procession moves on again, Jesus at its head. But hark! Who are those shouting? "Thou Son of David, have mercy on us!" Look behind! You can see two men with sightless eyes, with extended hands, carefully feeling their way along. In implicit faith they stand before the Saviour. "Yes, Lord," is faith's answer to his question concerning their trust. Only a touch upon their eyes is felt! It is the touch of a hand pressing a spring at which fly open the doors of a new world. The green landscape, the wondering, rejoicing crowd, the blue skies, above all the pitying face of Jesus—these are before the once blind men.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This lesson, as taught, so plainly sets the illustrations of saving faith in a simple manner repeat that the blackboard can only in a simple manner repeat that the way out of trouble is through the door of divine mercy, and that the key which opens that door is faith. Take it up with prayer, and turn it with humility. Your sorrow may make you helpless, but it need never make you hopeless.

A. D. 28.]

LESSON V. THE HARVEST AND THE LABORERS.

[Oct. 30.]

Matt. 9. 35-38; 10. 1-8. [Commit to memory vs. 36-38.]

GO FORTH.



shepherd.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, and to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip and Bar-tho-lo-mew; Thom'as, and Mat-thew the publican. *Jesus the son of Al-pha-us, and Leb-be-us, whose surname was Thad-de-us;*

4 Si-mon the Ca-na-na-ite, and Ju'-das Is-ca-ri-ot, who also betrayed him.

5 These twelve Je'-sus sent forth, and commanded them, saying, Go ye into the Gen-tiles, and into *any* city of the Sa-mar-i-tans enter ye not;

6 But go rather to the lost sheep of the house of Is-ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

General Statement.

Between the events of the last lesson and those of the present, an interval of several weeks took place. Like all the weeks of the Saviour's ministry, they were crowded closely with labors and with miracles. One of these miracles attracted much notice and led to important results. Jesus cast out an evil spirit from a dumb man, who was able thereafter to speak. While most of the witnesses praised God and honored his Son, the Pharisees said, "He has an evil spirit, and through it works his miracles." At this time began their attitude of open warfare against Jesus and their rejection of him as the Messiah. From this hour they ceased not their hatred until the Saviour was hanging upon the cross. Soon after this Jesus went forth on a tour through central Galilee, and in his journey came for a second time

to Nazareth, the home of his childhood. Here, as before, he was rejected by his towns-people, who could not believe that "the carpenter" was their Saviour. On account of their unbelief, Jesus could do but few miracles, for he would not force them upon an unwilling people. At this time Jesus sent out his twelve disciples, two and two, through the cities of Galilee. He had chosen them several months before, and had given them training by having them constantly present at his teachings; but he wished them to learn self-reliance and to gain strength by personal work and the endurance of persecution. This itinerancy of a few weeks gave them preparation for the wider journeys that they were to take years after, when their Master was to be upon his heavenly throne.

Explanatory and Practical Notes.

Verses 25. And Jesus went about. This was the third and last tour through Galilee, and especially included the central part of the province, or that around Nazareth. On this journey, as elsewhere, Jesus was accompanied by the twelve apostles. **Cities and villages.** The cities were surrounded by walls and enjoyed local self-government; the villages were mere collections of small houses. Country life, such as we see, is unknown in the East, for an isolated house is the easy prey of robbers. **Teaching in their synagogues.** The synagogue was the place for reading and expounding the law. There was also a liturgical service connected with it. It thus drew together the religious element of society. In its service any person could speak. In many places of the ancient world the synagogue was the forerunner of the Christian Church. **Preaching the gospel of the kingdom.** Literally, "proclaiming the glad tidings of the kingdom of God." The news that all men could enter it, was being established, and that all men could enter it, was indeed good tidings. **Healing every sickness and every disease.** *Sickness* in the original means "ailment;" *disease* means "weakness," or "want of health." Thus Jesus brought blessings to both body and soul. (1) *We may not be able to work miracles, but we can help people in sickness, and thus show the spirit of our Master.*

36. The multitudes. The eager throngs which gathered in every place, conscious of need, yet scarcely knowing what they needed. **Moved with compassion.** This compassion for a sorrowing and suffering world was the motive which brought Jesus to this earth; and it was the secret of his power in the world, for he who feels for men will have influence with men. Most people try to escape the burdens of others, but Jesus sought them, and bore them. (2) *Let us be Christ-like in our sympathy with suffering humanity. Because they fainted, and were scattered abroad.* Rev. Var., "because they were distressed and scattered." They were distressed by the burdens laid on them by their pretentious shepherds, and were scattered because wandering without true spiritual guides. So feels every missionary in India and China, and so feels every worker among the masses in our great cities. (3) *The deeper our own experience of the Gospel, the greater will be our compassion for those who are without it. Sheep having no shepherd.* Like sheep in their ignorance, their helplessness, and their readiness to be led; but having no guides, or guides which led them astray.

37. The harvest. By this he meant the opportunity of reaching the masses and of winning them to the Gospel. The harvest is that of the most precious crop in the world, the life of men. **The laborers.** Those who were ready to go forth and preach the Gospel to these waiting multitudes. **Are few.** Workers prepared and willing, were especially few then, when the knowledge of the Gospel was confined to the little circle of disciples; and they still are few, as compared with the needy multitudes.

38. Pray ye therefore. Why did he not say "Go ye," instead of "Pray ye?" Because he who prays will be the one best fitted to go; for prayer brings us into harmony with God's will and readiness to do it. **The Lord of the harvest.** The Lord to whom the souls of men belong as his peculiar treasure, and who can inspire his laborers with power. **That he will send forth.** Literally, "thrust forth, or drive forth;" for it is by a certain sending or compulsion of duty that God urges men out to his work. (4) *God's cause needs prayer and work to go together.* (5) *Those who pray most earnestly will work most successfully.*

1. His twelve disciples. They had been chosen some months earlier, shortly before the Sermon on the Mount, but now, after training, they were to go forth and bear their Master's message. (6) *The special call of Christ is always a call to special duty. Power against unclean spirits.* That there were spirits of evil, who in a mysterious way possessed human bodies in that age and land, no evangelical reader of Scripture can deny. "We cannot understand their nature nor their operations, for the Scripture gives us insufficient data, but we must admit the fact. **To cast them out.** In their miraculous works the apostles left no successors, for since that time the world has seen the continuous miracle of Christianity among men; but every preacher of the Gospel still drives out the devils of evil from the hearts of men. **To heal.** Their miracles were to attract attention and to show the divine power; but their greater work was to bring men to salvation.

2. The twelve apostles. They are called *disciples*, as those who learned by companionship with a teacher, and *apostles*, as those sent forth to bear their Master's message. **The first.** Not first in following Jesus, for that was the privilege of Andrew and John; nor first, especially, in being called to apostleship, because Andrew was called at the same time; but first in influence as a chief among the apostles by natural qualities, though not as Lord over the apostles as claimed by the pope of Rome. Peter was a born leader, and this fact made him first. **Simon.** He was originally a fisherman on the Sea of Galilee, and probably a follower of John the Baptist; was brought by his brother Andrew to Jesus; received the Saviour's teachings for three years, though not always in the humblest spirit; denied him at the trial, but was restored, and was the leader in the founding of the Church. He died in Rome (according to early tradition) by being crucified with his head downward. **Called Peter.** So named by Jesus, "Peter," the rock. **Andrew his brother.** He was, with John, the first to follow Jesus. John 1, 35-41. It is noteworthy that in each event where he is mentioned he is spoken of as bringing some person to Jesus. (7) *Christ wants both; Peter to preach and Andrew to work. James the son of Zebedee.* He was one of the three leading characters among the twelve, and probably a cousin of Jesus. He was the first of an apostolic company to die as a martyr. Acts 12, 2. There is reason to suppose that he was of an aspiring, ardent, and somewhat ambitious nature. **John his brother.** The mys-

He among the apostles, a deep thinker and lofty seer. We have no words that he spoke, but his gospel is the sublimest composition in all literature, and stamps him as one of the rarest minds of all the earth. From his nature we can readily perceive what he asserts, that he was "the beloved disciple."

3. **Philip.** He was a resident of Bethsaida, and called by the Saviour among the earliest of the disciples. John 1. 45, 44. He seems to have been of a plain, practical nature, and quick to perceive spiritual truth, and needing to have the teachings of Jesus explained and repeated. (8) *How fortunate was it for us that all the apostles were not as deep in their insight as John!* **Bartholomew.** Supposed to be the same with Nathaniel, and, in that case, a man of pure and guileless character, as every worker for Christ should be. John 1. 45-50. **Thomas.** The skeptic among the disciples, but a man of warm, affectionate nature, and ready to die by the side of Jesus. **Matthew the publican.** A tax-gatherer, and therefore trained to business, and exact in methods, as the form of his book shows. It though the gospel of Matthew is not chronological, it is the most systematic in its arrangement of the four. **James, the son of Alphaeus.** Sometimes called "James the Less;" not the James who wrote the epistle, **Leb-heus.** Supposed to be the Judas or Jude who wrote

the brief epistle which is the last book but one in the New Testament.

4. **Simon the Canaanite.** Rev. Ver. "the Canaan-ean," or zealot; member of a party which refused to recognize the Roman authority. **Judas Iscariot.** Probably surmised from his home—Kerioth, in Judaea.

5. **Go not into the way of the Gentiles.** The Saviour intended to have the Gospel preached to the Gentiles, but not yet. "To the Jews first" was his plan, and then by the Jews to the world. **Samaritans.** A race of mingled Israelite and heathen origin, greatly hated by the Jews. These, too, were to receive the Gospel in a few years, as soon as the Church should be organized and established. **House of Israel.** A reference to the condition of the Jews already referred to in ver. 9-10.

7. **S. Preach.** This was the great work of the apostles, that of miracle-working being secondary. Their message was preparatory and annunciatory, for the kingdom itself was not to be established until after the sacrifice of Christ had been accomplished. **Heal the sick.** Miracles were to be the tokens of their mission, and the emblems of the Gospel's spiritual work. **Freely.** Making neither the preaching nor the miracles a means of gain.

Was the power to raise the dead ever used? What success attended this mission? Luke 10. 17.

Practical Teachings.

In this lesson is our model. Tireless, earnest, helpful, pitiful, he went about doing good. Here, also, is our mission. Behold the harvest. Pray for aid. Go. Work. Give.

Here is my talisman for memory, "Freely ye have received."

Hints for Home Study.

1. There are four lists of the apostles: Matt. 10. 2-4; Mark 3. 16-19; Luke 6. 14-16; Acts 1. 13.
2. Commit to memory the list as given in Matthew.
3. Study the movements of this quarter to the present time. This is important, for Jesus is now leaving Galilee.
4. Write the names of all who had come into such contact with Jesus that they ought to have been his firm disciples.
5. Find the first account of Peter, James, Andrew, and John meeting Jesus. Also the second account. Is this the third commission to these four?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Harvest.**
What Teacher went about the cities and villages of Galilee?
In what labors did he engage?
What was the theme of his preaching?
What miracles did he perform?
What sight stirred his compassion?
What were the people like?
What contrast was there between the harvest and the laborers?
For what were the disciples commanded to pray?
2. **The Laborers.**
Whom did Jesus call to him?
What commission did he give them?
By what title were the twelve known?
What two pairs of brothers were chosen?
Who are the three pairs next named?
By what titles are the last pair known?
From whom were the twelve chosen? Luke 6. 13.
How did Jesus prepare for this appointment? Luke 6. 12.
Where were the twelve forbidden to go?
To whom were they sent?
What good news were they to declare?
What good works were they to do?
How were they to bestow their gifts? (GOLDEN TEXT.)

Teachings of the Lesson.

- Where, in this lesson, are we taught—
1. That God's work needs human helpers?
 2. That power to do good is God's gift?
 3. That the Gospel is God's best news to man?

Hints for Home Study.

Which Simon was called Zelotes? Why was one called "the Canaanite"? Which of the twelve were called "Boanerges"? What other Judas was besides Iscariot?

HOME READINGS.

- M. The need and the call. Matt. 9. 35-38; 10. 1-8.
Th. The reapers' commission. Matt. 10. 9-24.
W. The call of Paul. Acts 9. 1-18.
Y. The wheat and tares. Mat. 13. 31-30, 36-43.
Z. The spiritual harvest. Joel 3. 9-21.
A. The laborer's spirit. 1 Cor. 9. 16-27.
B. The vision of harvest. Rev. 14. 12-20.

GOLDEN TEXT.

Freely ye have received, freely give. Matt. 10. 8.

LESSON HYMNS.

No. 90, Dominion Hymnal.

There is work to do for Jesus,
Yes, a glorious work to do.

No. 87, Dominion Hymnal.

Oh, we are the reapers that garner in
The sheaves of the good from the fields of sin.

No. 89, Dominion Hymnal.

Work, for the night is coming,
Work through the morning hours.

TIME.—28 A. D.

PLACE.—The country of Galilee and Capernaum.
RULES.—same as in Lesson I.

DOCTRINAL SUGGESTION.—The missionary spirit.

QUESTIONS FOR SENIOR STUDENTS.

1. The Harvest.

In what respect were these multitudes like the ripening harvest?

What was their danger, except laborers were sent forth?

By what had they been prepared for spiritual ingathering?

Who were to be the reapers that the Lord of the harvest would send forth?

Why were the twelve, or the disciples, close at hand to pray for laborers?

What should be the effect of prayer on those who utter it?

On what other occasion had Jesus said, "The fields are white to the harvest?"

Did the harvest which Jesus had in mind end with his life?

What fact in the early history of the Church shows that this was a true saying of our Lord?

2. The Laborers.

Who were the first laborers?
How had these twelve been heretofore known?

Now that they are "sent," what does their historic name become?

To what did their number correspond?

What was, therefore, their first great mission?

What is there in the lesson that indicates the direction of their journey?

What power was given to them?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to hear Jesus in the cities and villages?

Great crowds of people.
What did he do for them? **He healed all who were sick.**

What more did he long to do? **Save them from sin and unbelief.**

Whom did he choose to help him teach the people? **The twelve disciples.**

Can you repeat their names?
To whom did he send them first? **To the Jews.**

Why? **Because they were his own people.**

What were they to preach? **That Jesus, their promised saviour, had come.**

What power did he give them? **Power to heal the sick and cast out evil spirits.**

What did he command them? (Repeat the Golden Text.)

What did he tell the disciples? **That many were ready to be saved and led in the right way.**

What was his plan to help them? **To give them leaders to teach and guide them.**

Who are Jesus's disciples now? **All who love and obey him.**

How can they preach the Gospel? **By living unselfish, loving lives.**

How must they give to others? **As freely as Jesus gives to them.**

Words with Little People.

Are you doing all you can for Jesus?

Do you care whether others love him or not?

Do you think it an honor to work for him?

How would you feel if the president gave you some work to do?

"Lord, what wilt thou have me to do?"

THE LESSON CATECHISM.

[For the entire school.]

1. How did Jesus feel for the multitude of people who were without teachers? **He was moved with compassion.**

2. What did he say of the harvest of souls? **"The harvest truly is plenteous."**

3. What did he tell his disciples to pray to God? **To send forth laborers.**

4. Whom did Jesus send out to preach to the people? **His twelve apostles.**

What command of Jesus to the apostles is given in the GOLDEN TEXT? **"Freely ye,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Work and the Workers.

I. THE WORK.

1. **Instruction.** "Teaching," v. 5.

"Wisdom is the principal thing." Prov. 4. 7.

2. **Proclamation.** "Preaching," v. 35.

"Ambassadors for Christ." 2 Cor. 5. 20.

3. **Physical.** "Healing," v. 35.

"The Saviour of the body." Eph. 5. 23.

4. **Needed.** "Fainted...scattered," v. 36.

"As sheep going astray." 1 Pet. 2. 25.

5. **Abundant.** "Plenteous," v. 37.

"Look on the fields." John 4. 35.

II. THE WORKERS.

1. **Called.** "Twelve apostles," v. 2.

"Who will go?...send me." Isa. 6. 8.

2. **Endowed.** "Gave them power," v. 1.

"Ye shall receive power." Acts 1. 8.

3. **Sent.** "Sent forth," v. 5.

"Go ye into all the world." Mark 16. 15.

4. **Directed.** "To the lost sheep," v. 6.

"Beginning at Jerusalem." Luke 24. 47.

THOUGHTS FOR YOUNG PEOPLE.

How to work for Souls.

1. We should be like Christ in devotion to the work for souls. As he made it his supreme object, so may we, even though we may be compelled to give a part of our time to other business, v. 35.

2. We should be like Christ in caring for the bodies as well as the souls of men. Though we cannot heal the sick, we can visit and comfort them; and through the body we may reach the soul, v. 35.

3. Like our Master, we should have sympathy with the sorrows and troubles of men. Let us count their burdens as our concern, and feeling for them strive to help them, v. 36.

4. We should look at the world as a harvest-field of souls. There are enough to look for opportunities of making money or gaining honor; let us watch for the opportunity of doing good, v. 37.

5. We should pray as well as work, and pray over our work, and pray while we work. Prayer will strengthen the hands for toil and the tongue for testimony, v. 38.

6. We should work with direct purpose, seeking those to whom God sends us, whether Jews or Gentiles, Samaritans or heathen, white or black, believers or infidels, vs. 5, 6.

7. We should work in our Master's name, and deliver his message. We are not responsible for the message, but we are responsible for its faithful delivery, vs. 7, 8.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It might be well to open with a map of the Saviour's journeys during his ministry in Galilee. Each journey began and ended at Capernaum. 1. Eastern Galilee. 2. To the feast at Jerusalem. 3. To the mount of the sermon (at this time the disciples were called). 4. Through southern Galilee (raising the young man at Nain). 5. Voyage to Gergesa. 6. Through central Galilee (the lesson). 7. To Bethsaida (feeding the five thousand)...It would be well to have the class memorize the names of the twelve apostles, for they were the founders of the Christian Church...Tell what is known of the history and character of each apostle...Distinguish between the disciples' first following Christ, their call to apostleship, and their being sent out to preach...The Thoughts for Young People contain a plan of teaching. How to work for souls... Another outline in the Analytical and Biblical Outline... Find five duties in this lesson for every follower of Jesus.

CATECHISM QUESTION.

5. Is that the only lesson?

No; we learn the blessed truth that God is love: for it was His love that provided the Saviour for men.

John iii. 16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life

Primary and Intermediate.

LESSON THOUGHT. *Telling the Good News.*

Review. How many stories of help did we hear in the last lesson? What child did Jesus help? What did he do for her? What woman was helped? How

long had she been sick? Where did she find Jesus? What men did he help? What did they need? Who are blind now? Who can make blind souls see? What are worse—blind eyes, or blind souls?

JESUS AT WORK.



Add names, of several cities and villages to the map. Picture Jesus, going from one to another, preaching, or telling the good news of the Gospel, curing the sick people, and casting out evil spirits. Imagine some of the scenes as he entered the villages, the joy of sick folks and their friends etc. Tell that Jesus was busy at this kind of work all the time. He could not stop to rest, because there was so much to be done. What do people look for when they have a great deal of work to do? Yes, some one to help. Jesus needed helpers. He called some men to help him. Teach that he would look for helpers among those who loved him, and were trying to follow him.

DISCIPLES CALLED TO WORK.

The names of the twelve disciples may be taught, and the fact of choosing certain men to go and preach may be made to seem more real, in some such way as this: Prepare a dozen pieces of card-board, each bearing the name of a disciple. These names may be put on with a brush, or cut out of different colored papers and pasted on. Fasten strings to these cards so prepared, and call twelve boys, in the order given in the lesson, hanging a paste-board around the neck of each. As far as possible, say something distinctive about each one. Now you can drill the class on the names, and they will be more easily learned, because associated with something seen.

DISCIPLES AT WORK.

What did Jesus tell these men to do? Put the commission into simple language: tell about Jesus; comfort the sick and troubled; pity and try to help sinful souls. Can we do such work? Yes, if we are disciples. Jesus wants all his little followers to be little workers, helping to make his kingdom come. Talk about the work missionaries do. That is the kind of work we can do, right in our homes, among our school friends and playmates. Call for Golden Text. How much we have received! Knowledge of Jesus, love of Jesus, faith in Jesus. How much we ought to give! Nothing counts so much as love. We can all get love from Jesus, and then give it to those who are needing it.

Lesson Word-Pictures.

They come thronging down the street. They stray across the open fields. By highway and foot-path they journey. There are blind men to receive sight. There are the palsied to receive strength. There are cripples to be made whole. Bound or wrestling with the friends who lead them are the wild, excitable faces of poor demons. There are those who hunger and thirst for discipleship. It is a vast, uneasy, craving multitude. To meet those wants, every-where moves Jesus. This morning his voice was heard in the synagogue, in the evening hour it echoed over a great crowd out in the fields. Between synagogue and the field-congregation he was touching blind eyes, rebuking wild demons, toying healing hands on the fevered and palsied. Tomorrow will be as to-day. Many of yesterday's gathering will sleep under sheltering roofs, but some will lie

down under the trees and wait there for to-morrow's ministrations. There are those who may lean against a protecting ledge and there seek slumber. This prostrate, tired, hungry flock Jesus may look upon toward the evening hour. He thinks, too, of the vaster number scattered throughout Judea. He can see them on beds of pain, in paths of temptation, in temple-court or synagogue seeking for light. How wide this harvest-field of souls! He turns to the disciples. You see his pitying face. You hear his pleading tones. O for prayer that into the harvest God may send forth the reapers girded for their work!

There comes a wonderful day in Judea. Power is to be given for a great work, the most wonderful of all service. And who are to be the recipients of this power? The Caesars of empire, the Ciceros of speech, the Croesuses of money? No, there they stand, men who have been fishing in Galilee, gathering taxes, or plowing their fields. You see twelve every-day men. In the front row of the group of twelve you pick out Simon Peter with his impulsive energy. There is James with his thoughtful, practical face. John is there with his rapt look of spiritual insight. Matthew, too, shrewd and business-like. And in the rear of all you note a face which makes you uneasy—the sign of a traitor! "Judas!" you say.

What kind of a power, though, is to be given? Power to waste life, to wreck happiness, to destroy the soul? No; but to raise the sick from their beds and the dead from their graves, to take away the leper's taint and break forever the devil's chain, to save the souls. They are shall make over the body and save the soul. They are takers-only to become givers. And in the center of this impressive, power-receiving group stands Jesus, the happy, glorified center of all this beneficence, like the sun raying forth light, heat, and life that shall make nature a garden of Eden and man its paradise keeper and king.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This illustration teaches that it is our duty as Christians to do one of two things—either to go into the field or to help to send others. We must have the missionary spirit of Christ, and do something for him. The sickle of earnest Christian work must be in our hands, for the harvest is plentiful, and there is work for all. Not only abroad in foreign lands, but at the home, by the fire-side, with your neighbor, and with every one that knows not Christ. "Freely ye have received, freely give."

DIRECTIONS. Make the words *Go* and *Send* quite prominent with bright colors; the wheat make with yellow and light green; the sickle with white.

400,000 subscribers already! Why not make it a million?
 To introduce it into a million families, we offer the **PHILADELPHIA**

LADIES' HOME JOURNAL

AND PRACTICAL HOUSEKEEPER

From now to January 1888—4 months—
 balance of this year, on receipt of **ONLY 10 CENTS** Silver
 or Stamps.

We have engaged for the coming season the most popular and best known writers in America to write expressly for our columns, original, copyrighted matter.

Illustrations by the best and most expensive artists in this country.

- Elizabeth Stuart Phelps,**
Josiah Allen's Wife,
Mary J. Holmes,
Marion Harland,
Rose Terry Cooke,
Louisa M. Alcott,
Will Carleton,
Robert J. Burdette,
Harriet Prescott Spofford,
Christine Terhune Herrick

Instructive articles on "How to Appear Well in Society," "How to Talk Well and Improve your Grammar."

"The Tea Table and how to make it attractive." Accompanying the recipes will be remarks upon pretty table adjuncts, methods of serving and waiting, parishes, table manners and etiquette.

"Dainties and Desserts." How to prepare delicacies suitable for afternoon teas, or small evening companies, that are not too expensive.

"Scribler's Letters to Gustavas." A rich feast of wit, humor, and keen satire, to be read to husbands. BY MRS. EMMA C. HEWITT.

ELIZA R. PARKER, papers on Receptions and Suppers.

A Series of Stories for Girls. Hints on Dress, Etiquette, How to Entertain, &c. Mrs. Lumber's Fashion Letters, with Answers to Correspondents. How to Dress Well and Economically.

"Mother's Corner," "Artistic Needlework," and "Flower" Departments are all Special Features, Finely Illustrated.

"How Women Can Make Money." BY ELLA RODMAN CHURCH.

"Talks with Mothers." By eminent physicians Address

CURTIS PUBLISHING CO., PHILADELPHIA, PA.



Pure and Safe Fiction only. Domestic Stories.

SUNDAY SCHOOL LIBRARIES!

IT WILL BE TO YOUR ADVANTAGE, IF YOU WANT
GOOD, SOUND SUNDAY SCHOOL LIBRARY BOOKS,
 TO WRITE TO US FOR LISTS. OUR LIBRARIES ARE CHEAP.

The A. L. O. E. Library.
 50 Volumes. 16mo..... net \$28 00
New Pansy's Primary Library.
 20 Volumes net \$5 00

Primary Libraries.
 For Juvenile Scholars and Infant Classes.
Pansy's Primary Library. 40 Volumes. 18mo net \$7 50
The Primary Economical. No. 1.
 40 Volumes. 18mo net 7 50
The Primary Economical. No. 2.
 40 Volumes. 18mo net 7 50
Madel. No. 4. 50 Vols. 16mo... net 10 00
Little People's Picture Library.
 50 Volumes. 48mo..... net 10 00

Economical Libraries.
 No. A. 50 Volumes. 12mo..... net \$24 50
 " B. 50 " " net 29 00
 " C. 40 " " net 18 50
 " D. 50 " " net 24 50

Acme Libraries.
 No. 1. 50 Volumes. 16mo..... net \$25 00
 " 2 50 " " net 25 00

All the above mentioned Library Books contain many Illustrations, are strongly bound, and put up in neat boxes ready for shipping. They are giving great satisfaction wherever sold.
 Be sure and send for Lists of the Books contained in these Libraries.

Dominion Libraries.
 No. 1. 50 Volumes. 16mo..... net \$25 00
 " 2. 100 " " net 25 00
 " 3. 50 " " net 27 50

Excelsior Libraries.
 No. 1. 50 Volumes. 18mo..... net \$15 00
 " 2. 40 " " net 14 00
 " 3. 15 " " net 9 00
 " 4. 15 " " net 9 00

Model Libraries.
 No. 1. 50 Volumes. 16mo..... net \$22 00
 " 2. 50 " " net 16 50
 " 3. 50 " " net 27 50

The Olive Library.
 40 Large 16mo Volumes..... net \$25 00

Lyceum Libraries.
 Youth's Series. 30 Volumes..... net \$3 00
 Children's Series. 20 Volumes.... net 2 40

Toronto Selected Libraries.
 No. 1. 100 Volumes. 16mo..... net \$25 00
 " 2. 100 " " net 25 00
 " 5. 100 " " net 25 00

OUR MISCELLANEOUS BOOKS

At 5c, 10c, 12c, 15c, 25c., 30, 35c., 50c., 75c., 90c., and \$1.00, etc., suitable for Libraries, Prizes, or Rewards, are New and Carefully Selected from the best Publishing Houses in England and the United States.

WILLIAM BRIGGS, 78 & 80 King St. East, Toronto.

OS—C. W. COATES, Montreal, Que.

S. F. HUMPHREYS, Halifax, N.S.

ADVERTISEMENTS.

JUST PUBLISHED.

Life of Rev. Amand Parent,

The First French-Canadian Ordained by the Methodist Church.

Forty-seven years' experience in the evangelical work in Canada; thirty-one years in connection with the Conference, and eight years among the Oka Indians.

12mo, Cloth, With Portrait, 225 pp., \$1.25.

Songs of Redeeming Love, No. 2.

EDITED BY

JNO. R. SWEENEY, C. C. McCABE, T. C. O'KANE,

WM. J. KIRKPATRICK.

Strongly Bound in Boards.

Price 35 Cents, Per Dozen \$3.60.

"BEFORE AN AUDIENCE ;"

Or the Use of the Will in Public Speaking.

By NATHAN SHEPPARD.

A SPLENDID BOOK FOR ALL PUBLIC SPEAKERS.

12mo, Cloth, - - - 90 Cents.

The New York *Evangelist* says:—"They are very racy and earnest talks, full of sense and most delightfully dogmatic. The author knocks to flinders the theories of elocutionists, and opposes all their rules with one simple counsel, 'Wake up your will.'"

Reveries .: Reviews .: Recollections.

By REV. JOHN HUNT, of Toronto Conference.

Limp Cloth, - - - - - 40 Cents.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

ADVERTISEMENTS

SUNDAY SCHOOL REQUISITES!

PRICES NET.

Anniversary Dialogues. Packages Nos. 1 and 2, each	\$0 55
Anniversary Dialogues. Packages Nos. 3, 4, and 5, each	0 45
Acme Sabbath School Reader and Reciter. By C. W. Coates. Price	0 35
Eller's International Sunday School Record. Simple, complete, and accurate. For recording on a new plan all matters pertaining to the business of the Sunday School, showing the attendance and collection for the entire quarter without turning a page. Cloth. For 20 classes, \$1.00; for 40 classes	1 50
Eller's International Sunday School Collection Envelopes. No. 60. Blue paper, lined with cloth, per dozen	0 50
First Reading Book for Sunday Schools. Paper, per dozen	0 65
Second Reading Book. Per dozen	0 95
Librarian's Account Book	0 50
Librarian's Cards. 50 in package; per package	0 30
Roll Book. Designed for the Use of Infant Classes, etc. \$1.00, large one	1 50
Secretary's Minute Book	0 50
The Universal S. S. Record. Giving a condensed report of members present, absent, admitted, amount of collection, verses recited, etc., etc., in each class every Sabbath. Quarto, cloth	1 25
Sunday School Class Book. Old Design. Per dozen	0 75
Sunday School Class Book. New Design. So arranged that the names need only be written once. Cloth, per dozen	1 50
Sunday School Register	0 50
Superintendent's Record Book. Cloth	1 00
Hobart's Condensed Sunday-school Record, for Superintendents or Secretaries. Simple, practical, and complete	0 50
Excelsior Library Cards. Adapted to "Pigeon-hole System." Price per 100	1 00
Temperance Pledge Cards, with or without Tobacco Pledge. Price per 100	1 00
The Leaf Cluster, for the Infant Class, Quarterly. Per quarter, \$1.40; per year.	5 60
Large Bible Pictures, beautifully colored, per doz.	3 00
Lapilinum, or Blackboard Cloth, 46 inches wide, per yard	2 00

CATECHISMS.

Methodist Catechism. No. 1, per dozen	0 25
Methodist Catechism. No. 2, per dozen	0 60
Methodist Catechism. No. 3, per dozen	0 75
Methodist Catechism. Nos. 1, 2, and 3, bound in one volume	0 25

REWARD CARDS, TICKETS, AND BOOKS.

Sunday School Reward Tickets. Per gross	0 15
Sunday School Reward Cards. Per package, from 10 cents each up.	
Sunday School Reward Books. In packages, containing 48, 24, 16, 12, and 6 books. Varying in size, according to number in package. Illustrated. Per package....	0 35
Sunday School Reward Books. In packages containing twelve books	0 15

ADVERTISEMENTS.

THE TEN COMMANDMENTS.

In large print, which can be read at a distance of thirty feet. Mounted on cloth and varnished, with ring and roller, all ready for hanging up; 34 by 21 inches..... 0 60
Per mail, pre-paid 0 65
Unmounted 0 10

THE LORD'S PRAYER.

In large print, similar to the Ten Commandments. Mounted on cloth \$0 60
Per mail, pre-paid 0 65
Unmounted 0 10
The Lord's Prayer Set to Music. Printed on a neat card, 4 x 5 inches, and put up in packages of 25 cards. To be sung in Sunday-schools instead of the usual mode of repeating. It affords a pleasant change, and is being adopted by a number of S. S. Superintendents. Send for a package and try it. Price per package..... 0 25

A NEW FOLDING CARD!

Containing the Ten Commandments, the New Commandment, the Lord's Prayer, the Apostle's Creed, the Twelve Apostles, Books of the New Testament, Books of the Old Testament, How to Read the Bible, Divisions of Time, etc., and other useful information about the Bible. 12 folding cards in a package. Price, per package.. 0 20

M A P S .

Palestine—on the New Testament—and Small Map of Jerusalem in one corner. Shows all places mentioned in New Testament. Price, on fine White Muslin, \$1.50 each; Price, Mounted on Rollers and Varnished..... 2 00
Palestine—Old Testament History. Shows all places mentioned in Old Testament. Price, on Muslin, \$1.50; Mounted and Varnished..... 2 00

JUST PUBLISHED.

Tactics .: of .: Infidels.

By REV. L. A. LAMBERT.

Author of Notes on Ingersoll, etc.

12mo, 358 Pages. Paper 30 Cents; Cloth 60 Cents.

Crabb's -:- English -:- Synonymes.

To Which is Added an Index to the Words. New, Cheap Edition with Additions and Corrections.

12mo, Cloth, 856 pp. Price \$1.50.

WILLIAM BRIGGS, Publisher,

78 & 80 King Street East, Toronto.

Or—C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

ADVERTISEMENTS

AUTHORIZED EDITIONS.

THE PANSY BOOKS.

BEST AND CHEAPEST EDITIONS FROM
ORIGINAL PLATES.

NOW READY.

FOUR GIRLS AT
CHAUTAQUA.

NEW GRAFT IN THE
FAMILY TREE.

Also

MRS. SOLOMON SMITH
LOOKING ON.

ONE COMMONPLACE
DAY.



PANSY.
(MRS. G. R. ALDEN.)

There are substantial reasons for the great popularity of the PANSY BOOKS, and foremost among these is their truth to nature and to life. The genuineness of the types of character which they portray is indeed remarkable; their heroes bring us face to face with every phase of home life, and present graphic and inspiring pictures of the actual struggles through which victorious souls must go.

ALSO NOW READY,

A New Book by "Pansy," Entitled

"EIGHTY-SEVEN."

A Chautauqua Story, dedicated to the "Class of '87."

PRICE, CLOTH, \$1.00.

WILLIAM BRIGGS,
78 & 80 King Street East, Toronto.

C. W. COATES, 8 Bleury Street, Montreal.

S. F. HUESTIS, Halifax, N.S.

IN PRESS.

RUTH ERSKINE'S
CROSSES.

CHAUTAQUA GIRLS
AT HOME.

Others to follow of this
cheap edition.

PRICE, EACH, CLOTH,
50 CENTS.

E. O. Excell's Music Books.

"Triumphant :-: Songs."

FOR SUNDAY SCHOOLS AND GOSPEL MEETINGS.

Used by Rev. SAM P. JONES in his Revival Works. Contains the famous Solos sung by E. O. Excell. This book was used at the International S. S. Convention held at Chicago, 1887.

Price 35 Cents Per Copy, Post-paid; \$3.60 Per Dozen; \$30 Per 100.

"The Gospel in Song."

A New Sunday-school Singing Book by the famous revival singer,

PROF. E. O. EXCELL.

Price 35 Cents Per Copy, Post-paid; \$3.60 Per Dozen; \$30 Per 100.

"Excell's Anthems."

FOR THE CHOIR.

Consisting of Solos, Duets, Trios, Quartettes, Choruses, etc., written by a large list of able composers. Voice Parts on Separate Staves. Organ Score for the Organists. Handsomely Bound in Board Covers.

Price 50 Cents Per Copy,—by Mail 60 Cents; \$5 Per Dozen.

"Excell's School Songs."

For Day Schools, Singing Classes. Juvenile Classes and the Home Circle. Containing a complete course of Musical Notation, with songs for Imitation, songs for Recreation, and a full list of Concert and Exhibition Songs.

Price 30 Cents Each, Post-paid; \$3 Per Dozen.

"You Better Quit Your Meanness."

A NEW QUARTETTE AND CHORUS.

Words and Music by E. O. EXCELL. In Sheet Form.

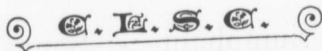
Price, Post-free, 25 Cents.

WILLIAM BRIGGS,

78 & 80 King Street East, Toronto.

C. W. COATES, 8 Bleury Street, Montreal.

S. F. HUESTIS, Halifax, N.S.



LEWIS MILLER, *President.*
J. H. VINCENT, D.D., *Chancellor.* J. L. HURLBUT, D.D., *Principal.*

1887-1888.



The Hall of Philosophy at Chautauqua. The Centre of the C. L. S. C.

The Chautauqua Literary and Scientific Circle.

COUNSELLORS:

LYMAN ABBOTT, D.D.,
J. M. GIBSON, D.D.,
EDWARD EVERETT HALE, D.D.,

BISHOP H. W. WARREN, D.D.,
W. C. WILKINSON, D.D.,
JAMES H. CARLISLE, LL.D.

MISS K. F. KIMBALL, *Office Secretary.*

A. M. MARTIN, *General Secretary.*

MRS. MARY H. FIELD, San Jose, Cal., *Secretary for Pacific Coast.*
LEWIS C. PRAKE, Box 503, Toronto, Can., *Secretary for Great Britain.*
REV. DONALD COOK, Dundee, Scotland, *Secretary for the Southern States.*
REV. J. H. WARREN, Fayetteville, Tenn., *Secretary for the Southern States.*

AIM.

This organization aims to promote habits of reading and study, in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life; to give college graduates a review of the college course; to secure for those whose educational advantages have been limited, the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated; by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

C. L. S. C.
THE HOME READING CIRCLE
FOR EVERYBODY.



I.

Is it too late for you to go to College (are you too old, or too poor, or too busy)?
Would you like to gain the College Student's general outlook over the fields of History, Literature, Science, and Art?

Would you like to belong to the class of '91, study its text-books, observe its "Memorial Days," and in 1891 receive a diploma?

Would you like to turn mature years, middle life, and old age into youth again?

Would you like to turn street, sitting-room, parlor, shop, railway-car, market, kitchen, sea-side, and forest into recitation rooms?

Would you like to be enrolled as students in the great University of Self-Culture, in the archives of which such names are found as William Shakspeare, Washington Irving, Horace Greeley, Hugh Miller, Michael Faraday, Herbert Spencer, Dr. Edward Hitchcock, W. D. Howells, and scores of other distinguished men who, although they never enjoyed college opportunity, turned the spare minutes of every-day life into a "college" of their own?

II.

The "C. L. S. C." (Chautauqua Literary and Scientific Circle) is a school at home—a school after school—a "school" for one's own house.

It is for busy people who left school years ago, and who desire to pursue some systematic course of instruction.

It is for high school and college graduates, for people who never entered either high school or college, for merchants, mechanics, apprentices, mothers, busy housekeepers, farmer-boys, shop-girls, and for people of leisure and wealth who do not know what to do with their time.

Many college graduates, ministers, lawyers, physicians, and accomplished ladies are taking the course. They find the required books entertaining and useful, giving them a pleasant review of studies long ago laid aside. Several of our members are over eighty years of age; comparatively few are under eighteen.

More than sixty thousand names are enrolled in this so-called "People's College." Although not a college at all, it has put educational influence, atmosphere, and ambition into the homes of the people, which will lead many thousands of youth to seek the education which colleges and universities supply.

It is an easy thing to join the "C. L. S. C." No preliminary examination is required; indeed, no examination is required at any time. Members are expected to fill out certain simple memoranda year after year, and forward them to the central office of the "C. L. S. C.," at Plainfield, N. J. But this is no task at all.

Persons may join the "C. L. S. C." for one year. A full course requires four years, and even after graduation one may continue to read on and add seals for many years to the diploma which he receives at the end of the first four years.

The course embraces simple, entertaining, and instructive reading in ancient and modern history and literature, in physical, mental, and moral science, and in all matters

POPULAR EDUCATION.

that pertain to a true life—physical, intellectual, industrial, domestic, social, political, and religious. It is unsectarian and unsectional, promoting good fellowship and fraternity, inspiring help to the home, the Church, and the State. All are alike welcome to its fellowship.

The "C. L. S. C." has the spirit of delightful fellowship that belongs to the college; its "mottos," "songs," "memorial days," "vesper services," "diplomas," "recognition days," "seals," "badges," "class gatherings," "alumni reunions," etc., give to it a peculiar charm, and kindle enthusiasm among its members.

The "C. L. S. C." has received the hearty indorsement of WILLIAM CULLEN BRYANT, Bishop SIMPSON, Dr. MARK HOPKINS, President SERLYE, of Amherst, Dr. LYMAN ABBOTT, and other leading educators of America.

The "C. L. S. C." was organized in 1878. The class that joined then read four years—that is, 1878-1882. In 1882 this class was graduated, and its members are still known as belonging to the "Class of 1882."

The readings of the several classes for any one year are substantially the same. The course marked out below for the year beginning October, 1887, and closing in June, 1888, will be—

The first year for the "Class of 1891."
 The second year for the "Class of 1890."
 The third year for the "Class of 1889."
 The fourth year for the "Class of 1888."

THE FOUR YEARS' COURSE OF THE C. L. S. C.

1887-88.	1888-89.	1889-90.	1890-91.
Canadian History and Literature.	Greek History.	Roman History.	English History.
American History.	Greek Literature.	Latin Literature.	English Literature.
American Literature.	Greek Mythology.	Human Nature.	English Composition.
Physiology and Hygiene.	Ancient Greek Life.	Political Economy.	Astronomy.
Philosophy of the Plan of Salvation.	Circle of the Sciences.	Art.	Geology.
Readings from Washington Irving.	Zoology.	Philosophy.	Pedagogy.
Classical German.	Chemistry.	Electricity.	Readings from French Literature.
Course in English.	Philanthropy.	Physical Geography.	Social Questions.
History of Medieval Church.	Religious Literature.	Uses of Mathematics.	Religious Literature.
		Religious Literature.	

STUDIES FOR 1887-88.*

Canadian History and Literature. By W. H. Withrow, D.D., F.R.S.C., and G. Mercer Adam, M.A.	\$0 50
Chautauque Text-Book, American History	0 12
American Literature. By Prof. H. A. Beers, A.M., of Yale College	0 70
Physiology and Hygiene. By J. E. Walker, LL.D.	1 10
Philosophy of the Plan of Salvation	0 90
Readings from Washington Irving	0 50
Classical German Course in English. By Dr. W. C. Wilkinson	1 10
History of the Medieval Church. By J. F. Hurst, D.D., LL.D.	0 50
American History. By Edward Everett Hale, D.D., (recommended to Canadian members, but not required)	1 10

Readings in THE CHAUTAUQUE: † A series of papers on the following subjects:
 1. American Industries: The Manufacture of Salt, Flour, Glass, Pottery; Oil Producing and Refining, Car Works, Electric Lights, Ship-Building, and Cloth-Making.

*The required books may be ordered of William Briggs, Toronto, Ont.; S. F. Huestis, Halifax, N.S.; or C. W. Coates, Montreal, Que.
 † "The Chautauque," the organ of the C. L. S. C. Published by Dr. T. L. Flood, Meadville, Pa. Price \$1.50 per annum. Remit by P.O. Order to L. C. Feake, Box 708, Toronto.
 The set, excluding American History, mailed post free on receipt of \$4.75. With American History, \$5.75 for set.

POPULAR EDUCATION.

2. Questions of Public Interest: What are Pure Politics? Civil Service Reform, Co-operation, Municipal Government, Duties of Citizenship, Monopolies, The Apprentice System.

3. Current Literature: American (two papers), English (two papers), French (one paper), Scandinavian (one paper), German (one paper), Russian (one paper), Italian (one paper).

4. Homes of American Authors: New England Authors, New York and Vicinity, The South, The West.

5. Botany; 6. History and Literature of the Far East; 7. Great Events of the Middle Ages; 8. Life and Manners; 9. Health Papers; 10. Out-of-Door Sports; 11. Sunday Readings.

MEMORANDA.

The examination papers or "memoranda" of the C. L. S. C. consist of questions upon the required reading of the year, which are to be answered, as far as possible, from memory; where memory fails the students are expected to refer to their books for help, but to give the answers in their own language. While the filling out of the memoranda is not *absolutely required* (a diploma never having been withheld from any member of the C. L. S. C. who faithfully read and reported the four years' work), it is *expected* that all members of the Circle will fill out and return the regular paper for each year.

The regular memoranda contains four pages of questions, but any member who wishes to make a more thorough review of the year's work will be furnished with a twelve-page paper, which may be substituted for the easier one. The filling out of the twelve-page memoranda, with 80 per cent. of the questions correctly answered, will entitle the student to a white seal.

All students will be supplied with memoranda early in the year, so that they will be able to answer the required questions on any one book as soon as the reading has been completed.

GARNET SEAL.

This seal course is designed for both graduate and undergraduate members of the C. L. S. C. It embraces four standard books relating to the subjects of the current year's reading, and is especially recommended to all students. Undergraduates may earn this seal without the payment of any additional fee. For special arrangements for graduates, see announcement on following page. The books for 1887-88 will be announced in the next edition of this circular.

Memoranda on the above must be filled up and 80 per cent. of the questions correctly answered in order to obtain this seal.

MEMBERSHIP FEE.

Note with great care the following points:

1. To defray expenses of correspondence, memoranda, etc., an annual fee of fifty cents is required. This amount should be forwarded to Miss K. F. Kimball, Plainfield, N.J., by New York or Philadelphia draft, Post-office order, or Postal note on Plainfield, N.J. Do not send postage-stamps if you can possibly avoid it.

2. In sending your fee be sure to state to which class you belong, whether 1888, 1889, 1890, or 1891. Secretaries of local circles who forward fees for the members of their circles are especially urged to bear this fact in mind.

3. Keep a record of every order sent us, including dates, names, amount and how money was sent. In case an order is lost this will prevent much trouble and delay.

4. Before forwarding a post-office order or postal note examine it carefully, and see that it is properly dated, drawn for the right amount, and made payable at Plainfield, New Jersey (not N.Y.). Orders and notes not correct in these particulars have to be returned.

Canadian members may send their fees to L. C. Peake, Box 503, Toronto, Canada.

POPULAR EDUCATION

FEE FOR GRADUATES.

The following simple arrangement has been made for graduates who wish to pursue the current year's course of reading—with the undergraduates:

An annual fee of fifty cents will entitle a graduate to all communications from the central office for that year, including the twelve-page memoranda on the regular year's reading, and the memoranda for the Garnet Seal Course.

In this way three seals can be earned:

1. For reading the four books of the Garnet Seal Course, filling out the Garnet Seal memoranda, with 80 per cent. of the questions correctly answered, a *garnet seal* will be given.
2. For reading the books of the regular course and filling out the regular four-page memoranda, a *special seal* will be given.
3. For filling out the twelve-page memoranda on the reading of the regular course, answering 80 per cent. of the questions correctly, a *white seal* will be given.

NOTE.—Graduates who take up the current year's course of reading will be expected to re-read "The Philosophy of the Plan of Salvation," or else to substitute some equivalent work on the same subject.

N. B.—No graduate can be enrolled again as a member of an *undergraduate class*.

APPLICATION FOR MEMBERSHIP.

Persons wishing to unite with the C. L. S. C. should forward to Miss K. F. KIMBALL, Plainfield, N.J., or L. C. Peake, Box 563, Toronto, Canada, the annual fee of fifty cents, and answers to the following questions:

1. Give your name in full.
2. Your post-office address, with county and Province.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?
6. What is your occupation?
7. With what religious denomination are you connected?
8. If you have been a member of the C. L. S. C. in past years, but are now beginning anew, state to what class you formerly belonged.

(Blank forms containing these eight questions will be sent upon application to the Plainfield or Toronto office.)

The class of 1891 will be organized October 1, 1887, but students will be received at any time after that date if they are able to make up the work.

Subscriptions for "The Chautauquan" should be sent to L. C. Peake, Box 563 Toronto, Canada.

The required books may be ordered of William Briggs, Toronto, Ont.; S. F. Huestis, Halifax, N.S.; C. W. Coates, Montreal, Que.

Persons forwarding their names to the Chautauqua office for membership in the C. L. S. C., may be assured that under no circumstances will such names be given to persons outside of the Chautauqua office for any use whatsoever.

The following is the recommended order of study for the year:

October.

Canadian History and Literature.
Hale's American History.
In The Chautauquan:
"American Industries—Flour Making."
"Questions of Public Interest."

"Current Literature—American."
"History and Literature of the Far East."
"Homes of American Authors."
"Great Events of the Middle Ages."
"Hygiene."
"Sunday Readings."

POPULAR EDUCATION.

November.

Canadian History and Literature.
Hale's American History.
Beers's American Literature,
In The Chautauquan:
"American Industries—Salt Manu-
facture."
"Questions of Public Interest."
"Current Literature—American."
"History and Literature of the Far East."
"Homes of American Authors."
"Great Events of the Middle Ages."
"Hygiene."
"Sunday Readings."

December.

Hale's American History.
Beers's American Literature.
Hatfield's Physiology.
In The Chautauquan:
"American Industries—Electric Light-
ing."
"Questions of Public Interest."
"Current Literature—English."
"History and Literature of the Far East."
"Homes of American Authors."
"Great Events of the Middle Ages."
"Hygiene."
"Sunday Readings."

January.

Hale's American History.
Beers's American Literature.
Hatfield's Physiology.
In The Chautauquan:
"American Industries—Pottery."
"Questions of Public Interest."
"Current Literature—English."
"History and Literature of the Far East."
"Homes of American Authors."
"Great Events of the Middle Ages."
"Hygiene."
"Sunday Readings."

February.

Hatfield's Physiology.
Plan of Salvation
Readings from Washington Irving
In The Chautauquan:
"American Industries—Oil Producing
and Refining."
"Questions of Public Interest."
"Current Literature—Scandinavian."
"History and Literature of the Far East."

"Homes of American Authors."
"Botany."
"Out-of-Door Sports."
"Sunday Readings."

March.

German Literature.
Plan of Salvation.
In The Chautauquan:
"American Industries—Glass Making."
"Questions of Public Interest."
"Current Literature—Scandinavian."
"History and Literature of the Far East."
"Homes of American Authors."
"Botany."
"Out-of-Door Sports."
"Life and Manners."
"Sunday Readings."

April.

German Literature.
History of the Mediaeval Church.
In The Chautauquan:
"American Industries—Ship Yards."
"Questions of Public Interest."
"Current Literature—French."
"History and Literature of the Far East."
"Botany."
"Out-of-Door Sports."
"Life and Manners."
"Sunday Readings."

May.

German Literature.
In The Chautauquan:
"American Industries—Car Works."
"Questions of Public Interest."
"Current Literature—Russian."
"History and Literature of the Far East."
"Botany."
"Out-of-Door Sports."
"Life and Manners."
"Sunday Readings."

June.

In The Chautauquan:
"American Industries—Cloth Factories."
"Questions of Public Interest."
"Current Literature—Italian."
"History and Literature of the Far East."
"Botany."
"Out-of-Door Sports."
"Life and Manners."
"Sunday Readings."

ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diplomas, and honors of the Circle.

The "Daily Assembly Herald" is published on the grounds during the Chautauqua Assembly. Send \$1 for the "Daily Herald" to L. C. Peake, Box 503, Toronto, Canada.

POPULAR EDUCATION.

The Chautauqua Hand-Book, No. 2, containing a history of the C. L. S. C., list of special courses of study, Memorial Days,* etc., will be mailed on application to the office of the C. L. S. C. at Plainfield, N. J., or Toronto, Canada. (Two-cent stamp should be enclosed.)

LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. A local circle may give attention to the cultivation of taste, cleanliness, etc., in towns and villages, and discuss sanitary and other questions tending to public health and order.

All local circles should, as soon as organized, report the names of their officers to Miss K. F. Kimball, Plainfield, N. J. Several pages of "The Chautauquan" are devoted especially to the interests of these circles, but none can there be recognized unless they report to the central office at Plainfield.

Many circles include in their membership local members—that is, students who, never having paid the membership fee, are not regularly enrolled at the central office, but who, nevertheless, read much of the prescribed course and attend the meetings of the circle without taking active part in its work. Such members are welcome when, owing to peculiar circumstances, full membership in the C. L. S. C. seems impracticable. We would, however, urge all interested in the C. L. S. C. to become, if possible, regular members, that while enjoying the benefits of the organization they may also contribute to its support.

C. L. S. C. MOTTOES.

- "We study the Word and the Works of God."
- "Let us keep our Heavenly Father in the midst."
- "Never be discouraged."

THE CHAUTAUQUA UNIVERSITY.

THE CHAUTAUQUA ASSEMBLY, which holds its fourteenth annual series of meetings at Chautauqua, N. Y., in July and August, 1887, is the title of the legal corporation under which, in connection with the "Chautauqua School of Theology," and the "Chautauqua University" (both chartered institutions), all the work of the Chautauqua system is performed.

To unify the various departments of this work, the Board, at its annual session in January, 1885, resolved to prepare a plan under the general title of THE CHAUTAUQUA UNIVERSITY, as follows:

- I. THE CHAUTAUQUA SUMMER MEETINGS.
- II. THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.
- III. THE CHAUTAUQUA COLLEGE OF LIBERAL ARTS.
- IV. THE CHAUTAUQUA SCHOOL OF THEOLOGY.
- V. THE CHAUTAUQUA PRESS.

The various subdivisions of these five main departments of the University are explained in the 1887 edition of Chautauqua Hand-Book, No. 2.

*The "Bryant" bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes.

THE
CHAUTAUQUA MOVEMENT

By J. H. VINCENT,

WITH AN INTRODUCTION BY LEWIS MILLER, ESQ.

A History of the Origin and Growth of the
"Chautauqua Idea."

Published by the CHAUTAUQUA PRESS - - Price \$1.25

Send Orders to WILLIAM BRIGGS, Toronto, Canada.

This book has been prepared entirely in the interest of Chautauqua work. Neither the author nor the publisher receives any profit whatever from its sales, the proceeds being devoted exclusively to the advancement of this great educational enterprise.

From the Journal of Education.

THE CHAUTAUQUA MOVEMENT, by John H. Vincent, published by the Chautauqua Press—the history of the grandest educational movement that ever developed in America, based on the highest plan of unsectarian religious liberty, as well as the most true and practical home education—is worthy of careful reading and study. The C. L. S. C. is a union that is a power among us.

From the New York Independent.

... THE CHAUTAUQUA MOVEMENT, by John H. Vincent, with an introduction by President Lewis Miller (Boston: Chautauqua Press), is an account of the movement which has developed into the famous summer school, together with an exposition of that multifarious and complex Chautauqua which is contained in Chautauqua. The movement, both on the ground of popular success and of its own merits, ranks high among all the schemes that have ever been devised for the Christian education of the people. Dr. Vincent's book is an indispensable adjunct of the work, as a kind of manual of Chautauqua theory and practice.

Notice to Class of '87.

Canadian Copyright Edition.

Pansy's New Book, "Eighty-Seven."

12mo, Cloth, 342pp., \$1.

A Chautauqua Story, dedicated to the "Class of '87."

Sent post-free to any address on receipt of \$1.

WILLIAM BRIGGS, 78 & 80 KING ST. EAST, TORONTO.

C. W. COATES, Montreal, Que.

S. F. HUESTIS, Halifax, N.S.

ADVERTISEMENTS.



74 Corus of Beech have been Sawed by one man in nine hours. Hundreds have sawed 5 and 6 corus daily. "Exactly" what every Farmer and Wood Chopper wants. First order from your vicinity secures the Agency. No Duty to pay, we manufacture in Canada. Write for Illustrated Catalogue sent FREE to all. Address **FOLDING SAWING MACHINE CO., 303 to 311 S. Canal St., Chicago, Ill.**

10-3t



CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

10-1y

SILK RIBBONS.

An elegant, large package of extra fine, Assorted Ribbons, (Job lot,) different widths, in all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, &c. Sent by mail for only **25c.**, three packages for **60c.**—**SPECIAL**!—We will give *double* the amount of any other firm in America if you will send us the names and P. O. address of ten *newly* married ladies when ordering. No pieces less than one yard in length. Satisfaction guaranteed.

H. J. JOHNSON, 604 8th Ave., New York.

8-3t



BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. **FULLY WARRANTED.** Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

JOSEPH GILLOTT'S STEEL PENS.

Gold Medal, Paris, 1878.
The Favorite Numbers, 303, 404, 604, 351, 170, and his other styles,
Sold throughout the World.

C. L. S. C.

BOOKS FOR READING, 1887-88.

Send for a Complete Circular giving List of Books required for 1887-88, and prices.

"HUMOR, PITH AND PATHOS."

A new book of Readings and Recitations for Temperance Meetings,
Sabbath-School Entertainments, Etc.

By. **REV. JAMES COOKE SEYMOUR,**

Author of "The Temperance Battle-field," "Voices from the Throne," etc.

Paper Covers, 185 pp., Price 35 Cents.

Rev. Dr. Withrow says:—"I have carefully examined the above-named book. It is one of the very best collections of readings and recitations with which I am acquainted—far superior to most of the American selections. I am especially pleased with the patriotic ring of many of the pieces, and with the sound temperance principles inculcated."

SUNDAY-SCHOOL TEACHERS, AND SCHOLARS.

Send for our list of Bible Dictionaries and Bible Concordances.

TORONTO: **WILLIAM BRIGGS, Publisher,**
78 & 80 King Street East.

MONTREAL: **C. W. COATES.**

HALIFAX: **S. F. HUESTIS.**

New Song Books!

PALMER'S BOOK OF GEMS.

FOR THE SUNDAY-SCHOOL.

Composed and compiled by H. R. PALMER, Mus. Doc. Price, \$10 per 100 copies, paper covers; \$15 per 100, board covers.

THE GLAD REFRAIN.

BY LOWRY & DOANE.

The strongest and most useful Sunday-School Song Book ever issued. Price, \$25 per 100 copies in board covers.

SELECT SONGS.

Compiled by F. N. PELCROT, D. D.

344 Hymns and Tunes, admirably chosen for Devotional Meetings and Sunday-Schools. Firmly bound in cloth, \$40 per 100 copies. An edition of words only, \$10 per 100 copies.

HYMNS OF PRAISE.

GEO. A. BELL and HUBERT P. MAIN, Editors.

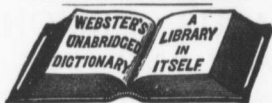
224 pages of the best Sunday-School Songs, compiled from the works of more than **One Hundred Different Composers**. Board covers, \$50 per 100 copies. **New Music for Xmas.** A complete Catalogue sent on request.

BIGLOW & MAIN,

76 East Ninth Street, New York.
81 Randolph Street, Chicago.

WEBSTER.

With or without Patent Index.



Besides many other valuable tables, the latest issue of this work contains

A Dictionary

118,000 Words, 3000 Engravings,

A Gazetteer of the World

of 25,000 Titles, (recently added) and

A Biographical Dictionary

of nearly 10,000 Noted Persons,

All in One Book.

3000 more Words and nearly 2000 more Illustrations than any other American Dictionary.

It should be one of the necessities of life in every house. It is a library in itself, and contains the pith and the essence of all other books. With this and the Bible, we might go comfortably through the world, and find no great lack.—Independent.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

SUNDAY-SCHOOL SUPERINTENDENTS

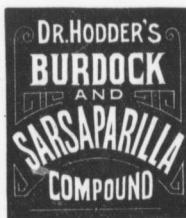
Send \$1.50 to F. C. WARSON, Sarnia, Ontario, and receive the UNIVERSAL SUNDAY-SCHOOL REGISTER by return mail. The most complete Register ever published. Will last two years. 11-12t

TEN CENTS

The Sunday School Times will be sent to any person (who has not taken it within two years) from the time the order is received until December 31, for ten cents. The Sunday School Times is a sixteen-page weekly paper. The price is \$2.00 a year, with special club rates when the teachers of a school unite in subscribing. Ten cents will barely meet the simple expense of mailing the paper, including the cost of putting a name in type on our mail list. It is not a price, but a slight guarantee of the good faith of those who respond to this advertisement. The offer is exceptional, and is made for the purpose of having teachers become acquainted with the paper before the opening of the new year. The paper will not be sent beyond the time for which it is paid.

The Sunday School Times goes every week to 112,000 yearly subscribers. More than six tons of paper are used every week for its printing. President Dwight, of Yale College; Dr. Alexander McLaren, the noted Baptist preacher of Manchester, England; Bishop Warren, of the Methodist Episcopal Church; Dr. A. F. Schaffner, of New York; Dr. H. Clay Trumbull, the editor; Faith Latimer; Professor Isaac H. Hall, and others,—give their help upon the lesson in each week's paper. The choicest writers of Europe and America, are among its regular contributors. Address,

JOHN D. WATTLES, Publisher,
1031 Walnut St., Philadelphia, Pa.



The Great Regulator of the Blood, Kidneys, Liver and Stomach.

Dyspepsia cured. "For years past I have suffered from dyspepsia. After physicians and a number of so-called remedies had failed to afford relief, I was recommended to try Dr. Hodder's Burdock and Sarsaparilla Compound. I did so and found it a perfect cure. I can, therefore, recommend it to others suffering from dyspepsia."—

E. J. Curtis, Toronto, Ont. Sold everywhere. Price 75c.

THE UNION MEDICINE CO., Proprietors,

TORONTO, ONT.

6-12t



BAILEY'S Compound Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS!

(FOR GAS OR OIL. A wonderful invention for lighting

CHURCHES,

Opera Houses, Halls, and Store-rooms. Handsome designs. Satisfaction Guaranteed. Illustrated Catalogue and price list mailed free.

BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Penn.

SHORTHAND Writing thoroughly taught by mail or personally. Situations procured for pupils when competent. For circular, W. G. CHAFFEE, Oswego, N. Y.

12-12t

Sam P. Jones' Books.

ONLY AUTHORIZED EDITIONS IN CANADA.

NOW READY!

"I'LL SAY ANOTHER THING."

OR, SERMONS AND LECTURES DELIVERED

BY REV. SAM P. JONES,

DURING HIS SECOND VISIT TO TORONTO.

With Introduction by REV. E. A. STAFFORD, M.A., LL.B., Pastor of Metropolitan Church.

Paper Covers. Price 25 Cents.

NEW EDITION OF

RIFLE SHOTS AT THE KING'S ENEMIES!

WITH ONE SERMON ADDED.

BEING SERMONS DELIVERED IN TORONTO

BY THE REV. SAM. P. JONES.

—ALSO—

SAM SMALL'S FAMOUS SERMON.

"DELIVERANCE FROM BONDAGE."

With Introduction by REV. JOHN POTTS, D.D., Chairman of Mr. Jones' Executive Committee.

PAPER COVERS, PRICE 25 CENTS. TRADE SUPPLIED.

SAM. JONES' NEW MUSIC BOOK TRIUMPHANT SONGS,

FOR

SUNDAY SCHOOL AND GOSPEL MEETINGS.

By E. O. EXCELL.

Author of "Gospel in Song," etc., etc. Used by Sam P. Jones in all his Revival Meetings.

35 cents each, \$3.60 per dozen.

SEND FOR SAMPLE COPY OF EACH FOR EXAMINATION.

WILLIAM BRIGGS, 78 and 80 King Street East, Toronto.

C. W. COATES, Montreal, Que. | S. F. HUESTIS, Halifax, N.S.