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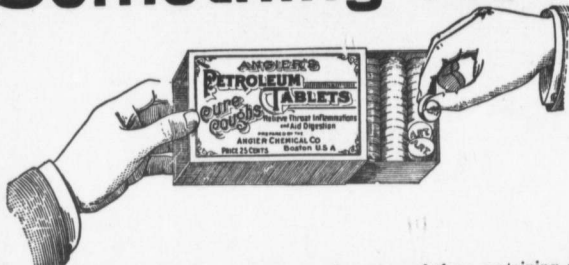
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Vol. XX

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIV.

MARCH, 1900.

No. 3.

## The Loving Kindness.

Not always the path is easy;  
There are thickets hung with gloom,  
There are rough and stony places,  
Where never the roses bloom.  
But oft when the way is hardest,  
I am conscious of One at my side,  
Whose hands and whose feet are wounded,  
And I'm happy and safe with my  
Guide.

Better than friends and kindred,  
Better than love and rest,  
Dearer than hope and triumph,  
Is the name I wear on my breast.  
I feel my way through the shadows,  
With a confident heart and brave.  
I shall live in the light beyond them,  
I shall conquer death and the grave.

Often, when tried and tempted,  
Often ashamed of sin,  
That, strong as an armed invader,  
Has made wreck of the peace within,  
That wonderful loving-kindness,  
Patient and full and free,  
Has stooped for my consolation,  
Has brought a blessing to me.

Therefore my lips shall praise thee,  
Therefore, let come what may,  
To the height of a solemn gladness,  
My song shall arise to-day.  
Not on the drooping willow  
Shall I hang my harp in the land,  
When the Lord himself has cheered me  
By the touch of his pierced hand.  
—Margaret E. Sangster.

## Good Advice From New Brunswick.

"The Home Department has been adopted by many of our schools through the province, but a large number, about seven hundred and fifty, have not yet

started one. We often hear them say: "Our field is too small, and the Home Department is only meant for large villages or cities, where there are more people than in our neighbourhood." But we are glad to say that a department can be started with one member, and surely there must be one in the neighbourhood, who for some reason or other cannot attend the regular school session, and who would be greatly helped, and can we not say, may be won to Christ? We are sure that if the superintendents or pastors will only look over their congregation they will see one, yes, more than one, who ought to be a member of the Sunday-school through the Home Department."

A correspondent expresses a wish for blackboard exercises on the lessons, which have more picture and less printing. A good many teachers prefer the printing, because almost anybody can make the letters, while few can make the drawings. For those who wish the drawings, however, the blackboard exercises in the Primary Department towards the end of The Banner each month, may be used. As, for instance, those on pages 115, 117, 119, and 121 of the February Banner.

One of the most valued of our exchanges is The Sunday-school International Evangel." It has a fine staff of contributors, among them B. F. Jacobs, the foremost lay Sunday-school workman in the world, and our own Dr. Potts, who contributes every week an article on the spiritual and ethical aspects of the Sunday-school lessons. We would be happy to quote these, but we go to press before they reach us.

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**Sunday School Banner.**

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

TORONTO, MARCH, 1900.

**House-to-house Visitation.**

A notable enterprise has been undertaken by the Christian forces of Philadelphia. It is nothing less than a complete census of the city's homes, all to be taken in a single day, February 22nd. The army of Christian workers who will be engaged will come from all the churches. There is complete co-operation of denominations and organizations for this purpose—Roman Catholics, Unitarians, Universalists, Salvation Army,

Y. M. C. A., W. C. T. U., besides the regular denominations. The city has been divided, and district leaders secured, so that the census will be taken with all the system and accuracy of a Government census. The statistics gathered will be placed in the hands of the pastors and Sunday-schools.

A similar visitation is about to take place in the city of Toronto. We once took part in a visitation of this sort at Hamilton. The whole city was divided into districts, which were assigned to different ministers of the city. We went out two and two together. Our companion was the Rev. Robert Burnett, now gone to his reward. When the people inquired, "Well, what church do you want us to go to?" Mr. Burnett would say, "My comrade is a Methodist, I am a Presbyterian, but we wish you to go to the church of your own choice." In this way all opposition was disarmed, and many were induced to attend the house of God who had previously neglected it.

The editor of The Pilgrim Teacher suggests that in the study of the life of Christ all who can do so should get a copy of some harmony of the Gospels. Stevens and Burton's, he says, is one of the best, and one that closely agrees with the chronological scheme followed by us, though at points it is not the same. It is based on the Revised Version, is excellently printed, and can be had for \$1.12 cloth bound. "By all means have a harmony of some kind."

Withrow's Harmony sells for 50 cents, post free. May be ordered from the Methodist Book Rooms, Toronto, Montreal, and Halifax.

We have received an outline of a quarterly report of the Methodist Sunday-school at Souris, Manitoba, which is so practical and important that we quote its inquiries, as follows:

DOES THE MEMBER TESTIFY TO ASSURANCE OF SINS FORGIVEN	WHAT MEANS OF GRACE REGULARLY ATTENDED						WHAT SPECIAL WORK FOR CHRIST ENGAGED IN	HAS TEACHER PERSONALLY TALKED WITH THE MEMBER REGARDING HIS OR HER RELIGIOUS EXPERIENCE DURING THE QUARTER
	CHURCH	SUNDAY SCHOOL	LEAGUE	PRAYER MEETING	CLASS MEETING	THE LORD'S SUPPER		

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## International Bible Reading Association.

The object of this association is to promote the more general and regular use of God's Word as a book for home study and a guide in daily life, and also to help Sunday-school teachers and scholars in the preparation and study of the Sunday-school lesson.

The plan of reading is topical—the subject for each week's study being the International Lesson for the following Sunday, and the daily reading is thus made practically beneficial to a large body of Sunday-school teachers and scholars in all parts of the world. The daily readings selected by the association have met with the approval of many of the best-known Sunday-school workers in the United States and Canada, and are published in the periodicals of several denominations.

The advantages of the plan are many. It provides one of the best means of preparation by teachers and scholars; it secures the interest of parents; it is a daily reminder of the Sunday associations, and secures the continuity of study when absent from the class. The relation of the daily readings to the Sunday topic also leads to reflection, and thus renders the reading more effective.

A "branch" may be formed by not less than ten members in any church, Sunday-school, etc. The secretary's duties are to conduct the correspondence, keep a register of the members, and to sign and issue the cards and monthly "hints," etc. The office is in many cases efficiently filled by ladies.

The members include pastors, teachers, parents, scholars, and any others who undertake to read the daily portions, and subscribe three cents annually if connected with a branch, or six cents if not. Members are enrolled at any time, but all subscriptions must be renewed at the close of the year. Each member receives a card of membership, monthly leaflets containing "Hints" on the daily readings, and quarterly illustrated "Circular Letters."

The fact that the readings are accepted for publication in the Sunday-school periodicals of several denominations is a guarantee of their excellence, but there are important reasons why every reader should be a member of the association. Those who are enrolled as members will have a strong incentive to regularity in

reading, and their association with so many others in all parts of the world will add interest to the obligation. The receipt of the "Hints" every month from the secretary will be a frequent reminder of duty, and abundant testimony proves that these brief words of counsel are also practically helpful.

The progress of the association has been very gratifying. It was commenced in 1882, and has for several years increased at the rate of 50,000 members per annum. The membership for 1897 is indicated by the issue of over 600,000 English cards in Great Britain, United States, Canada, Newfoundland, Bermuda, West Indies, Sandwich Islands, Demerara, Brazil, Chili, Falkland Islands, South Africa, Sierra Leone, Congo Free State, India, Ceylon, China, Japan, Australia, New Zealand, Malta, etc. Cards have, in addition, been issued in Bengali, Bohemian, German, Hindi, Italian, Kaffir, Khasi, Lettish, Marathi, Norwegian, Portuguese, Samoan, Spanish, Swedish, Tamil, Urdu, and Welsh.

A branch may be formed by any friend obtaining the consent of ten or more to become members. Application should then be made to one of the provincial secretaries, mentioned below, enclosing subscription (three cents each), and giving particulars of the church or Sunday-school, etc., with which the branch is to be associated. Individuals can become members, and may obtain cards in the same way, enclosing six cents for subscription. The "Hints," etc., are sent quarterly, and post-paid to branch secretaries and individual members. The cards of membership cannot be sold, but are issued only to members personally, or through branch secretaries.

Application for membership cards may be made to either of the following honorary provincial secretaries:

Mr. S. J. Parsons, Woodstock, N.B.; Mr. J. S. Smith, 24 Bland Street, Halifax, N.S.; Mr. W. H. Irwin, P.O. Box 194, Brandon, Man.; Mr. R. C. Weese, Box 264, Leamington, Ont.; Mr. N. T. Wilson, 12 King Street, West Toronto; Mr. J. E. Kerr, Galt, Ont.; Miss S. B. McEwen, Lakefield, Ont.; Mr. G. E. Mack, Wellman's Corners, Ont.; Rev. W. B. Tucker, Sutton, Que.

Jimmie—"How d'yer like yer new teacher?"

Tommy—"She's de woist ever. She wears smoked glasses so yer can't tell which way she's lookin'."

### Save Our Children.

Blessed Jesus, save our children,  
Be their guardian through life's way;  
From all evil e'er protect them,  
Walk with them, come what may.  
In white raiment  
Let us see them,  
When earth's shadows flee away.

Blessed Jesus, lead our children  
Into paths of service sweet,  
Up the hill of Calvary climbing,  
May they and the sinner meet!  
More than conquerors  
Let us see them,  
Bring their jewels to thy feet!

Blessed Jesus, make our children  
Thine for life, and thine for aye!  
When death's waters overtake them  
Be their Rock, their Light, their Stay!  
Tender Shepherd,  
Let us find them  
On thy breast in realms of day!

### Methodist Magazine and Review.

#### CONTENTS OF FEBRUARY NUMBER.

Sir John Bourinot's papers on "Canada During the Victorian Era" grow in interest. The historic portraits and other illustrations are of unique value. Dr. Blackstock's "Picturesque Spain" is also beautifully illustrated, as well as the Editor's stirring story on "The Redemption of Fiji." Dr. Chown contributes a strong paper showing the absurdities, the inconsistencies of so-called "Christian Science." President Raymond writes on "Why We Are Methodists," Principal Shaw on "The Oldest Mission in India," and Professor Osborne has an able character-study of Lord John Russell. In lighter vein are the clever serial story, "Your Little Brother James," a humorous sketch, "The New Organ," and a Twentieth Century Fund story, "A Costly Contribution." The new British Imperialism, which is welding the empire into one, is expressed in a stirring paper by Alleyne Ireland—one that makes our patriotic pulses thrill. This oldest Canadian monthly is putting on fresh vigour with its fifty-first volume, and is having largely increased subscription list. Now is a good time to subscribe.

The principal serial in The Methodist Magazine and Review for the current

year will be by a brilliant Canadian writer, who has already won name and fame, Miss Maude Pettit, of Mount Allison College, Sackville, N.B. This is a very powerfully written story of Canadian life, entitled, "From the Hills of Algoma." It is a story of absorbing interest and pronounced religious character, one of the very best yet written by any Canadian author. Now is a good time to subscribe and secure this story and the whole of the illustrated serial, "Your Little Brother James."

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

### Mr. Chamberlain as a Sunday-school Teacher.

The late Mr. Spurgeon once remarked that Sunday-school teachers are real right honourables. In that sense Mr. Joseph Chamberlain was a "Rt. Hon." long before he attained cabinet rank. More than thirty years ago the present colonial secretary was a teacher in one of the Sunday-schools in Birmingham. We are so accustomed to associate the name and figure of Mr. Chamberlain with the conflicts of the political arena that it requires an effort to conceive of him as an active worker in the religious world. Yet such in early life he unquestionably was.

When, in 1854, at the age of eighteen, he came as an unknown youth from London to Birmingham, Mr. Chamberlain at once identified himself with the congregation which now worships in the Church of the Messiah, Broad Street, but which, prior to 1862, assembled in "The New Meeting," New Meeting Street. Speaking at the annual meeting of this church in 1875 he said: "I have been a member of this congregation for more than twenty years." Whatever his religious ideas and ecclesiastical position may be at present, it is certain that in his early Birmingham days he threw himself heartily into the work of the church with which he was connected.

The first mention of his name in connection with Sunday-school work occurs as far back as 1857. In the list of lecturers we find the name of Mr. Joseph Chamberlain, who would then be about

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## SUNDAY SCHOOL BANNER.

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twenty-one years of age. For two years (1863-65) Mr. Chamberlain voluntarily taught the history class, which met on Tuesday evenings in connection with the night-schools at Broad Street.

It was probably in 1866 that the future statesman first became a regular Sunday-school teacher. Mr. Chamberlain taught the senior boys' class, which met apart from the main school in what is known as the congregational-room, and numbered from a dozen to eighteen working lads, whose ages would average about sixteen years. When Mr. Chamberlain was in America as British commissioner in connection with the great fisheries dispute, he was called upon by two prosper-

ous citizens of the New World who introduced themselves as two of his old Sunday-school boys.

Mr. Chamberlain was, in many respects, "a model teacher." He was always regular and punctual in his attendance, and he never came with the lessons unprepared. "Paley's Evidences" was the text-book he then used, and the lessons were made so attractive that the attention of the scholars rarely flagged. He once took the trouble to ascertain the derivation of the surnames of all his pupils, and interested the class immediately by telling the boys the history of their own names.—Rev. Charles A. J. Fellowes, in *Northwestern Christian Advocate*.

### Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. January 7.—THE BIRTH OF JESUS. Luke 2. 1-16. Commit vs. 8-11. (Read Luke 1; Matt. 1; John 1. 1-18.) GOLDEN TEXT: Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1. 21.
- II. January 14.—THIS CHILD JESUS VISITS JERUSALEM. Luke 2. 41-52. Commit vs. 40-52. (Read Matt. 2; Luke 2. 21-38.) GOLDEN TEXT: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2. 52.
- III. January 21.—THE PREACHING OF JOHN THE BAPTIST. Luke 3. 1-17. (May be used as a Temperance Lesson.) Commit vs. 9-6. (Read Mal. 3. 1-7; 4. 1-6.) GOLDEN TEXT: Prepare ye the way of the Lord. Luke 3. 4.
- IV. January 28.—THE BAPTISM AND TEMPTATION OF JESUS. Matt. 3. 13 to 4. 11. Commit vs. 10, 17. (Compare Luke 3. 21, 22 with 4. 1-13.) GOLDEN TEXT: This is my beloved Son, in whom I am well pleased. Matt. 3. 17.
- V. February 4.—THE FIRST DISCIPLES OF JESUS. John 1. 35-40. Commit vs. 35-37. (Read John 1. 19-51.) GOLDEN TEXT: They followed Jesus. John 3. 1-18.
- VI. February 11.—JESUS AND NICODEMUS. John 3. 1-18. Commit vs. 14-17. (Read John 2.) GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; John 3. 16.
- VII. February 18.—JESUS AT JACOB'S WELL. John 4. 5-26. Commit vs. 11-14. (Read John 3. 22 to 4. 45.) GOLDEN TEXT: God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4. 24.
- VIII. February 25.—JESUS REJECTED AT NAZARETH. Luke 4. 16-30. Commit vs. 17-19. (Read Luke 4. 13-16. Mark 1. 14-15; John 4. 46-54.) GOLDEN TEXT: He came unto his own, and his own received him not. John 1. 11.
- IX. March 4.—JESUS HEALING IN CAPERNAUM. Mark 1. 21-34. Commit vs. 32-34. (Read Luke 5. 1-11.) GOLDEN TEXT: And he healed many that were sick. Mark 1. 34.
- X. March 11.—THE PARALYTIC HEALED. Mark 2. 1-12. Commit vs. 9, 12. (Read Matt. 4. 23-25; Mark 1. 35-45.) GOLDEN TEXT: The Son of man hath power on earth to forgive sins. Mark 2. 10.
- XI. March 18.—JESUS AT MATTHEW'S HOUSE. Mark 2. 13-22. Commit vs. 15-17. (Compare Matt. 9. 9-17.) GOLDEN TEXT: He said unto him, Follow me, Luke 5. 27.
- XII. March 25.—REVIEW. GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister. Mark 10. 45.

### Order of Services.—First Quarter.

#### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (1 John 4. 9-16.)  
 SUPT. In this manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.  
 SCHOOL. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.  
 SUPT. Beloved, if God so loved us, we ought also to love one another.  
 SCHOOL. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.  
 SUPT. Hereby know we that he dwelleth in him, and he in us, because he hath given us of his Spirit.  
 SCHOOL. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.  
 SUPT. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.  
 ALL. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him.

- III. SINGING.  
 IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.  
 V. PRAYER, followed by the Lord's Prayer in concert.  
 VI. SINGING.

#### LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.  
 II. SINGING LESSON HYMN.  
 III. RECITATION OF THE TITLE, GOLDEN TEXT AND OUTLINE by the school in concert.  
 IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.  
 V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)  
 VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings).

#### CLOSING SERVICE.

- I. SINGING.  
 II. RESPONSIVE SENTENCES. (Psa. 62. 6-7.)  
 SUPT. My soul, wait thou only upon God; for my expectation is from him.  
 SCHOOL. He only is my rock and my salvation; he is my defence; I shall not be moved.  
 ALL. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

# INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER: STUDIES IN THE LIFE OF JESUS.

### LESSON IX. JESUS HEALING IN CAPERNAUM.

[March 4.

**GOLDEN TEXT.** And he healed many that were sick. Mark 1. 34.

#### AUTHORIZED VERSION.

[Read Luke 5. 1-11.]

**Mark 1. 21-34.** [Commit to memory verses 32-34.]

21 And they went into Ca-per-na-um; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz-a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

#### REVISED VERSION.

21 And they go into Ca-per-na-um; and straightway on the sabbath day he entered into the synagogue and taught. And they

22 were astonished at his teaching: for he taught them as having authority, and not as the

23 scribes. And straightway there was in their synagogue a man with an unclean spirit; and

24 he cried out, saying, What have we to do with thee, thou Je'sus of Naz-a-reth? art thou

25 come to destroy us? I know thee who thou art, the Holy One of God. And Je'sus re-

26 buked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing

27 him and crying with a loud voice, came out of him. And they were all amazed, insomuch

28 that they questioned among themselves, saying, What is this? a new teaching! with author-

29 ity he commandeth even the unclean spirits, and they obey him. And the report of him

30 went out straightway everywhere into all the region of Gal'i-lee round about.

31 And straightway, when they were come out of the synagogue, they came into the house of

32 Si'mon and An'drew, with James and John. Now Si'mon's wife's mother lay sick of a

33 fever; and straightway they tell him of her: and he came and took her by the hand, and

34 raised her up; and the fever left her, and she ministered unto them.

35 And at even, when the sun did set, they brought unto him all that were sick, and them

36 that were possessed with devils. And all the city was gathered together at the door.

37 And he healed many that were sick with divers diseases, and cast out many devils; and

38 he suffered not the devils to speak, because they knew him.

**Time.**—Early in A. D. 28. **Place.**—Caperna-um.

#### Home Readings.

M. Jesus Healing in Capernaum. Mark 1. 21-34.

Th. Healing in the synagogue. Luke 13. 10-17.

W. The word of power. Matt. 8. 23-34.

Th. Satan cast out. Matt. 12. 14-28.

F. The power of Christ's name. Acts 16. 14-18.

S. The promised Healer. Isa. 43. 1-9.

S. A sympathetic Saviour. Heb. 4. 12-16.

#### Lesson Hymns.

No. 93, New Canadian Hymnal.

Is there a sinner waiting  
Mercy and pardon to-day?  
Welcome the news that we bring him:  
"Jesus is passing this way!"

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## No. 91, New Canadian Hymnal.

Whoever receiveth the Crucified One,  
Whoever believeth on God's only Son,  
A free and a perfect salvation shall have:  
For he is abundantly able to save.

## No. 333, New Canadian Hymnal.

At even, ere the sun was set,  
The sick, O Lord, around Thee lay;  
Oh, in what divers pains they met!  
Oh, with what joy they went away!

**QUESTIONS FOR SENIOR SCHOLARS.**1. *A Miracle in the Synagogue*, v. 21-28.

What change in the life of Jesus is recorded in the first sentence of the lesson?

How did his work in Capernaum begin?

Had synagogue attendance been his custom in the past? Luke 4. 16.

What specimen of his method of teaching does Matthew furnish?

What singular experience had he on this Sabbath day?

What did the cry of the unclean spirit and the act of Jesus together prove?

What two things did the miracle prove concerning Christ? (a) His power over . . . (b) His compassion for the . . .

What was its effect on his local fame?

What was the purpose of all of his miracles?

2. *A Miracle in the Home*, v. 29-31.

At the close of the synagogue service where did Jesus go?

What light does this circumstance throw on Peter's life and circumstances?

Relate the incident that took place at the home of Peter.

What trait of character in Christ did it display?

How is sickness a type of sin?

How may we secure Christ's blessings for our friends?

How did the restored woman show her gratitude?

How may those who have been saved by Christ minister to him?

3. *Unnumbered Miracles*, v. 32-34.

How did the miracles of Christ lead to more miracles?

How does this illustrate the work of salvation?

Why did not Jesus suffer the devils to speak?

Whose testimony to his power does Christ desire?

**Teachings of the Lesson.**

1. Jesus was a Sabbath-keeper. Are you?

2. Jesus was a regular churchgoer. Are you?

3. Jesus was full of sympathy for every needy one. Are you?

4. He gave freely what God had given to him. Do you?

5. See how faith goes with its wants to Jesus. "They tell him of her." Do you thus tell him your want?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. *A Miracle in the Synagogue*, v. 21-28.

To what city did Jesus go?

Where did he go on the Sabbath?

How did his words affect the people?

Why were they astonished?

What unwelcome visitor came to the synagogue?

What two questions did he ask?

What declaration did he make?

What command did Jesus give?

What then occurred?

How did this affect the people?

What did they say?

How far did tidings of these things go?

2. *A Miracle in the Home*, v. 29-31.

To whose home did Jesus go?

Who there needed his help?

How does Luke the physician describe the illness? Luke 4. 38.

3. *Unnumbered Miracles*, v. 32-34.

What did Jesus do for the sick woman?

What else did he do? Luke 4. 39.

What effect at once followed?

Who were brought to Jesus?

When?

What statement indicates a great crowd?

What did he do for the sick?

What for those who were possessed?

Why did he not permit the demons to speak?

What did they know about him? Luke 4. 41.

**Practical Teachings.**

Where are we taught in this lesson—

1. About Jesus as a Teacher?

2. About the power of Jesus?

3. About bringing our friends to Jesus?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where did Jesus go from Nazareth?

What does Matthew call Capernaum? "His own city."

What city had just driven him away?

What do you think of the people who drove Jesus away?

What do you think of the child who turns away from Jesus?

Where was Jesus found on the Sabbath?

What does his example teach us? *To be found in the Lord's house on the Sabbath.*

Who was in the synagogue?

What did he cry out?

What does sin always want to do? *To get away from Jesus.*  
 What did Jesus command the evil spirit?  
 Has he still power over evil spirits?  
 What are some of the evil spirits in these days?  
 Who lived in Capernaum?  
 Who was sick in his house?  
 What did Jesus do there?  
 Who came to Jesus at evening?  
 What did he do? "*He healed them all.*"

### THE LESSON CATECHISM.

(For the entire school.)

1. What great change now occurs in the life of Jesus? *He moved from Nazareth to Capernaum.*

2. Who recognized him as the Son of God? *An evil spirit.*

3. How did he show his power as the Son of God? *He cast out the demon.*

4. What was the effect upon the populace? *They spread his fame through Galilee.*

5. What is the GOLDEN TEXT? "*And he healed many,*" etc.

### NEW CHURCH CATECHISM.

25. What is the atonement? The atonement which Christ hath made for sin is that offering of himself as the gift of the Father's love in which he humbled Himself and became obedient unto death, even the death of the cross, and for the sake of which God doth forgive sin.

### THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

#### The Saviour on the Sabbath.

#### I. AS WORSHIPER.

*Entered into...* synagogue. v. 21.  
 Let us go into the house. Psa. 122. 1.  
 Not forsaking the assembling. Heb. 10. 25.

#### II. AS TEACHER.

*Astonished at his teaching.* v. 22. (R. V.)  
 Never man spake like this. John 7. 46.  
 The word of God is quick. Heb. 4. 12.

#### III. AS LIBERATOR.

*Come out of him.* vs. 23-26.  
 A stronger than he. Luke 11. 21, 22.  
 Christ hath made us free. Gal. 5. 1.

#### IV. AS GUEST.

*Entered into the house.* v. 20.  
 I will come in to him. Rev. 3. 20.  
 Make our abode with him. John 14. 23.

#### V. AS HEALER.

*Took her by the hand.* vs. 30, 31.  
 Bare our sicknesses. Matt. 8. 17.  
 Touched with...our infirmities. Heb. 4. 15.

#### VI. AS WORKER.

*Brought...* all that were diseased. vs. 32-34.  
 Meat...to finish his work. John 4. 34.  
 The night cometh. John 9. 4.

### EXPLANATORY AND PRACTICAL NOTES.

Expelled from Nazareth by the companions of his youth, Jesus made his home in Capernaum, on the western shore of the Sea of Galilee; a town where some of his greatest miracles were wrought; where his disciples clustered about him; whence he made brief tours through the country around; and whither he returned in later months from more extensive journeys. One Sabbath spent in this town stood clear in the memory of his disciples; Matthew, Mark and Luke each give its history. Jesus was teaching in the synagogue when a demoniac cried out, "Let us alone!" The good Teacher showed that he was also the good Physician, not only speaking as never man spake, but going about doing good; he rebuked the unclean spirit, and ordered it to leave the poor man, who, falling in convulsions at the feet of the Saviour, was presently recovered and made as sane as any of the bystanders. Everyone was astonished. Men said, "What sort of man is this?" Everywhere the story was told, and the people thronged to Jesus. From the synagogue he went to Simon Peter's house. In one of the hot rooms lay Peter's wife's mother, very ill. Jesus rebuked the fever, and immediately she was so well and strong that she attended as hostess to the comfort of her guests. The day wore away, all its hours spent in deeds of love. With the shadows of evening, according to Jewish standards, the Sabbath came to a close; and then the crowd, held back hitherto by its superstitious reverence for the day, brought to the Master unnumbered suffering relatives, on whom he laid his hand, one by one, and healed them all.

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**Verse 21.** *They went into Capernaum.* "They" stands for Jesus, Peter, Andrew, James, and John. Having made Capernaum his home, Jesus promptly made it the center of his work. The town thus honored above all others, and, as we learn from Matt. 11, 23, honored more than the conduct of its inhabitants merited, is not mentioned in the Old Testament, and but once by Josephus. It stood on the western shore of the Sea of Galilee, and its site according to the best authorities is a village called Khan Minyeh. *Straightway.* Immediately, a word characteristic of Mark, who, more than the other evangelists, notes the promptness and energy, the holy enthusiasm, of the Saviour. *On the sabbath day.* Apparently his first Sabbath in Capernaum. *He entered into the synagogue.* Jesus regularly attended services in the synagogues until at length he was driven out of them. Misunderstanding and religious corruption did not prevent his regular worship. Synagogue worship has been repeatedly explained in our notes. It was instituted either during or after the captivity, and brought religious truth nearer to the common people than the temple services could do. *Taught.* The reading of the law and the prophets was the chief feature of synagogue worship, but after the reading it was expounded, and apparently any rabbi might be called upon to take part.

**22.** *They were astonished at his doctrine.* "At his teaching." He spoke not of the puerile themes of the scribes, as "how far one might walk on Sabbath," or "what vessels might be used for cooking," but living truths which penetrated the heart and conscience; he proclaimed the kingdom for which all Jews looked as having come; and he spoke as one that had authority.

**23.** *A man with an unclean spirit.* The word "unclean" was used by the Jew to describe things which the law forbade, and persons with whom he must not associate. In those days no kindly provision was made for the seclusion of lunatics and of irresponsible persons, and this poor creature, seeing the crowd enter the synagogue, followed it. That there are evil spirits, and that in our Lord's day they took possession of human bodies, is the plain teaching of Scripture. *He cried out.* "The loud cry often mentioned in such cases was no doubt," says Dr. Alexander, "of such a nature as to indicate the presence of the foreign agent speaking either through or without the organs of the man possessed."

**24.** *Let us alone; what have we to do with thee.* "Why should you interfere?" The person that speaks is evidently not the afflicted man, but the demon inside him; and this demon knows well

that Jesus is his enemy, and destruction is his destiny. Our Lord had not uttered a word respecting the judgment or punishment, but guilt accuses and condemns itself. *The Holy One of God.* The Messiah. Spirits even of evil recognize the holiness of Jesus.

**25.** *Jesus rebuked him.* Jesus never accepted the testimony of demons, though he welcomes that of saved men. *Hold thy peace.* Literally, "Be muzzled." *Come out of him.* Jesus does not speak to the man, but to the invisible spirit.

**26.** *Had torn him.* "Convulsed him." *Cried with a loud voice.* "A cry of rage, despair, and fear."—*Whedon.* *He came out.* Against his will, and because of the power of our Lord. Luke's description of this scene implies that the evil spirit dashed his victim violently to the ground.

**27.** *They were all amazed.* They had wonder on top of wonder. Here was a rabbi against whom the demons were particularly bitter; this rabbi had power to expel demons; and, more wonderful yet, the demons recognized him as God's Holy One. *They questioned among themselves.* Talked over the matter by themselves, in groups and apart. *What thing is this!* Note the exclamations of wonder at Christ's word and work as given in the Revised Version. *With authority commandeth he even the unclean spirits.* He does not resort to incantations and ceremonies such as ordinary Jewish exorcists used.

**28.** *Immediately.* "Straightway." *His fame spread abroad.* The miracle called attention to the new teacher and excited a spirit of inquiry which prepared the people to accept his utterances. Neither of the evangelists who record this miracle says that it was the first, but they imply that it was the first which excited general attention. *All the region round about Galilee.* "All the region of Galilee round about."

**29.** *Forthwith.* "Straightway," again. *The house of Simon and Andrew.* (See Matt. 8, 14.) These disciples had not been long "settled" in Capernaum.

**30.** *Simon's wife's mother.* This passage and 1 Cor. 9, 5 prove that Peter was a married man. *Again.* "Straightway," again. *They tell him of her.* Confident that the power that can expel an unclean spirit can expel a high fever.

**31.** Read Luke's account of this miracle. For "immediately" read "straightway." *She ministered unto them.* Doubtless prepared the evening meal; and, as Dr. Buell suggests, this may have included grinding out the meal and going to the public fountain for water.

**32.** *At even, when the sun did set.* The setting sun brought the Sabbath to a close, and immediately crowds who were conscientiously restrained from asking his help on the Sabbath

brought unto him all that were diseased, and them that were possessed with devils.

33. All the city was gathered together at the door. Such a crowd seemed to leave nobody in the homes.

34. He healed many. This phrase does not mean that he left any that had applied unhealed. For "devils" read "demons." Notice that Jesus suffered not the demons to speak. He would have no indorsement from such a source.

### CRITICAL AND HOMILETICAL NOTES.

#### MARK AND HIS BOOK.

A word about Mark in connection with this first lesson from his Gospel. He was not one of the twelve, and may never have seen Jesus. His mother, Mary, lived at Jerusalem, and her home was a gathering place for Christians (Acts 12. 12). Mark was probably converted under Peter's ministry, as Peter speaks of him as "Marcus, my son" (1 Pet. 5. 13). He went with Paul on his first missionary journey, going with him from Jerusalem to Antioch, but departing from him, much to Paul's displeasure, at Perga (Acts 13. 5, 13). Three years later Paul refused to permit Mark to accompany him, because of his previous defection (Acts 15. 38). He appears to have accompanied Peter on a missionary journey to Babylon (1 Pet. 5. 13). Subsequently, and probably in company with Peter, he came to Rome, and is referred to with warmest appreciation by Paul (Col. 4. 10, 11; 2 Tim. 4. 11). It is understood that he obtained his knowledge of the life of Christ chiefly from Peter, his gospel consisting probably of his recollection and notes of Peter's oral teachings. There are many indications that he wrote chiefly for the Romans, as Luke wrote for the Greeks. The date of his writing is placed between 63 and 70 A. D.

#### HISTORICAL BRIDGE.

The chapter from which the lesson is taken strikingly illustrates the necessity of a comparative study of the four gospels in order to a complete exhibit of the life of Christ. Between verses 13 and 14 lies a space of about a full year. We must go to John's gospel chiefly for the material to bridge it. We should read John 1. 29 to 5. 47, where the following incidents are recorded: Jesus's return to Bethabara after his temptation; the call of five disciples: the marriage at Cana; the going of Jesus with his mother and brethren to Capernaum; his first passover and the first cleansing of the temple; the conversation with Nicodemus; the unrecorded Judean ministry, covering eight or nine months; the journey through Samaria and the conversation with the Samaritan woman; the second coming to Cana and the healing of the nobleman's child; and his return to Jerusalem for his second passover,

connected with which occurred the healing of the impotent man at the pool of Bethesda. Then from Luke (4. 14-32) we learn that he returned again to Galilee, visited Nazareth and was rejected, and came down again to Capernaum. It is at this point that Mark takes up the history (1. 16), and tells of the second call of Peter, and Andrew, and James, and John. It is an interesting inquiry how closely or continuously these men had followed Jesus since their first call some sixteen months before. Dr. MacLear, in the Cambridge Bible, notes "how gradually the four had been called to their work: (1) they were disciples of the Baptist (John 1. 35); (2) then they were directed by him to 'the Lamb of God' (John 1. 36); (3) afterward they were invited by the Lord to see where he dwelt (John 1. 39); (4) then they became witnesses of his first miracle (John 2. 9); (5) now, after a further exhibition of his power over nature, they are enrolled among his attached followers (Mark 1. 16-20). Their still more formal call was yet to come (Mark 3. 13-19)."

#### CHRIST AS A TEACHER.

In the greater prominence given to Christ's miracles in the lesson we must not overlook the representation of him as a teacher which it gives. It was a Sabbath at Capernaum, and as his custom was he went into the synagogue. This synagogue was probably the one built for the Jews by the Roman centurion (Luke 7. 5) whose servant Jesus subsequently healed. Doubtless there, as at the Nazareth synagogue (Luke 4. 16), he "stood up to read;" a roll of the Scriptures was given him, from which he selected a passage as the basis of discourse. What he read or said we are not told, but Mark states the effect upon the hearers. "They were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes." This amazement is expressed again in the twenty-seventh verse, in which the teaching force of his miracles seems to be recognized. As the Revised Version puts it, the exclamation is, "What is this? A new teaching!" This astonishment was a common effect of Christ's teachings. (See Matt. 7. 28, 29; 13. 54; John 7. 46.) In this study of his life upon which we have entered

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great attention should be given to Jesus as a teacher. More than his miracles his teachings are now of importance. What impressed his hearers still impresses the students of his words—the authoritative tone with which he speaks. He does not appeal to authorities; he himself assumes to be the highest authority. He does not argue, does not reason, but affirms, and with a confidence that admits of no doubt. He knew truth, and declared it; he saw truth, and spoke it. He did not climb to the heights of truth; he stood on all heights, and saw in one unbounded vision the whole kingdom of truth.

#### ONE OF CAPERNAUM'S JUDGMENT DAYS.

Some months after the day which Mark chronicles in the lesson Jesus upbraided "the cities wherein most of his mighty works were done"—Bethsaida, Chorazin, Capernaum (Matt. 11, 20-24). Of Capernaum he said, "If half the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Doubtless he had this Sabbath in mind. On that day, though they knew it not, the people of Capernaum were being judged, and they registered lower than Sodom. What a day of God's power and great opportunity it was! In the morning teaching—and such teaching! then miracles—one before they left the synagogue—devils cast out, fever cured, a whole city with its sick at the Healer's door, "and he healed many that were sick of divers diseases, and cast out many devils." And this, probably, was but one of many such days of grace. And yet they believed not, and there in the streets of Capernaum, less than a year later, the people, even many of his disciples, utterly fell away from him (John 6, 66, 67).

#### DEMONOLOGY.

Jesus and the New Testament writers generally believed in several things which many now regard as discredited superstitions—angels, for instance. Jesus talked of them as real things. They ministered to him at the close of his temptation, and in his passion in Gethsemane. He speaks of his "Father and his holy angels." Clearly he regarded them as realities. Then, again, devils, or demons. This lesson is rank nonsense if Jesus did not believe demons to be as real beings as men and women. They are represented as speaking to him, and being addressed by him, as being rebuked and silenced, and cast out of those whom they had possessed. There could not have been on Christ's part a mere accommodation of language to popular conceptions. His language is too explicit. These demons knew Jesus, feared him, obeyed him. The

incidents and Christ's words preclude the supposition that he was mistaken. His character excludes deception. Are there demoniacal possessions now? Possibly; perhaps not. Neither do angels appear now; but we do not conclude, therefore, that they did not appear to the shepherds, to Jesus, to visitors to the empty sepulcher, to Peter in prison.

### Thoughts for Young People.

#### How We Should Treat Jesus.

1. Listen to his teachings with reverence, and regard them as authoritative. In the gospels we may read what he taught; and we should look upon his words as spoken to us. Verses 21, 22.

2. Recognize him as the Holy One of God. If even the devils thus recognized Jesus how much more should we regard him and obey his words! He spake to the world not as an ordinary teacher, but as the Son of God. (Verses 23, 24.)

3. Trust in him for power. There are evil spirits in men now—spirits of drink, of unbelief, of wickedness. Let us look to Christ to cast them out, and for this purpose let us bring men under the Saviour's influence. (Verses 25, 26.)

4. Praise his name and power to all. We should do all in our power to spread the name of Jesus abroad, and to make all men known of his power. (Verses 27, 28.)

5. Welcome him. Like the disciples, let us welcome Christ to our homes, and treat him there as an honored guest. (Verse 29.)

6. Lean on his sympathy. Let us bring our needs and our troubles to Jesus, assured that he will give us aid in them. (Verses 30-34.)

### Teaching Hints for Intermediate Classes.

1. Where was Jesus in the last lesson? *Nazareth*. Draw a map, not of all Palestine, but of the Sea of Galilee, shaped like a pear, with the stem downward; and locate Nazareth directly west of its southern end and about as far away as the sea is long from north to south (fourteen miles). Review the facts of the last lesson, and recall the traits of Jesus which were shown.

2. In this lesson we find Jesus in a new place. What place was it? *Capernaum*. Locate it on the northwestern shore of the lake. Why, do you suppose, Jesus went to that place to find a home? What sort of a region did he journey over in reaching it? What of his disciples were living in that neighborhood? See verse 29.

3. We find in this lesson how Jesus spent his Sabbaths. Read verse 21. What is a synagogue? Wherein is it like and wherein unlike a

church? Describe a service—people seated on the floor, reader standing at the desk, women behind lattice gallery, prayers, chanting of psalms, addresses. What good example may we find in the conduct of Jesus? Where should we go on the Sabbath?

4. At the meeting one Sabbath day was present a man acting strangely (verses 23, 24). What was the matter with him? Do not waste time in extended accounts of possession of demons, but explain the case briefly. Is not everyone who habitually does evil possessed in some degree with a demon? What are some of the evil spirits that possess men now? (Strong drink, passion, selfishness, profanity.) How do these evil spirits get into men's hearts now?

5. Notice how Jesus dealt with this evil spirit, what followed his commands, and the impression made on the people present (verses 25-27). Well, if there is in you any evil spirit, how can you get free from it? Jesus has power to take evil out of our nature, and is ready to do it. Give instances of hearts and lives changed by Christ.

6. Let the pupils read verses 29-31, and tell where Jesus went after the service, whom he found, and what he did. How do you suppose the people felt in that house while Jesus was there? Read verses 32-34, and tell what was the effect on the people living in the city.

7. Now, in summing up the teaching of the lesson show how we may be like Jesus in the use of our Sabbaths. (1) He went to church. (2) He taught the word. (3) He cast out Satan—what can we do to cast him out? (4) He visited the sick, and made a home happy. (5) He was ready and never too tired to do good to all who need.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Suffering everywhere.* In this lesson we see that there was suffering everywhere—in the synagogue, in the home, and in the city. But Christ is there too. A tired deaconess spoke of going to her home one night with this feeling in her heart: "O the world is just full of suffering. On all sides there are distress and trouble." And then she remembered how Jesus had brought comfort to her poor, old sick woman; how he had answered her prayers for that young man out of work; how his Spirit had brought better living and brighter hopes to many homes in that tenement district where she worked, and she added, "But Jesus is in this world too, 'a very present help in every time of trouble.'"

Verse 24. "Why don't they let us alone and

mind their own business?" shouted a saloon-keeper, whose saloon had been closed up through the efforts of some good men and women. "I will tell you why," answered one of them. "Because you don't let us alone. You are an enemy of the Church and of everything good. You spoil our homes and ruin our boys and bring us to beggary. And as Christian men we are minding our business when we are opposing you with all our might."

*A great picture.* I went to see Dorc's last picture which he called "The Vale of Tears." The background of the picture, which is of great size, represents a shadowy valley, at the entrance of which stands the Saviour, clothed in white, bearing a cross, and with a hand upraised as if in invitation. He is surrounded by an arch of shadowy light, symbolizing the presence of hope, even in the Vale of Tears. The middle and foreground are filled with a great number of typical figures representing the "weary and heavy-laden" ones of earth, from king to beggar. The king, glorious in cloth of gold, turns a wan, despairing, beseeching face to Christ, and rests his hand upon the shoulder of a Roman emperor, whose brows still bear the laurel wreath, although his toga is stained with blood from the heart-wound inflicted by his enemies. A dying mother holds her child out toward him, commending the child to his care. The aged and feeble, the maimed, the halt, and the blind, and upon a solitary shelf of rock the hated and despised lepers all look to Christ and his cross.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

*Pity and power.* This is the beginning and the end of the Gospel of the Son of God. "Moved with compassion, he put forth his hand"—heart of love, hand of might. This is your Saviour and mine.

"With pitying eyes the Prince of Peace  
Beheld our helpless grief;  
He saw, and O, amazing love!  
He flew to our relief."

"In his love and in his pity he redeemed them."

Jesus said, "He that hath seen me hath seen the Father." If you would know the heart of God, it is open to you in this record of the ministry of Jesus among the sick and sinful people of Capernaum. If we would ourselves minister comfort and healing to those about us who need our help so much, we, like our Lord, must have the fullness of the Holy Spirit, the spiritual world opened to our vision, and the love of the Father

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abiding upon us and in us. He said that after the coming of the Holy Spirit upon them his disciples should do greater works even than these miracles which he wrought. So, although we cannot heal the sick, nor cast out demons by a word, yet by his power working through us the miracle of the world's regeneration is being wrought day by day. The saddest sight I see—yes, sadder than the sin and suffering for which God's great love has devised a remedy and a compensation—is the sight of a professed follower of Christ selfishly indifferent to life's grand opportunities. What can the pity or the power of Jesus do for those who say they love him and yet can never be counted upon for service which interferes with ease or convenience?

In verses 29-31 of our lesson a beautiful story of his pity and power for friends in trouble is told. We meet here again his first disciples, Simon, Andrew, James, and John. There was a closer bond than that of brothers between Simon and Andrew since the day Andrew brought Simon to Jesus. How we love those who have helped us to come to him! Such ties are sweet on earth and will surely be sweet in heaven.

These four friends, with Jesus, went home to the house of Simon after the Sabbath service in the synagogue. But there was a shadow upon the household. Their hearts were so burdened for the dear mother who was ill that they could scarcely welcome the guests until they had told their anxiety to Jesus. How promptly he answered the call! How ready his sympathy! He came and took her by the hand and lifted her up. How wonderful his power. The fever left her. Thinking of the joy in that house that Sabbath morning!

A beautiful tribute is paid to this woman's character in the simple words, "She arose and ministered unto them." We would excuse her if she had spent the rest of the day in talking about herself and her wonderful experience, allowing herself to be waited upon as the chief person of interest in the family. That would have seemed natural. Most persons would have done so. But her love and gratitude were so genuine that she forgot herself in ministering to Jesus and his friends.

St. Mark tells nothing more about her, but another historian of the early Church says Peter's wife went with him on his apostolic preaching tours, going into the homes of the women where her husband could not go, to give to them the good Gospel news—a "zenana teacher" of the first century. If this be so, very possibly these same loving mother hands ministered to the family in her absence. And whose shall be the brighter crown, hers who went out to teach, or

hers who cared for the household that she might go? Only the Master whom they faithfully served shall say. In either case the service would be blessed only as the touch of Jesus was upon the hand that served.

### The Teachers' Meeting.

Give a general view of Christ's ministry in Galilee: (1) Its place in his life—the second year of his public work, the first having been in Judea; (2) Its duration—about a year; (3) Its character, teaching, and miracles; (4) Its results—popularity, many disciples, and the choice of the twelve.... Locate Capernaum, drawing map of the Sea of Galilee, and showing the towns around it: Tiberias, Magdala, Capernaum, Bethsaida, Gergesa. Name with each an event in Christ's life: (1) Sabbath-keeping; (2) Church-worship; (3) Teaching others; (4) Opposing Satan; (5) Doing good to men.... Notice special lines of thought adapted for the Thoughts for Young People.... Do not delay long on "possession of evil spirits;" state views, but avoid debate.... Note the word "straightway," a special trait in Mark's gospel, expressive of Christ's energy, activity, and promptness.

### Blackboard.

BY THOMAS G. ROGERS.



How many weary, suffering ones felt the tender touch of Jesus's hand when he healed their diseases and helped them in time of trouble? At that blessed evening hour many rejoiced to see their loved ones restored to health of body and mind. In the synagogue, the house of Simon, and the street, men long in sickness and burdened with sorrow were freed by the hand of the loving Jesus. Sin is a sickness of the soul, and ends in eternal death; it is the presence of a foul spirit within urging us to do wrong. Only Christ has authority to free from sin and power to heal the helpless. Shall we not go to him in faith today, who is so ready to forgive and help?

## Library References.

BY REV. S. G. AYRES, B.D.

CAPERNAUM.—See Farrar, Edersheim, Geikie, Fouldard, Andrews, *Life of Our Lord*, pages 201, 203-220. Ritter, *Comparative Geography of Palestine*, vol. ii, pages 272-277, 283. Smith, *Historical Geography of the Holy Land*, pages 429, 456. Wilson, *In Scripture Lands*, pages 333-335. Delitzsch, *A Day in Capernaum*.

DEMONIACAL POSSESSION.—The best modern treatment of the personality of the devil is in *Dæmology*, by Edward H. Jewett, "The Bishop Paddock Lectures for 1889." Consult, for modern instances of possession, Nevins, *Dæmon Possession*, and *Allied Themes*. From a physician's standpoint, read the treatment of Sir Risdon Bennett in *The Diseases of the Bible*, page 79.

FREEMAN'S HANDBOOK OF BIBLE MANNERS AND CUSTOMS: Ver. 21, The synagogue, 616. Ver. 22, The scribes, 648.

## SERMON ON THE LESSON.

Verse 4.—Lyman, Huntington, "Ejected and Silenced," *The Homiletic Monthly*, October, 1879, page 9.

## OPTIONAL HYMNS.

'Tis the blessed hour of prayer.  
Once more 'tis eventide.  
Come, said Jesus' sacred voice.  
A wonderful joy.  
What a friend we have in Jesus.

Art thou weary?  
When in the tempest he'll hide me.  
Come, every soul by sin oppressed.  
Jesus Christ is passing by.  
The great Physician now is near.

## LESSON X. THE PARALYTIC HEALED.

[March 11.]

GOLDEN TEXT. The Son of man hath power on earth to forgive sins. Mark 2. 10.

## AUTHORIZED VERSION.

[Read Matt. 4. 23-25; Mark 1. 35-45.]

Mark 2. 1-12. [Commit to memory verses 9-12.]

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.

3 And they came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier, to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way unto thine house.

## REVISED VERSION.

- 1 And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they came, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven: or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them

## QUESTION.

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12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

**Time.**—Early in A.D. 28. **Place.**—Capernaum.

**Home Readings.**

- M. The Paralytic Healed. Mark 2. 1-12.
- Tu. Glad tidings. Acts 10. 34-43.
- W. Prayer for pardon, Psa. 25. 1-18.
- Th. Forgiveness and healing. Psa. 103. 1-12.
- F. Blotting out. Isa. 43. 18-25.
- S. Perfect cleansing. 1 John 1.
- S. Strange things. Luke 5. 17-26.

**Lesson Hymns.**

- No. 224, New Canadian Hymnal.  
My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine
- No. 214, New Canadian Hymnal.  
Oh, hear my cry, be gracious now to me!  
Come, Great Deliverer, come!  
My soul, bowed down, is longing now for Thee.  
Come, Great Deliverer, Come!
- No. 219, New Canadian Hymnal.  
More love to thee, O Christ,  
More love to thee;  
Here thou the prayer I make,  
On bended knee.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. *The Paralytic Sinner Borne of Four*, v. 1-4.  
Relate the incident which showed faith.  
How was such an incident more practicable in the East than with us?  
Wherein did this conduct show strong faith?  
What instance of still stronger faith is given in Luke 7. 6, 7?
2. *His Sins Forgiven*, v. 5-7.  
What was the act of mercy?  
How did it illustrate the GOLDEN TEXT?  
Why did Christ say these words to the sick man?  
How was it regarded by those who were present?  
Wherein were they right and wherein wrong in their opinion?
3. *His Palsy Healed*, v. 8-12.  
What other divine attribute did Jesus show?  
What was the meaning of his question?  
How did Christ show his power?  
How did this prove that he had authority to forgive sin?  
What was the effect upon those who were present?

**Teachings of the Lesson.**

1. What obstacles do we find in coming to Christ?

2. What spirit will give us triumph over them?
3. What blessings may we obtain from Christ?
4. How are we here encouraged to come to Christ?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *The Paralytic Sinner Borne of Four*, v. 1-4.  
To what city did Jesus return?  
What report at once spread?  
What result followed this report?  
How did Jesus treat this company?  
What sick man was brought to the house?  
How was he kept back from Jesus?  
What did those carrying him do?  
Of what was this act a proof?
2. *His Sins Forgiven*, v. 5-7.  
What did Jesus say to the sick man?  
Who objected to what Jesus said?  
What questions did the scribes ask?
3. *His Palsy Healed*, v. 8-12.  
How did Jesus know what they said?  
What two questions did he ask them?  
How can we have the forgiveness of sins?  
Acts 16. 31.  
What did Jesus wish the scribes to know?

**GOLDEN TEXT?**

- Whom did he mean by the "Son of man"?
- What did he say to the sick man?
- What at once followed this command?
- How were the bystanders affected?
- What did they do and say?
- For what did they praise God? Matt. 9. 8.

**Practical Teachings.**

- What are we taught in this lesson about—
1. Overcoming hindrances?
  2. The forgiveness of sins?
  3. Praising God for mercies?

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Where was Jesus now? *In Capernaum.*
- Was his visit to the city a blessing?
- Where did the people come to hear Jesus?
- What was an Eastern house like? *It was usually one story, with a flat roof and outside stairs.*
- How do we know that a great crowd came? Verse 2.
- Who brought a sick man to Jesus?
- What was his sickness?
- Why do you think the men who carried him were his friends? *Because they were so determined to have him healed.*

How could they get to the roof?  
 What did they find then? *That the court was covered.*  
 What did they do?  
 Do you think Jesus noticed their earnestness?  
 What did Jesus say when he saw the sick man?  
 What is worse than sickness? *Sin.*  
 What did the people learn that day? *That Jesus had power over the spirit.*

### THE LESSON CATECHISM.

(For the entire school.)

1. Who was brought to Christ in Capernaum?  
*One sick with the palsy.*
2. How did they bring him? *By opening the roof.*

### THE LESSON OUTLINE.

#### A Parable of Salvation.

#### I. THE HELPLESS SINNER.

*Sick of the palsy.* v. 3.

Whole head is sick. Isa. 1. 5, 6.

Why....not....recovered? Jer. 8. 22.

#### II. THE PERSISTENT SEARCH.

*Uncovered the roof.* v. 4.

Be of good courage. Ps. 27. 14.

With all your heart. Jer. 29. 13.

#### III. THE HEART-SEEING SAVIOUR.

1. *Saw their faith.* v. 5.

Knoweth them that trust. Nah. 1. 7.

3. What did Christ say to him? "*Thy sins be forgiven thee.*"

4. What followed his forgiveness? *He was made well.*

5. In what character did Christ thus become known? *As a forgiver of sins.*

6. What is the GOLDEN TEXT? "*The Son of man,*" etc.

#### NEW CHURCH CATECHISM.

26. What are the universal and unconditional benefits which flow from the atonement? The universal and unconditional benefits which flow from the atonement are the dispensation of God's grace for all mankind, the offer of eternal life in Jesus Christ to all, the probation of all, and the ability of every man to accept salvation through the grace of God.

2. *Perceived in his spirit.* vs. 6-8.

All things are naked. Heb. 4. 13.

#### IV. THE FORGIVING SON.

*Hath power....to forgive.* v. 10.

Come to....save. Luke 19. 10.

Shall save his people. Matt. 1. 21.

#### V. THE DIVINE TRANSFORMATION.

*He arose....went forth.* vs. 11, 12.

I make all things new. Rev. 21. 5.

The lame man....leaps. Isa. 35. 6.

### EXPLANATORY AND PRACTICAL NOTES.

The fame of the new Teacher has now been blazoned throughout the land, and from all quarters people gather to hear his words. The house in Capernaum where Jesus dwells is surrounded day and night by an eager throng, and within its walls are met leading scribes from all the cities of Galilee and Judea, listening with critical spirit, but not yet fixed in their attitude toward him. There is a commotion without as a group of four men endeavor to crowd their way through a mass of people, carrying a couch on which rests a palsied, helpless man. Finding their attempt vain, they mount the roof of the lowly dwelling, remove a portion of the covering, and lower their burden into the very presence of the Master. Faith speaks in their act, and, though mindful of the unfriendly eyes upon him, Jesus says, "Thy sins be forgiven," and goes on with his discourse. There are curling lips and looks of scorn from the Pharisees at the thought of a man taking God's place as the forgiver of sin. But Jesus calmly looks around and reminds them that it is as easy to forgive sin as to restore the palsied, since both are miracles of divine grace; and then, to convince them that he could do either, he bade the man rise and take up his couch. In an instant power thrilled through the shaking limbs, the man arose, gathered up the bed on which he lay, and walked forth to his home, while Pharisees were confounded and disciples rejoiced in their Master's triumph.

Verse 1. *Again he entered into Capernaum.* The house. His usual place of abode in Capernaum. "He" is Jesus. Capernaum was a sort of headquarters for his work. *It was noised.* Literally, "It was heard." That is to say, it was reported.

2. *Straightway.* The rumor of his arrival followed close upon his arrival, and the gathering

followed *ered together* that the cr motives—s critics from Judea and them. But pouring in freedom of Western re The expres was a crow the word un —the anno was at hand Luke says, to heal;" p teaching we

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followed close upon the rumor. *Many were gathered together.* From the other records we learn that the crowd included men of divers sorts and motives—scribes from all parts, spectators and critics from every town in Galilee, and even from Judea and Jerusalem. *There was no room to receive them.* But that fact did not hinder them from pouring into and around the house. Oriental freedom of manners contrasts startlingly with Western restraint and decorum. *About the door.* The expression in the original implies that there was a crowd in front of the house. *He preached the word unto them.* He proclaimed the Message—the announcement that the kingdom of God was at hand, and the terms of admission to it. Luke says, “The power of the Lord was present to heal;” intimating that the healing and the teaching went together.

3. *One sick of the palsy.* The word used is a generic word for all varieties of paralysis. *Borne of four.* This item is given only by Mark, who has an eye for the picturesque.

4. *They could not come nigh unto him for the press.* These particulars are not given by Matthew. “Nigh” means close; “press” means the crowd. *They uncovered the roof.* The house probably consisted of one story only. The outside staircase is a feature in Palestinian domestic architecture. It leads from the ground to the roof, sometimes from the street, sometimes from the enclosed courtyard. *Where he was.* Over the room in which he sat. *When they had broken it up.* “Scooped it out.” We cannot, of course, tell certainly how this particular roof was made, but roofs are found in Palestine made of a combination of mortar, tar, ashes, and sand rolled hard. Sometimes underneath this stone slabs, or, as one of the evangelists calls them, “tiles,” are laid across joists, and the earth put on these slabs. Often grass grows on roofs, so that it would be easy to break up a roof, and not difficult to mend it. *Let down the bed whereon the sick of the palsy lay.* But the bed was hardly more than a rug. Bedsteads are not used in the Orient.

5. *When Jesus saw their faith.* He saw the evidences of it. What faith these men had in Jesus consisted simply in their confidence in his power to heal. It was worth all the damage to the roof, which, of course, they must repair, and all the anger of the crowd they jostled; it was worth the utmost inconvenience to themselves, if they could only get their sick friend to Jesus. From our vantage-ground in the noonday of the Gospel this faith seems unspiritual and of low grade. But the highest spiritual faith has just such beginnings. Moreover, faith cannot long continue without faithfulness; the two are indivisible. “Their” doubtless includes the sick man as well

as his four bearers, for, as Dr. Abbott says, they would scarcely have carried him to Christ against his will. *He said.* Apparently the four bearers and the diseased man say nothing. Their actions are silent prayer. *Son.* “Child.” Jesus was very possibly younger than the man he healed; but his great power of healing turned him into a fatherly benefactor. *Thy sins be forgiven thee.* These words surprised everyone who heard them. The infirm man had been laid at the Saviour’s feet not for forgiveness, but for cure. The Pharisees were disposed to criticise such an assumption as our Lord here makes. But he may have seen in the man’s heart a penitence and receptivity so great as to require the first exercise of divine power.

6. *Certain of the scribes sitting there.* Hostile critics these scribes were. (See Luke 5. 17.) *Reasoning in their hearts.* Thinking, but not talking to each other.

7. *Why doth this man thus speak blasphemies?* Notice the more direct text of the Revised Version. For “this man” read “this fellow.” *Who can forgive sins but God only?* (See Isa. 43 25; Jer. 33. 8.)

8. *Immediately.* “Straightway,” again. *When Jesus perceived in his spirit.* This supernatural power of recognizing the thoughts of others was one of the traits which the Messiah was expected to have. *So they reasoned within themselves.* Each man took both sides of the question.

9. The question of this verse means, Which requires higher authority, more of divine power, to heal sins or to cure diseases? Really, forgiveness of sins requires more power, but it would not seem so to spectators, because it would not be followed by visible effect, while the cure of paralysis would be seen at once. So to the wondering peasantry and the critical scribes alike the cur of disease would be the greater manifest wonder of the two.

10. *That ye may know that the Son of man hath power on earth to forgive sins.* Here our Lord expressly declares that his reason for this miracle was to give a sign of his power in the spiritual world.

11. *I say unto thee, Arise, and take up thy bed.* By the indication of no power higher than his own Jesus instantly cures the man. The bed was possibly a rug or blanket. Possessed with new, healthful power, he rolls it up.

12. *Immediately.* Straightway. *Went forth before them all.* These things certainly were not done in a corner. *Glorified God.* The power was divine, and it was a good sign that its exercise threw the spectators at once into reverent thanksgiving. *We never saw it on this fashion.* Luke makes them say, “We have seen strange things to-day.”

## CRITICAL AND HOMILETICAL NOTES.

## CHRIST'S USE OF SOLITUDE.

There was nothing of the spirit of the ascetic in Jesus. The forty days of his soul struggle in the wilderness was the longest period he ever spent apart from human association. His life until the beginning of his ministry was set in all natural human relations and sympathies in home and society; and when he began his work he entered into the very heart of society, where all its strongest currents beat upon him and all its voices spoke to him, and all its needs appealed to him. But he knew the uses of solitude. The morning following the day of strenuous labor recorded in the last lesson, "rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1. 35). So also after the healing of the leper (Mark 1. 40-45) we find him "without in desert places." Luke in recording this same incident, says "he withdrew himself into the wilderness, and prayed" (Mark 5. 16). Before his final ordination of the twelve "he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6. 12). In Mark 6. 46 is another instance. The night, the mountain, the silence, the low-hanging lustrous Syrian stars, and prayer—and so his soul took deep breaths of heavenly air, and filled again with divine grace and power, he came down again and again to impart life and healing to the sick souls and bodies of men. How frequently do we place these hours of healing and strengthening silence and prayer between our days of fevered stress and toil?

## A TOUR IN GALILEE.

Last Sabbath's lesson described a day in Capernaum; the event of the present lesson was the chief of Christ's works during another day in the same city. But between these two days intervened a period of perhaps more than a month, spent by Jesus in a tour among the cities of Galilee. Mark says (1. 39), "He preached in their synagogues throughout all Galilee, and cast out devils." Of this circuit Luke (4. 44) simply says, "He preached in the synagogues of Galilee." The fullest general description of this excursion is given by Matthew (4. 23-25.) From this we know that it was a time of incessant labor, of much preaching, of many and varied miracles, and of great fame. But one specific incident of this time is given, the healing of a leper, recorded by Mark (1. 40). The cities or villages visited are not named, but they doubtless included the other towns along the Sea of Galilee and not a few places in the interior. It was perhaps the last of

June when he returned again to Capernaum. His mother and his brethren dwelt there, and Peter's home was there also. We are not told with whom Jesus lived while there, but more probably with his disciples than with his kindred. The news of his return soon spread abroad, and the multitude gathered in an impenetrable mass about his door.

## THE MIRACLES OF HEALING.

Of the thirty-three recorded miracles of Christ at least seventeen are miracles of healing. But evidently these are but a fraction of such miracles wrought by Christ. Such general statements as Mark 1. 34; 3. 10; 6. 56; Matt. 8. 16; Luke 4. 40 and 6. 19, show that there were not only days of unrecorded healings, but periods of many days when he multiplied these gracious works. There are eleven distinct diseases or physical defects which Christ healed—namely, fever, leprosy, palsy, withered hand, issue of blood, deafness, dumbness, blindness, dropsy, deformity, lameness. These are exclusive of the cure of demoniacal possessions, which in some instances produced physical derangements, and also of the miracles of raising the dead, the highest exhibition of power over the bodily life, of which three specific instances are recorded, and others implied. That this is not a complete catalogue of sicknesses and infirmities healed by Jesus we may believe, for Matthew (4. 23) says he "healed all manner of sickness and all manner of disease among the people." His method of healing varied. Commonly he touched the one healed. In one instance it was by word spoken miles away. He put spittle on the tongue of a dumb man, and clay upon the eyes of a blind man. But the material means were only to help the faith of those upon whom the healings were wrought. All his miraculous works were by the power of God (Matt. 12. 28; Luke 11. 20; Mark 7. 33, 34; John 11. 41, 42). They were in attestation of his Messianic claims. So the reply which he sent to John in prison represents them (Luke 7. 22). Miracles alone did not prove Jesus to be the Messiah. Old Testament prophets also wrought healings and other miracles, as did the apostles later. The miracle was simply the divine certificate of the credibility and authority of the one by whom it was performed. But miracles did not compel belief in those who saw them. The miracle-working prophets were rejected, as the miracle-working apostles were afterward; and but few even in favored Galilee believed on Jesus notwithstanding all his mighty works.

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But the miracles, as divine corroborations, rendered the unbelief inexcusable.

#### THE HEALER OF SOULS.

From Matthew we learn that Jesus came to Capernaum at this time from the country of the Gergesenes, where he had delivered the two demoniacs whom he found among the tombs (Matt. 8, 24-34; 9, 1). Luke tells us (5, 17) that at the time the paralytic was brought to him he was engaged in teaching, and that there were present Pharisees and doctors of the law not only from Galilee, but from Jerusalem and the cities of Judæa. Luke in speaking of these representatives of the hierarchy, present probably in no friendly spirit, says, "The power of the Lord was present to heal them." The "them" must refer to these Pharisees and doctors of the law. But they were not physically sick. Is it not intended to indicate that God's power was there capable of healing the souls of these men had they but confessed themselves to be sick? And this meaning is the more probable in view of the course Jesus pursued with the paralytic who was let down through the roof before him. The man himself and those who brought him expected bodily healing and nothing more. But Jesus went beneath to the deeper spiritual need, and said, "Son, thy sins be forgiven thee," or, as the Revised Version more correctly puts it, "Thy sins are forgiven thee." This man's disease was probably due to his sin, as in the case of the impotent man (John 5, 14). Sin, therefore, was the chief thing. Jesus, knowing the man's heart, pronounced his pardon. Then, when the scribes, not openly, but in their hearts, were accusing him of blasphemy for assuming to forgive sins, which only God was authorized to do, he healed the man by a word; and his miracle was performed in support of his claim of authority to forgive sin. The story is told of a physician of the eclectic school who said allopathic physicians treated the symptoms, and homeopaths treated the disease, but that he treated the patient. In the present instance and in the deepest way Jesus treated the patient.

### Thoughts for Young People.

#### Christ in the House.

1. Christ in the house soon becomes prominent and attracts attention. (Verses 1, 2.)
2. Christ in the house finds opportunity for the preaching of the Gospel. (Verse 2.)
3. Christ in the house is sought by men for the blessings which he bestows. (Verse 4.)

4. Christ in the house is watched by jealous and unfriendly eyes. (Verses 6, 7.)
5. Christ in the house can read the thoughts and see the hearts of those around him. (Verse 8.)
6. Christ in the house shows his power to heal and his authority to forgive. (Verse 11.)

### Teaching Hints for Intermediate Classes.

1. Always begin with the last lesson, and recall its teachings. At what place was it? Draw the map of the Sea of Galilee, leaving space on the coast; mark two places—one with an N, the other with a C, and get the pupils to name them—*Nazareth, Capernaum*. Indicate by a line starting from Capernaum, going southward, and then returning, the first preaching tour of Jesus in Galilee. This will connect the last lesson with the present one.

2. Let one pupil read verse 1, and another verse 2. Where was Jesus now? *At Capernaum again*. At whose house do you suppose he stayed? What was the effect of his coming? What was it in Jesus that drew such crowds everywhere? Find in Luke 5, 17 some people who were present, and their spirit.

3. Read verses 3, 4, and bring out the facts which these verses contain. Describe an oriental house, and how easily the roof might be taken off from a part of it, perhaps the "summer house" on the second floor. Give a picture, in words, of the crowd, and how they must have looked up when the roof was torn open overhead and the man was lowered down, almost on their heads. It may not have been exactly "proper" to do such things, but it showed how terribly in earnest those four men were to get to Jesus. Do we take any trouble to bring our friends to Jesus, or to reach him ourselves?

4. Read verse 5. What did Jesus notice? "*Their faith*." What faith did these men have? How did they show it? Our acts show whether we have faith or not. Jesus saw that this man had needs deeper than those of his body, and so he said to him—what? "Thy sins be forgiven thee." The greatest need of everybody is to have his sins forgiven, for every man is a sinner. What a blessing it is that there is One who can forgive sin!

5. Read verses 6, 7, 8. Who were these men? Explain who the scribes were, and their attitude toward Jesus. These men may not have spoken a word, but their scornful faces showed their thoughts. If Jesus were only a man, their thoughts would have been right—but what if Jesus were the Son of God? Let us not make

the mistake that these men made in our opinion about Jesus.

6. Read verses 9-12, and bring out the story by questions. Of course it was greater to forgive sins than to cure a disease; but He who had the power to do the lesser work of healing had the authority to do the greater work of forgiveness. What sort of a bed was that which the man took up? No wonder that everybody rejoiced, not only at the wonder of the cure, but at the greater wonder of sins forgiven.

7. Show in all this story a sort of parable or picture of the way in which a soul finds salvation. (1) Here was a soul in need, as every soul needs. (2) There were difficulties in his way—see how he overcame them; let us do likewise in coming to Jesus. (3) Here was faith in Christ's power to help and to save. (4) Here was the forgiveness of sins, and the token of its possession. We, too, may feel just as sure when we come to Jesus that our sins have been forgiven. (5) Here was the sudden change from helplessness to power, a picture of the new life in Christ.

#### By Way of Illustration.

*Verses 1.* If Jesus is in your house, your neighbors will know it. The Tenement House Chapter of King's Daughters went down into a wretched part of New York city and opened a settlement house. Some of the lovely young women lived there in that undesirable place. One day a Jewess, who lived near, came and offered her services as librarian, giving two hours each day without compensation. She said: "I am a Hebrew, and have been taught that you people are very bad, but I have learned differently. All this block is better since you came. There is a sweetness which I cannot explain."

As well think to hide the attar of roses or "the perfume of Araby" as to hide Jesus so that his presence shall not be known.

*Bringing others to Christ.* It took four men to bring one man to Christ; but if four men are needed to help one man to the Saviour, let four men take hold and do it. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus. When these men could not bring their friend to Jesus in the ordinary way they found an extraordinary way. These four men teach us to be inventive and persevering in bringing men to Christ.—*Trumbull.*

There are cases which will need the aid of a band of workers before they will be fully saved—a wife, a friend, a Sabbath school teacher, a pastor; all should unite in prayers and labors to bring such to Jesus.—*Spurgeon.*

Bushnell has a sermon on "Four-cornered Duties." Let no one drop his corner of the blanket. The paralyzed cases will never come without help. How much better to be one of the toiling four than one of the growling scribes! —*Bishop Warren.*

"*The Son of Man.*" All men to-day feel that He belongs to humanity. Who will point out anything in him so distinctively Jewish as to limit his helpfulness to the members of that ancient race? Other great men have been children of their own age and country. The world thinks of Shakespeare always as an Englishman, of Washington as an American, of Dante as an Italian. Jesus, alone, as the "Son of Man," speaks to every age and country.—*S. C. Bushnell.*

*Verses 11.* Christ seldom cured without giving the healed something to do as a test of faith and obedience. It was so in the case of the blind man who was told to go and wash in the pool of Siloam. F. B. Meyer says: "It is just at this point that many lose the blessing. Christ asks you to confess him, or to do something to prove your faith in him, and you refuse. And then you find that you are still blind and helpless. Obedience is the key which unlocks the blessings."

A young man declared to his pastor, "I am willing to let Christ save me, but I am not willing to confess him publicly nor go to the communion table." "Do you have any joy or any glad assurance that he has accepted you?" asked the pastor. "No." "I thought not." In the path of obedience is joy. In the pathway of obedience is revelation. The women who came to see the dead Christ were told by the angel to go and tell that he was risen, and as they went they met Jesus.

#### Heart Talks on the Lesson.

Again Jesus is in Capernaum after days of ministry to the sinful and suffering past the power of pen to record. It may be he was in the house of Simon, where that grateful woman's hand, thrilling with his restoring touch, would be so ready to minister to him. No wonder the people thronged about the door! Curiosity to see the wonderful healer, as well as the sincere desire of some to hear the truth from his gracious lips, brought them together. They were the sort of crowd that gathers now when anything out of the common order is said or done, and each received, then as now, according to his open-hearted sincerity. Many who are not mentioned went away blessed and healed. Others went in suffering and sin with hardened, burdened hearts. Yet Jesus was equally near to all.

But there was one man apparently least likely

to receive the crowd without him unless enough for him the pity and

Their faith always is crowd with roof, they away, and of the Lord fanaticism pertinence monious wruptly; it call absurd in the way condition s friends wou we overcome for him."

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How sorry one scribes. It is bet her with simple fa

to receive anything. Others could press through the crowd near to Jesus if they chose; he was without power to move; there was no hope for him unless some one cared enough and had faith enough to make a way for him. Happy it was for him that he had friends who believed in the pity and power of Jesus.

Their faith was proved by works, as true faith always is. They could never get through the crowd with the man on his bed; but there was the roof, they could climb to that with him, tear it away, and let him down into the very presence of the Lord. It was not easy; it looked like wild fanaticism; it seemed intrusive, almost an impertinence, to enter a house in such an unceremonious way; it interrupted the preaching abruptly; it was a proceeding which many might call absurd and improper. Besides the obstacles in the way of getting the man to Jesus, his own condition seemed so hopeless that most of his friends would have said, "It is no use; even if we overcome the difficulties, nothing can be done for him." But these were four determined, believing men. Their faith "laughed at impossibilities." They were perfectly sure that if they did their part, Jesus would do all and more than they hoped. This is the faith needed to bring this poor, paralyzed world in touch with the gracious and mighty Saviour. His response to such faith is always "exceeding abundant above all that we ask or think."

They brought the man for healing of the body. Jesus saw in that poor soul a longing for more than physical relief. His sins were a greater burden than his palsied limbs, and with compassion for the deeper need he healed the mortal body and the immortal soul.

We do not begin to realize the possibilities of faith. Over and over again, by precept, parable, and miracle, Jesus teaches that faith in God is an all-conquering force. And yet we are timid in prayer, cautious in work, afraid to enter wide-open doors, doubtful whether the Gospel really has power to save men; really more sure of the power of men which we see than of the power of God which is unseen. No wonder we accomplish so little, either in our own spiritual growth or our Christian service. It will be a grand day for the world when all Christians have the cheerful faith to climb over obstacles and tear them away to get to Jesus themselves and bring helpless souls along with them. Steadfast believing proved by courageous working will answer the prayer, "Thy kingdom come," in every heart and in every nation upon earth.

How sorry one feels for those proud, reasoning scribes. It is better to be a poor, paralyzed sinner with simple faith in the Saviour than rich and

learned without it. They went away angry because a rival teacher was winning favor with the people; no joy in their hearts, no sympathy with the Healer or the healed sweetening the fountain of their thoughts. This man went forth before them all with the free use of his long-disabled body, and with the melody of that sweet word, "son," ringing through all his cleansed and renewed being. Happy indeed was he; but think of the joy of his four friends who had faith to bring him to Jesus.

The Teachers' Meeting.

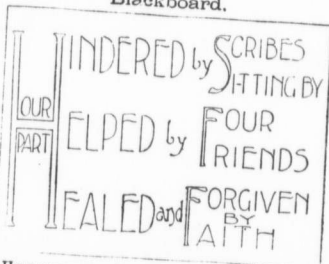
Draw a diagram of an oriental house, and explain the opening of the roof. Show the various aspects of Jesus: (1) As teacher; (2) As healer; (3) As Saviour; (4) As Master; (5) As seeking sinners... Word pictures of (1) Jesus in the house; (2) Jesus by the sea; (3) Jesus at the table... What Christ brings to men: (1) Instruction, knowledge; (2) Forgiveness; (3) Strength; (4) Renewal; (5) Mercy... What Christ requires: (1) A sense of need; (2) A spirit of determination; (3) A spirit of faith; (4) A spirit of obedience; (5) A spirit of humility.

OPTIONAL HYMNS.

Lord, we come before thee now.  
Come, ye sinners.  
Pass me not, O gentle Saviour.  
Come with thy sins.  
Lord, I hear of showers of blessing.

Sing the praise of him forever.  
Hear thou my prayer.  
I bring my sins to thee.  
I'm kneeling at the door.  
How sweetly sounds the call.

Blackboard.



Here was a paralytic and a sinner, whose one hope of recovery lay in his being brought to

Jesus. Proud, self-righteous scribes (or scorers, sinners) sat by and hindered his approach as he tried in vain to enter the crowded chamber. Had he not been helped by four persevering friends, he might never have met the Saviour. But when the Master saw their faith, and perceived the reasonings of the scribes, he both healed and forgave the sick of the palsy, and bade him arise and walk. Do we hinder or help others in coming to Christ? We may either sit idly by to sneer and cavil, or do our part to bring the sin-sick to Jesus.

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### LESSON XI. JESUS AT MATTHEW'S HOUSE.

[March 18.]

GOLDEN TEXT. He said unto him, Follow me. Luke 5. 27.

#### AUTHORIZED VERSION.

[Compare Matt. 9. 9-17.]

Mark 2. 13-22. [Commit to memory verses 15-17.]

13 And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le'vi the son of Al-pha'eus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his disciples; for there were many, and they followed him.

16 And when the scribes and Phar'i-sees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Je'sus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Phar'i-sees used to fast; and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not?

19 And Je'sus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

#### REVISED VERSION.

- 13 And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Le'vi the son of Al-pha'eus sitting at the place of toll, and he saith unto him, Follow me.
- 15 And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Je'sus and his disciples: for there were many, and they followed him. And the scribes of the Phar'i-sees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Je'sus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
- 18 And John's disciples and the Phar'i-sees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Phar'i-sees fast, but thy disciples fast not? And Je'sus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old gar-

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#### QUESTIONS.

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21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

ment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

**Time.**—Probably the early summer of A. D. 28, before the preaching of the Sermon on the Mount.  
**Place.**—Probably Capernaum.

When did the early Church fast? Acts 13. 2, 3; 14. 23.

What did Christ illustrate by the "new cloth" and "new wine?"

How did this apply to the followers of John the Baptist?

What is here taught concerning newness in Christ? 2. Cor. 5. 17.

**Home Readings.**

- M. Jesus at Matthew's House. Mark 2. 13-22.
- Th. Call to service. Matt. 4. 12-22.
- W. A publican called. Luke 19. 1-10.
- Th. A leper touched. Mark 1. 38-45.
- F. Friend of sinners. Luke 7. 29-35.
- S. Chief of sinners. 1. Tim. 1. 12-17.
- S. Levi's feast. Luke 5. 27-39.

**Lesson Hymns.**

- No. 137, New Canadian Hymnal.  
Jesus, I my cross have taken,  
All to leave and follow thee;  
Destitute, despised, forsaken,  
Thou, from hence, my all shalt be.

- No. 416, New Canadian Hymnal.  
Some one will enter the pearly gate  
By and by, by and by,  
Taste of the glories that there await;  
Shall you? shall I?

- No. 195, New Canadian Hymnal.  
"Almost persuaded" now to believe;  
"Almost persuaded" Christ to receive;  
Seems now some soul to say,  
"Go, Spirit, go thy way."

**QUESTIONS FOR SENIOR SCHOLARS.**

1. *Lessons Concerning Fasting*, v. 13-17.  
By what other name was Levi known? Matt. 9. 9.  
Why was this an act of special grace?  
Why were the publicans despised by the people?  
Who are meant by "sinners?"  
How does Christ's answer encourage all men?  
1. Tim. 1. 15.
2. *Lessons Concerning Fasting*, v. 18-22.  
What is religious fasting?  
Why do people fast?  
What were the doctrines held by John's disciples? Acts 19. 4.  
How did the Pharisees fast? Luke 18. 12;  
Matt. 6. 16.  
What principle governing fasting did Christ declare?

**Teachings of the Lesson.**

1. Jesus was always teaching. He taught when he did not speak a word. His sleeping on board the boat in storm-tossed Galilee was a great lesson. His riding on the little donkey in Jerusalem was a great lesson. The most ordinary events of life, such as eating and drinking, were turned by him into great lessons. In this we should follow him, and "whether we eat or whether we drink, should do all to the glory of God."

2. Jesus was no respecter of persons. That was why publicans and sinners followed him. We should, like our Lord, disregard the limitations of society in our efforts to do good to the bodies and souls of men.

3. Jesus did not become a popular preacher because he said sweet things to sinners. While he rebuked the Pharisees for being self-righteous, he told the sinners themselves that they were sinners, and he had come to call them to repentance. We should be faithful to all.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *Lessons Concerning Fasting*, v. 13-17.  
Whom did Jesus see as he passed by?  
By what other name was he known? Matt. 9. 9.  
What did Jesus say to him?  
How did he receive the command?  
Who sat with Jesus in the publican's house?  
What did the Pharisees say?  
Who are the ones that need Christ most?
2. *Lessons Concerning Fasting*, v. 18-22.  
What is it to fast?  
How often did the Pharisees fast? Luke 18. 12.  
What reason did Jesus give for his disciples not fasting?  
Who is meant by "the bridegroom?"

When did Christ say that his followers would fast?

When should Christians fast?

What did Christ say about new cloth on an old garment?

What did this mean?

What was meant by the "new wine in old bottles?"

What did Paul say in 2 Cor. 5. 17?

#### Practical Teachings.

Where does this lesson teach—

1. That Jesus came to save sinners?
2. That the presence of Jesus brings joy?
3. That the great duty of the Christian is to follow Jesus?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who ruled over the Jews at this time?

What did the Jews dislike to do?

What were the tax-gatherers called?

What class of publicans were more disliked than others?

Between what two great cities was Capernaum?

What did this cause? *A great deal of business for the publicans, since the merchants stopped there to pay their taxes.*

Who was the chief publican in the city?

How had he gained riches?

Did that make other Jews respect him? *No; they despised him all the more.*

What did Jesus do when he saw Matthew?  
Did Matthew show the right spirit? *Yes; he was willing to leave his business to follow Jesus.*

What did the Pharisees say about the feast Matthew made for Jesus?

What is the Pharisee spirit? *"I am better than you."*

What did Jesus mean by new wine? *Gospel truth.*

Whom did he mean by the bridegroom? *Himself.*

#### THE LESSON CATECHISM.

(For the entire school.)

1. What was the other name of Levi the son of Alphaeus, whom Jesus called? *Matthew, who wrote the first book of the New Testament.*

2. What was Matthew's business? *A publican.*

3. What is the GOLDEN TEXT? *"He said unto him,"* etc.

4. What did Jesus give as the reason of the joy of his disciples? *They had the bridegroom with them.*

#### NEW CHURCH CATECHISM.

27. What are the conditional benefits which flow from the atonement? The conditional benefits which flow from the atonement are justification, adoption, regeneration, sanctification, and eternal glory.

#### THE LESSON OUTLINE.

In Contact with Christ.

#### I. LISTENING TO CHRIST.

*By the seaside....resorted.* v. 13.

Seeds....by the wayside. Matt. 13. 4, 5.

How shall they hear. Rom. 10. 14, 15.

#### II. FOLLOWING CHRIST.

*Levi....followed him.* v. 14.

Left all....received....more. Luke 18. 28-30.

Make you fishers of men. Matt. 4. 19.

#### III. NEEDING CHRIST.

*Sinners....with Jesus.* vs. 15-17.

Whosoever will. Rev. 22. 17.

Though your sins be as scarlet. Isa. 1. 18.

#### IV. JOYFUL WITH CHRIST.

*Thy disciples fast not.* vs. 18-20.

In thy presence....joy. Psa. 16. 11.

Beauty for ashes. Isa. 61. 3.

#### V. NEW IS CHRIST.

*A piece of new cloth.* v. 21.

A new heart....will I give you. Ezek. 36. 26.

Being born again. 1 Pet. 1. 23.

#### VI. MIGHTY THROUGH CHRIST.

*New wine....in new bottles.* v. 22.

Power from on high. Luke 24. 49.

Mighty through God. 2 Cor. 10. 4.

#### EXPLANATORY AND PRACTICAL NOTES.

The attention of Sunday school students has been repeatedly called to the importance of disciples to a Hebrew rabbi. Through them he made his influence felt by the public, and without them he would hardly be recognized as a rabbi at all. All members of the rabbinical order were held by the common people in superstitious esteem. But in each generation a few stood out as eminent, and it is interesting to observe that their eminence was in most cases attained quite as much by the character of their disciples as by the character of their teachings. For the disciples did not usually choose their rabbi so much as the rabbi selected his disciples. That a young rabbi should

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select twelve men eleven of whom were born in Galilee of the Gentiles, and bred far away from Jerusalem's culture, was a notable fact, which would not be regarded with general favor. That he selected them not from among the disciples of other rabbis, as was frequently done, but from rustics and fishermen, was even more to be deprecated. That one was chosen directly from the revolutionary zealots would arouse the antagonistic criticism of the priestly party, though in Galilee such a choice would hardly be unpopular. But that one was chosen from among the publicans, called while sitting at the toll office, was astounding. It seemed to many that Jesus of Nazareth had intentionally turned from the righteous and proper people to associate with open sinners and traitors. Our Lord's reply to the criticism was that he was the great Physician of souls; that he went to the men whom he could benefit.

**Verse 13.** *He went forth again.* From Capernaum. *All the multitude resorted unto him.* They kept coming constantly from the cities and villages which crowded that neighborhood. There was no building large enough to accommodate them, and "outdoor preaching" became a necessity. *He taught them.* Whether his marvelous deeds or his winning words were the greater attraction no one could say.

**14.** *He saw Levi the son of Alphaeus.* Saw the man, and doubtless also, with keen insight, foresaw his career; saw the possibilities yet unsanctified that eventuated in the Gospel of Matthew. Luke calls him "a publican, named Levi;" Matthew identifies himself with this publican. *Sitting at the receipt of custom.* Or the place of toll, the seat of the collector of taxes. Orientalists have frequently noted the squat posture which is so common in the East, where all sorts of activities are engaged in while sitting on the floor or ground. No one stands if it is possible to sit. Capernaum was on the highway of commerce, and it is probable that a large tariff was annually paid here. Remember, too, the contempt with which publicans were regarded by the Jews. Bad as Matthew's calling was, he had apparently retained a simple heart, and he had that hunger and thirst after righteousness on which our Lord pronounced one of his choicest beatitudes. *Follow me.* Probably many overheard this invitation. *He arose and followed him.* Perhaps by springing up from his place of toll and walking after Jesus, but more likely by vowing at once that the rest of his life should be given over to the discipleship of this strange Rabbi, and devoting himself with renewed energy to closing up his business.

**15.** *As Jesus sat at meat in his house.* In the house of Matthew, where the converted publican made "a great feast." (See Luke 5. 29.) *Many publicans and sinners sat also with Jesus and his disciples.* We can hardly wonder that the Pharisees thought our Lord's life inconsistent with his professions. If he was pure, why did he choose impure people as his companions? If he was the typical Hebrew, why did he associate with the excommunicated and boycotted publicans?

**16.** *Scribes and Pharisees.* Revised Version, "the scribes of the Pharisees." These men were as typical of piety as the publicans and sinners were of loose and worldly habits. It would not appear from this record that they were invited guests, and, strange as such conduct would appear to us, it is not unlikely that they had followed him into the hall where the diners were lolling about the table. But it is not necessary to believe that they were actually present at the feast. Jesus was the center of a great and continually changing crowd; everything he did was openly remarked upon and criticised. *They said unto his disciples.* (Compare Matt. 22. 46.) Luke says they murmured—that is "they talked over in a low voice privately, not intending Jesus to hear." *How is it that he eateth and drinketh with publicans and sinners?* This criticism is often misunderstood. They find no fault with him, but would have praised him, for teaching sinners; their anger is raised because he associates with them. Dr. Abbott's statement that a similar complaint would be made now against any clergyman who should associate with a similar outcast class in our community merits our close conscientious thought. The Christian Church has yet much to learn of the spirit of Christ.

**17.** *When Jesus heard it he saith unto them.* But what had the disciples said? Probably they knew not what to say, and, like wise men in such condition, said nothing. *I came not to call the righteous, but sinners to repentance.* The implication is that there are none righteous. But those who are conscious of their need of salvation are called by Jesus to repentance. What does repentance mean? Turning away from the wretchedness of their lives to Jesus. If they turn from their sin to morality, they will turn back again, for their own moral force has been weakened. They are "sick." But if they turn to Jesus, he will stretch out his hand, as he did to Peter on the water, and hold them.

**18.** *The disciples of John and of the Pharisees used to fast.* Every rabbi had his group of disciples, and most of the rabbis prescribed frequent fasting as a holy habit. The Mosaic law required but one fast during the year. Many of

the rabbis made their disciples fast two days of each week. *They disciples fast not.* It must have seemed strange now that John was in prison to find the rabbi whom he had introduced as the Lamb of God feasting with publicans and sinners.

19. *The children [sons] of the bridechamber.* Particular strands of the bridegroom, who had a half-ceremonial part to perform at the week-long wedding feast. Jesus was now in Galilee, where "sons of the bridechamber" performed their pleasant social duty instead of the "friends of the bridegroom," or groomsmen, of Judean weddings. The bridegroom here represents Christ, and the children of the bridechamber his disciples. *They cannot fast.* Our Lord's entire remark is figurative, and by fasting he means mourning. His companionship with his followers kept them happy, and would have made formal fasts incongruous.

20. *The days will come when the bridegroom shall be taken away.* There was a hint here, but no definite prophecy, of the awful tragedy of the crucifixion. *They shall they fast in those days.* The system of Christianity differs from most

other religions in the fact that no regular fast is prescribed. Fasting as an accompaniment of prayer, when it is not merely formal and ritualistic, but rather is the outward and visible sign of an inward and spiritual condition, is a great help in worship, but it is the prayer and faith that accompany it which really bring the blessing.

21. Study this verse and the next in the Revised Version. "Undressed cloth" is unshrunk cloth or untanned leather, the shrinking of which would pull together the edges of an old tear and make it greater.

22. By another figure of speech our Lord now teaches the same lesson. Bottles such as we are familiar with would not burst because filled with new wine, but old wine skins would. The thought, in brief, is that there are power and vitality in Gospel experience which must find their own channels. As the old wine skin is burst by the new wine, so the old Hebraism is burst by the new Gospel. The new kingdom must have its own legislation suited to its own spirit. It was a pitiable sight, that of the disciples of John vainly trying to unite the new spirit of reform with the old Pharisaic spirit of ceremonialism.

## CRITICAL AND HOMILETICAL NOTES.

### THE SEVENTH APOSTLE.

Matthew, or Levi, the author of the first gospel, was the seventh of those who became apostles whose call to discipleship is distinctly recorded. John (1. 35-51) tells us of the first call of John, and Andrew, and Peter, and Phillip, and Nathanael (Bartholomew). Of the five others we have no mention until the institution of the apostleship (Mark 3. 13). Doubtless they had belonged for a considerable time to the general company of the disciples. Matthew was a Jew, whose original name was Levi. It seems likely that he changed his name after his call, as he uses that name in his own account of the event (Matt. 9. 9). Matthew means "the gift of God," as do also the names Nathanael and Theodore. Mark states that he was the son of Alphaeus, though he is nowhere else so designated. This is not conclusive that Matthew and James, who was also the son of Alphaeus, were brothers, but renders it probable. Matthew has been called "the silent apostle," from the fact that no word of his is recorded. His modesty is shown by the omission of his own name in his account of the supper given to Jesus (Matt. 9. 10). His gospel shows that he was a Jew deeply imbued with the national spirit and familiar with the national religious beliefs and customs. His was the first written account of the Lord's life, was addressed especially to Jewish people, and was

written in Aramaic, the popular Jewish speech of the time.

### FROM THE TOLLGATE TO THE APOSTOLATE.

Matthew was a publican. He held his office under Herod Antipas, in whose tetrarchy Capernaum fell, and so was not directly in the employ of the hated Roman government. This may have rendered him less detestable in the eyes of the Jews than a publican in Judea, such as Zaccheus (Luke 19. 2). But at best his office was disreputable. But this does not prove that he was dishonest. His office was legitimate. It afforded opportunity for extortion, but did not require extortion. Aldermen in large cities have great opportunity for corrupt practices, but not every alderman is purchasable. Matthew may have been an honest man, and Zaccheus also. The latter when he became a Christian did not confess that he had been an extortioner, but proposed that if he had exacted anything by false accusation, he would make fourfold restitution. The legitimate emoluments of the publican's office were sufficient to account for Matthew's ownership of his own house and his ability to make for Jesus "a great feast" (Luke 5. 29). In the absence of proof other than the popular prejudice against his office, we may not regard Matthew as having been a scoundrel. Judas, I fancy, was the only

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"thief" that was admitted to the apostolate. We are pleased with the thought that grace is greatly magnified when a very wicked man is changed into a very good man. But in the great majority of cases the world's great saints were not originally exceptionally great sinners. It certainly ought not to detract from a Christian man's credit that he was entirely decent and honorable before his conversion. Nevertheless, Matthew's promotion was great when he was called from the publican's tollgate to the apostolate.

#### A SAD SARCASTIC.

Matthew, shortly after his call, gave a feast at his house, to which he invited Jesus as the guest of honor, together with the other disciples. He invited also, most likely after consultation with Jesus, many of his old circle, publicans, and those who were known as "sinners." They represented the unchurched, the irreligious, the socially and ecclesiastically disreputable. No doubt, in the main, they were not simply people of bad reputation, but of bad character. The Pharisees and doctors of the law (Luke 5. 17), who were present at the healing of the paralytic a few days before, and who were evidently watching Jesus closely, observed this gathering. They were not present as guests—they would have scorned such association—but, with the freedom which oriental custom permitted, they doubtless looked in upon the company. At the conclusion of the feast, probably, they made to Christ's disciples the sneering inquiry, "How is it that he eateth and drinketh with publicans and sinners?" Luke (5. 30) reports the question, "Why do ye eat and drink with publicans and sinners?" Jesus answered their question and sneer with sad sarcasm. His mission was not to the whole, not to the righteous, but to the sick, to sinners. It was in vain. Their supercilious self-righteousness was impervious. Could they but have understood it, they were worse sinners than Matthew's company. Matthew had a retentive memory for his Master's sayings concerning publicans. He recalled (11. 19) the later complaint of the Jews that Jesus was "a friend of publicans and sinners." He records (21. 31) the Lord's scathing words, "The publicans and the harlots go into the kingdom of God before you." The man for whom Christ can do least is the self-righteous man, unconscious of his own guilt, who looks down scornfully upon people who are less sinful than himself. There is no sin so fatal as spiritual bigotry and pride.

#### OFFENSE AGAINST CUSTOM.

John's disciples joined with the Pharisees in complaint against the neglect of fasting by

Jesus and his disciples. John was an ascetic, and the Pharisees practiced many rigorous bodily mortifications. Matthew's feast may have been on Monday or Thursday, which were fast days with the Pharisees, because, as they taught, it was on those days Moses ascended and came down from the mountain. In the parable of the Pharisee and the publican (Luke 18. 12) the Pharisee boasts, "I fast twice in the week." Moses only commanded a yearly fast, on the great Day of Atonement (Lev. 16. 29). Semiweekly fasting was a rabbinical imposition. Jesus disregarded it, as he did sundry other of their customs which they had exalted into law (Mark 7. 1-13). He excused his disciples by saying that having him still with them, and standing related to him as the friends of the bridegroom to the bridegroom, it was not fitting that they should fast, which is a sign of sorrow. But his deeper justification of the neglect of the custom of fasting as practiced by the Pharisees was that it was inconsistent with the new order he was introducing. Pharisaism and his kingdom could not be combined. New cloth on old garments, new wine in old bottles, would be folly. Life grows up and out of old customs and systems, feeding upon the effete and useless; but mechanical formalism only as it is forced will even attempt to patch its threadbare clothes with the cloth of new truth, or pour a little of the new wine of progress into its stiffening bags of conservatism and traditionalism.

### Thoughts for Young People.

#### Some Inferences from this Lesson.

1. *No business is too bad to leave.* Men and women who have sadly slid far down the social scale into the despised classes, such people as gamblers, liquor dealers, drunkards, or below all classes, among the outcasts, not infrequently are stricken with deep and tender penitence; but Satan, who adapts his temptations to the conditions of each soul, suggests to such that they are too low or too vile to follow Jesus. Thank God, the beautiful stories of Matthew and Zaccheus, and "the thief on the cross," and "the woman who was a sinner" are blessed parables to teach such sorrowing and shame-stricken souls that Jesus does not care where a man or woman comes from, but is full of the tenderest solicitude about where he or she is going to. Take this thought to your own hearts, young people, and proclaim it to others, for it grew out of the very kernel of the Gospel; not the "whole," but the sick; not the righteous, but sinners.

There is sound logic in Dr. Bethune's beautiful couplet:

"No sinner worse than I can be,  
Therefore I know he died for me."

2. *God will have mercy, and not sacrifice.* He will have love, not merely behavior. When a man asks for the love of a woman, and asks her to accept him as her husband, the first impulse of neither is to stipulate how much money shall be given or received, or how many hours a week shall be spent in each other's company. Love makes no bargains. What each wants to be sure of is that the other loves deeply and earnestly, confident that the heart's affection always brings full service. Mothers do not make out for their sons programs of prescribed duties, the performance of which would be satisfactory. What mothers want is spontaneous affection. And God takes these familiar human fondnesses as types to show what sort of service he requires; not so much money given; not so many services attended; but love—deep, hearty, self-sacrificing love to God and to men.

3. *Our Lord Jesus Christ brought a new force into this world—the force of the Gospel.* "Behold, all things are become new." Old things, old types, old ceremonies, old burdens, sacrifices, priests, Sabbaths, and holy days, all are passed away. The robe must be all new, all consistent."—*Alford.*

4. *The religion of Jesus is joyous.* We have had lessons against care and worry; this lesson teaches that we may sin by overindulgence in sorrow. We all have heartaches, but we have the Bridegroom with us; and like the great apostle, who had more pains and troubles than most of us, we should constantly rejoice with joy unspeakable and full of glory.

### Teaching Hints for Intermediate Classes.

1. *The seaside* (verse 13). What sea was this? We have heard of this sea before. Tell where it lies, how large it is, and some of the places around it. Why did Jesus go out to the seaside to preach? Partly because no house could hold the crowds; also because he loved outdoor life, and especially loved the sea.

2. *A strange disciple.* As Jesus was teaching he saw in the crowd one man listening very closely. Explain his two names, Levi and Matthew. Others scorned and hated that man, the publican. (Explain the reason why.) But Jesus loved him, for he saw that here was one who could do great things for the Gospel. Nobody but Jesus knew that here was the man who should some time write a wonderful book. What book

was it? One trait of this man's gospel is that it contains more of our Lord's teachings than are found in any other book. Matthew was a good listener, had a good memory, and was a methodical, exact man, just such a man as Jesus wanted. Jesus sees the best that is in every man; sees more than anyone else sees. He may see in some boy in this class a preacher of his Gospel or the author of a book. He may see in some girl a missionary or a worker for souls. Hear him calling to you, "Follow me." Do not forget that this call meant a great loss of his place and his living to Levi. Yet how gladly he accepted it!

3. *A supper.* Describe an oriental supper table, with couches around it and people reclining upon them. They did not use knives or forks, but took food already cut up, and washed their fingers after each course. Who were the people with Jesus at the supper? Why do you suppose they came? Why did Jesus eat with such as these? "He wanted to do them good." How did Jesus explain his action? These people knew that they were not good, but they were drawn toward Jesus because they felt that he could help them to be better. The scribes and Pharisees thought that they themselves were righteous; but were they? Let us confess that we are sinners, and go to Christ to have our sins taken away. Let us remember, too, that if we desire to do good to people, we must go among them and not be ashamed of their presence.

4. *A question* (verses 18-20). It was about fasting, which was given too great importance in those times by many sincere worshippers. Jesus shows that his Gospel brings joy and gladness, not sorrow. Christ's followers are not sad, unhappy people. They are glad in the Lord. If you would be happy, become a disciple of Jesus.

5. *New and old* (verses 21, 22). This was to show that in Christ all are made new. Note the changes of the Revised Version in these verses, "undressed cloth," that is, either leather which has not been tanned or cloth that has not been shrunken. "Wine skins" are leather bottles which, when fresh, will enlarge, but when old are rigid and easily rent. The new life needs a new form of religion. Christianity could not be grafted on the old Jewish forms; it must have its own system; hence the Church of Christ is a necessity. If one is to be a follower of Christ, he needs the Church and its helps around him.

### By Way of Illustration.

*The call of Matthew* is freighted with more meaning to us than the call of any other disciple. This social outcast, held to be a traitor to his race,

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and a sinner almost beyond hope of forgiveness seems to afford Jesus a peculiar opportunity to expound his message of salvation. Does it not teach us to revise our judgments, and make the call of the Gospel more inclusive for our day. No one is shut out. The greater the sinner, the keener is the necessity that Jesus should seek him. Those whom society calls sinners-in-chief may be quite as susceptible to the Gospel as their judges are.—*Hitchcock.*

*Verses 14.* It meant very much to the Christian world as well as to Matthew himself that he arose and followed Jesus. What if we had no book of Matthew, which contains so many of the words of Jesus. It is remarkable for this, that it reports the discourses of Jesus. Can we estimate the value of that single verse which we find in Matthew, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"

So we never know how God is going to use those who say "Yes" to him. The Irish boy, William Butler, little thought when he gave his allegiance to Christ and his name to the Church that God would use him to start Christian missions in two great countries.

*The value of the soul.* I have heard that one of the diamond fields of South Africa was discovered in this wise: A traveler one day entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of these stones fell at the stranger's feet, who picked it up and was in the act of laughingly returning it, when something flashed from it which stopped his hand and made his heart beat fast. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it, the cart wheel had crushed it, till the man who knew saw it and recognized its value. The story often comes to my mind when I am thinking of the soul. Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it? In every child of Adam he perceived the diamond. The rags of the beggar could not hide it from his eyes, nor the black skin of the savage, nor even the crimes of the evil doer.—*James Stalker.*

*Verses 17.* A poor, abandoned girl, one night drifted into the back seat of a rescue mission. She had determined to jump into the canal and drown herself when the service should close. The people were singing that song familiar to us, but which she had never heard before, "What a Friend we have in Jesus," and the leader spoke of Jesus as the "Friend of sinners." A Christian woman sought her out and pressed home the truth that Jesus had come to save and help just such as she. This woman cried out, "It can't

be; not my Friend; it's too good to be true." But at last she was convinced that he was the Friend of sinners, and her Friend and Saviour.

### Heart Talks on the Lesson.

How real the life of Jesus is when we read the story as we would the daily doings of one with whom we are acquainted. Do lay aside the newspaper, or the magazine, or the storybook, and read this! It is delightfully fascinating. I often take up my Bible intending to read only a chapter, and I go on and on with absorbing interest. I wonder if you love to read your Bible so?

I am glad there is a written record of what Jesus said and did, not only for its spiritual teaching, but also that he may be to us brother and friend who has lived our earthly life and understands it perfectly.

From the crowded house in the city he went forth again by the seaside. The crowds followed, and he taught them with unwearied interest. But what a relief to his tired body those pure sea breezes must have been. He understands that his tired workers need such refreshment now.

He loved the sea, the mountains, the birds, the grass, the flowers. He often spoke of them. I am sure he could teach the people better, and they could listen better, under the open sky beside the sea than in the stifling air of a crowded house.

Passing by, he saw Levi receiving custom, which the Roman government exacted from all who passed to and fro with merchandise. It was not a reputable business. Many so employed were not honest men. The Jews despised them because they were servants of rulers against whom they rebelled. But Jesus never cared for public opinion. He chose his friends from an inside view, not from what men thought of them. He saw that this man's money-getting was not so absorbing as to destroy all higher aspirations. If there is left in any soul the least spark which his grace can kindle, Jesus never ceases to say, "Follow me." So he called Levi, who left all and followed him. What a day that was for Levi. He might have remained a common collector of taxes, low in the social scale, all his life; but obeying the call of Jesus he became a collector of diamonds—soul diamonds—distinguished as an apostle, the writer of a book which is read all over the world two thousand years after he wrote it.

Jesus has a great plan, a high destiny, for each one of us. But he can lead us to it only

when we follow him. What a mistake to choose our own way and not obey his call.

Soon after this Levi, or Matthew, made a great feast in his house and invited a host of his old friends to meet Jesus. We almost wonder he did not hesitate to ask him with such a company. He must have observed the Master well, and known his compassionate, friendly spirit. Publicans and sinners sat with him and his disciples.

It was contrary to social custom, and horrifying to prevailing religious sentiment. A Pharisee would not have been seen at table with a publican, and would have held aside his garment in holy contempt from the touch of a sinner; and well he might, for assumed goodness and religion of outward form are not safe in such associations. Only the truly good, the pure in heart, can breathe the sinful world's atmosphere unharmed.

We may well be ashamed of our own pharisaic, cold attitude toward those less fortunate than ourselves in social or religious advantages, when we see Jesus with this mixed company at Matthew's house. Why was he there? Surely not because the people were congenial, but because they needed him. He saw in everyone not a distasteful, unattractive person whom he would be glad to avoid, but a sin-sick soul who needed the physician's care. The one who needed him most, no doubt, was the one by whose side he sat and to whom he talked in the most friendly way.

His critics were disturbed not only because he was kindly disposed toward the "lower classes," but because he and his disciples did not deny themselves every good thing that looked the least like "worldly enjoyment." If he had despised the poor and sinful, and kept up a show of respectful religious forms, how much better they would have thought of him.

Beautifully he showed in the figure of the wedding festivities that a Christian in fellowship with the Lord has the right to be always joyful. God "giveth us all things richly to enjoy." We do not make the world better by wholly withdrawing from it. But when occasion comes to mingle with sinners we must be careful that we go only with the spirit of Jesus to do them good, that they may receive of ours, not we of theirs, and that the joy of a heart at rest in the Lord may win them to the same sweet fellowship.

The new wine of Gospel truth and a vital experience with Christ cannot be confined in any old bottle of outward form. Let the bottle burst if it must; it is the wine fresh from the living vine that is essential to the life and joy of the soul.

### The Teachers' Meeting.

1. A publican was the least popular of all men in Palestine, and no wonder, for he was usually the worst. He had first-class opportunities to impose on his countrymen and to swindle his employers, and he usually embraced them; then, too, he was hated because the tax that he collected, levied by a foreign power, was itself a badge of slavery. But Jesus chose a publican to be an apostle—why? 1. Matthew longed for the kingdom of heaven, as is shown throughout his gospel and by his promptly following Christ. 2. He was a humble man; it is not he that tells us that he made a feast, but another evangelist; it is not another evangelist that calls him a publican, but himself. 3. He was a business man; though his gospel is not chronological, it shows a methodical mind. Our Lord chose typical men for apostles, and men of business are needed in church life to-day as much as ever. 4. He was mighty in the Scriptures; no gospel has half the quotations from the Old Testament that Matthew's has; no other New Testament writer was so deeply versed in the parallels, the applications, the teachings of the earlier Scriptures. So Jesus saw in this despised tax gatherer a man he specially needed. His very position in society, degraded as it was, qualified him to write a gospel of unique characteristics....II. Jesus came not to call the righteous: 1. Because there were no righteous to call; 2. Because if there had been, they would not have needed calling....III. Jesus came to call sinners to repentance: 1. All sinners; 2. Especially those who are conscious of sin; 3. To repentance—that is, the fulfillment of a condition on which all the privileges of the sons of God depend....IV. Jesus is the great Physician: 1. Understands the disease; 2. Understands the patient; 3. Understands the cause of the disease; 4. Understands the importance of a cure; 5. Understands the difficulties in the way; 6. Understands the true method of cure; 7. Needs no consulting physician; 8. Makes no mistakes; 9. Never neglects a patient; 10. His prescriptions are infallible; 11. When he cures the patient knows he is cured; 12. He makes no charges. "I'm glad salvation's free"....V. Jesus is the Bridegroom. His disciples are the children of the bridechamber. The relation between Christ and his followers is (1) that of companionship; (2) that of love; (3) that of happiness....VI. Explain the parables of the patches and the wine bottle.

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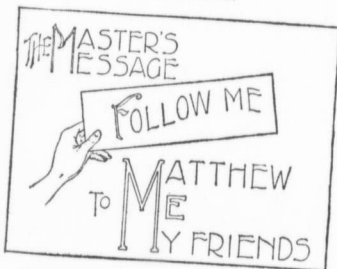
FREEMAN'S HANDBOOK: Ver. 14, Tax gathering, 759; Sitting while transacting business, 759. Ver. 15, "Sat at meat," 712. Ver. 19, Use of the term "children," 650; Mirth at marriage, 539. Ver. 22, Skin bottles, 651.

SERMONS ON THE LESSON.

Verse 17.—Griffin, E. D., "Christ Comes to Call not the Righteous, but Sinners to Repentance."

Verse 27.—Molyneux, Capel, "The Sabbath," *The Pulpit*, London, vol. lxxviii, page 281, also lxxix, page 185. Davies, H., "The Sabbath a Divine Institution," *The Pulpit*, vol. lxxix, page 650.

Blackboard.



All who truly follow Jesus will be known as his disciples, and as such must take up the cross and the yoke. Many who resort to him with the multitude shrink back when singled out, and dread the master's message, "Follow me." But

blessed are they who hear and accept the invitation, and like Matthew arise and follow him. Do I truly follow Jesus, or am I simply one of the multitude of churchgoers who neither love the Saviour nor do his will? Let neither these nor the companionship of publicans and sinners keep me back. I may be saved, and by my example induce my friends also to become followers of the Lord.

OPTIONAL HYMNS.

Weary of earth.  
Jesus is tenderly calling.  
God calling yet!  
Who'll be the next.  
One little hour.

Hark! the voice of Jesus calling.  
The Saviour calls in accents clear.  
Jesus, I will follow thee.  
How sweetly sounds the call.  
Sweet are the promises.

FIRST QUARTERLY REVIEW.  
March 25.

Golden Text.

The Son of man came not to be ministered unto, but to minister. Mark 10. 45.

Home Readings.

- M. The Birth of Jesus. Luke 2, 1-16.
- Th. The Child Jesus Visits Jerusalem. Luke 2, 41-52.
- W. The Baptism and Temptation of Jesus. Matt. 3, 13 to 4, 1.
- Th. The First Disciples of Jesus. John 1, 35-46.
- F. Jesus and Nicodemus. John 3, 1-18.
- S. Jesus at Jacob's Well. John 4, 5-26.
- S. Jesus Healing in Capernaum. Mark 1, 21-34.

Time and Places.—From B. C. 5 to A. D. 28. During the time covered by this Quarter's lesson Jesus was born in Bethlehem of Judæa; was taken to Jerusalem to be formally "presented" in the temple; was taken in flight from Herod's cruelty into Egypt; and was brought back to Nazareth in Galilee, where the years of his childhood were spent. He was taken to Jerusalem when twelve years old; then lived in privacy

eighteen years in Nazareth of Galilee; went to John the Baptist in the region about Jordan to be baptized; was tempted in the wilderness; returned to the Jordan, where he called his first disciples; went to Cana in Galilee, and from there to Capernaum; appeared suddenly in Jerusalem at the passover, April 11, A. D. 27; he baptized for a while in Judea; spent two days in ministry in Samaria, and began his work in Galilee; was rejected at Nazareth and removed to Capernaum; made his first preaching tour in Galilee.

#### Lesson Hymns.

##### No. 217, New Canadian Hymnal.

What a Friend we have in Jesus,  
All our griefs and sins to bear!  
What a privilege to carry  
Everything to God in prayer!

##### No. 38, New Canadian Hymnal.

I've found a friend in Jesus, he's everything to me,  
He's the fairest of ten thousand to my soul.  
The Lily of the Valley, in him alone I see  
All I need to cleanse and make me fully whole

##### No. 37, New Canadian Hymnal.

Are you weary, are you heavy-hearted?  
Tell it to Jesus, tell it to Jesus;  
Are you grieving over joys departed?  
Tell it to Jesus alone.

### THE LESSON OUTLINE.

#### Christ in the Lessons.

##### I. THE CHILD OF PROMISE.

*Born this day . . . a Saviour.* Luke 2, 11.

A rod out of . . . Jesse. Isa. 11, 1.

Shall save his people. Matt. 1, 21.

##### II. LOVER OF GOD'S HOUSE.

*Found him in the temple.* Luke 2, 46.

I was glad. Psa. 122, 1.

Let us go up. Isa. 2, 3.

##### III. BESTOWER OF THE SPIRIT.

*He shall baptize you.* Luke 3, 16.

I send the promise. Luke 24, 49.

Ye shall receive power. Acts 1, 8.

##### IV. VICTORIOUS OVER TEMPTATION.

*The devil leaveth him.* Matt. 4, 11.

Resist the devil. James 4, 7.

As lightning fall from heaven. Luke 10, 18.

##### V. LAMB OF GOD.

*Behold the Lamb of God.* John 1, 36.

As a lamb to . . . slaughter. Isa. 53, 7.

A lamb without blemish. 1 Pet. 1, 18, 19.

##### VI. SON OF GOD.

*His only begotten Son.* John 3, 16.

### REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recall the TITLES and GOLDEN TEXTS of the lessons.

II. What is the GOLDEN TEXT of the Quarter?

III. Name one important teaching of each lesson.

IV. State the leading facts in the lessons in which the following characters appear:

1. A great feast.

2. A woman at a well side.

3. A tremendous preacher with a great crowd around him.

4. A man let down from the roof of the house.

5. A great crowd of needy people pressing at the door of a sad house.

6. A man in a pulpit.

V. Draw an outline map of Palestine and locate the following places:

1. Bethlehem.

2. Jerusalem.

3. The wilderness.

4. The place where John baptized.

5. Jacob's well.

6. Nazareth.

7. Capernaum.

VI. What is the chief lesson which has come to you in the studies of the Quarter?

Declared . . . Son of God. Rom. 1, 4.  
Image of the invisible God. Col. 1, 15.

##### VII. GIVER OF LIFE.

*Water that I shall give.* John 4, 14.

In him was life. John 1, 4.

Gift of God is eternal life. Rom. 6, 23.

##### VIII. PREACHER TO THE POOR.

*To preach . . . to the poor.* Luke 4, 18.

Blessed be ye poor. Luke 6, 20.

God hath chosen . . . weak. 1 Cor. 1, 27.

##### IX. HEALER OF THE SICK.

*He healed many.* Mark 1, 32-34.

Healeth all thy diseases. Psa. 103, 3.

The Lord that healeth thee. Exod. 15, 26.

##### X. FORGIVER OF SIN.

*Thy sins be forgiven thee.* Mark 2, 5.

Shall bear their iniquities. Isa. 53, 11.

Blotteth out . . . transgressions. Isa. 43, 25.

##### XI. SEEKER OF SINNERS.

*I came to call . . . sinners.* Mark 2, 17.

Come to seek . . . lost. Luke 19, 10.

To save sinners. 1 Tim. 1, 15.

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REVIEW SCHEME FOR YOUNGER SCHOLARS.

No.	TITLES.	GOLDEN TEXTS.	QUESTIONS.	MY LESSON.
I.	The B. of J.	Thou shalt call his name Jesus; for he shall save his people from their sins.	Where was Jesus born? Who were his parents? Who welcomed him to earth?	Jesus, I will welcome thee, Who hast come to die for me.
II.	The C. J. V. J.	And Jesus increased in wisdom and stature, and in favor with God and man.	What feast did Jesus attend? How old was he? Where was he found one day? What was he doing?	I, too, must be about my Father's business.
III.	The P. of J. the B.	Prepare ye the way of the Lord.	Who came preaching about Jesus? What did he say? What prophet told of him?	A way for Jesus I'll prepare, By loving trust and earnest prayer.
IV.	The B. and T. of J.	This is my beloved Son, in whom I am well pleased.	Where was Jesus baptized? By whom? Where did he go then? What for?	"He knows what sore temptations mean, for he has felt the same."
V.	The F. D. of J.	They followed Jesus.	Who were Jesus's first disciples? Whom did one of these find? Who was called by Jesus?	I will follow all the way, At my work, or at my play.
VI.	J. and N.	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	Who was Nicodemus? Where did he come to Jesus? What did Jesus tell him? Who can give a new life?	What does the old heart love? Self and sin.
VII.	J. at J.'s W.	God is a Spirit; and they that worship him must worship him in spirit and in truth.	Tell about Jesus and the woman at the well. What is living water, and where found?	"Living water," pure and free, Jesus offers you and me.
VIII.	J. R. at N.	He came unto his own, and his own received him not.	Where did Jesus preach in the synagogue? What did he say about himself? How was he treated in Nazareth?	I shall find Jesus in church, if I look for him.
IX.	J. H. in C.	And he healed many that were sick.	Who lived in Capernaum? Who were healed by Jesus there? Can he still cast out evil spirits?	"Jesus Christ my judge will be, Now he offers help to me."
X.	The P. II.	The Son of man hath power on earth to forgive sins.	What did Jesus do for a man with palsy? What can he do for a troubled heart?	Jesus can break every chain.
XI.	J. at M.'s H.	He said unto him, Follow me.	Whom did Jesus call to follow him? What is a "publican"? Whom does Jesus call now to follow him?	God wants me to follow now!

Teaching Hints for Intermediate Classes.

Here are some "lesson word-pictures." Assign one to each pupil in the class; let them all have five minutes to study the picture; then call upon each pupil in order to tell who are referred to, and what took place in each event. If there are six pupils, take the first six pictures, and afterward the last five.

1. A group of shepherds in a field; a great light; an angel pointing to a village, where the shepherds find a man and his wife beside a manger where lies a baby.

2. A boy in the temple, with old men talking to him; a man and woman entering are surprised to find the boy there.

3. A man clothed in camel's hair preaching to multitudes beside a river. State some things that this man said.

4. A baptism by a river; a dove descending overhead; a voice from heaven. Afterward a man alone in the desert, and a dark spirit holding up stones before him; then the man and the spirit standing together upon a tower; then again standing on the top of a high mountain.

5. Three men standing together by a river, one

of them clad in skins, the other two fishermen. The skin-clad man points to a stranger who is approaching; the two men leave him and go toward the stranger. Who were these four men, and what did each man do?

6. Two men sitting together, talking at night in a room. Who were they, and what was the subject of their conversation?

7. A well near two mountains; a tired man sitting beside it; a woman comes for water; they talk together. Who were these? What were some things spoken by this man? What questions did the woman ask?

8. A country church; people seated on the floor; a young man on the platform reads from a book of the Old Testament; the people listen for a time, then become angry, and drag the preacher out of doors, intending to kill him. Why were they angry?

9. Another church in a seaside town; the same young man preaching; a crazy man in the congregation quieted by a word; after the service the preacher laying his hands on sick people and healing them. In what town was this? What woman was cured?

10. A man preaching to a crowd in a house; some men on the roof break a hole through and let down a sick man; the preacher speaks words which make some of his hearers angry; the sick man stands up well, rolls up his mattress, and walks away, while all wonder. Who was the preacher? How many men brought the sick man? What were the words which offended the hearers? Who were the angry listeners?

11. A business man seated at his counter taking money; a stranger passing speaks to him; he leaves his counter and follows. Who was this man? What was he called in his business? What book did he afterward write?

### Heart Talks on the Lesson.

If you would be beautiful in character, rich in resources within yourself, possessing treasure in heaven that faileth not, take for your life motto this: Not to be ministered unto, but to minister. Carrying this out in the spirit of Jesus, we grow into his own lovely image. There is plenty of selfishness in the world, but I am glad to believe the spirit of mutual helpfulness is growing. A tale of want and suffering is told in one day's paper, and the next day reports relief from many sympathetic readers. A story comes from Cuba of a girl who has lost father, mother, home, in the recent war, and is paralyzed from want and exposure. Within a week not only necessities, but what to her are lux-

uries, come to her from men and women who never heard of her except through the newspapers. The cry of famine and the dire anguish of the plague come to us from far over the sea, and ships loaded with grain fly swifter than the wind to carry relief, and men and women dare contagion to minister to the sufferers. One cannot look upon the many beautiful charities of this day and not say that the present century manifests the spirit of Jesus more than any that have preceded it. May the day come when everyone born to social, educational, and religious advantages will be ashamed to live in ungenerous ease and indulgence.

Life does not consist in the abundance of the things which we possess. It consists in the things we share with others. Phillips Brooks says, "It is good for us to think no grace or blessing truly ours until we are aware God has blessed some one else with it through us."

I knew a wise old saint who long since went to heaven, who used to say in a quaint way of his own, "I never like to see a person enjoy their religion like a chicken with a bug." Did you never see a chicken snatch up a bug and run off from the rest to eat it by himself? That is the way we do when we say there is "so much to do at home" we cannot help send the gospel to the heathen. The patriarch Job spoke with scorn of eating his morsel himself alone. If you find yourself growing overcareful of your possessions, money, comfort, good times, or anything else that makes life pleasant, so that you do not want to put yourself to inconvenience to share it with others, beware! Selfishness grows by day and by night, when you wake or sleep, like tares in the field. It will choke the wheat, if left alone.

The people most to be pitied are not those whose hands are full of care for others. It is those who have been cared for so long that they have no heart to serve anyone but themselves. To be comfortable and have things our own way is not the chief end of existence. I love to see my young friends getting all possible sweets from life's blossoms, but I know they will be dwarfed in character if the sweets are their ultimate aim. But if they gather them to share with others, then I know they are laying up for themselves a good store for time to come. When the people of God in the old days wanted their own way "he gave them the desire of their hearts, but sent leanness into their souls." Above everything let us be careful not to grow "lean" through selfishness. Shall not every member of this class be a minister of love and helpfulness this very week?

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RESPONSIVE SERVICE FOR THE FIRST QUARTER.

*Superintendent.* Give Title and Golden Text of Lesson I.

*Teachers.* The Birth of Jesus.

*School.* "Thou shalt call his name Jesus: for he shall save his people from their sins."

*Supt. Lesson II.*

*Teachers.* The Child Jesus Visits Jerusalem.

*School.* "And Jesus increased in wisdom and stature, and in favor with God and man."

*Supt. Lesson III.*

*Teachers.* The Preaching of John the Baptist.

*School.* "Prepare ye the way of the Lord."

*Supt. Lesson IV.*

*Teachers.* The Baptism and Temptation of Jesus.

*School.* "This is my beloved Son, in whom I am well pleased."

*Supt. Lesson V.*

*Teachers.* The First Disciples of Jesus.

*School.* "They followed Jesus."

*Supt. Lesson VI.*

*Teachers.* Jesus and Nicodemus.

*School.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*Supt. Lesson VII.*

*Teachers.* Jesus at Jacob's Well.

*School.* "God is a Spirit: and they that worship him must worship him in spirit and in truth."

*Supt. Lesson VIII.*

*Teachers.* Jesus Rejected at Nazareth.

*School.* "He came unto his own, and his own received him not."

*Supt. Lesson IX.*

*Teachers.* Jesus Healing in Capernaum.

*School.* "And he healed many that were sick."

*Supt. Lesson X.*

*Teachers.* The Paralytic Healed.

*School.* "The Son of man hath power on earth to forgive sins."

*Supt. Lesson XI.*

*Teachers.* Jesus at Matthew's House.

*School.* "He said unto him, Follow me."

LESSON I.

*Supt. First Single Voice answer the following questions about Lesson I:*

*Who are named in this lesson?*

*Ans.* Joseph, Mary, Jesus, the shepherds, the angel, a multitude of the heavenly host.

*Supt. Where did this take place?*

*Ans.* Bethlehem.

*Supt. What took place?*

*Ans.* Jesus was born and laid in a manger. Shepherds in the field were told by an angel, and a multitude of the heavenly host praised God.

*Supt. What learned from this lesson?*

*Ans.* The birth of Jesus Christ brought good tidings of great joy.

LESSON II.

*Second Single Voice will answer questions.*

*Supt. Who?*

*Ans.* Jesus, Joseph, and Mary, their kinsfolk and acquaintance, the doctors.

*Supt. Where?*

*Ans.* Jerusalem, Nazareth.

*Supt. What?*

*Ans.* Jesus went to the passover feast with Joseph and Mary. When they, returning, had gone a day's journey, they learned that he was not with them. They found him in the temple asking and answering questions. He returned with them to Nazareth and was subject to them.

*Supt. What learned?*

*Ans.* We should be zealous in our Father's business.

LESSON III.

*Third Single Voice will answer questions.*

*Supt. Who?*

*Ans.* John the Baptist, the multitude, the people, the publicans, the soldiers.

*Supt. Where?*

*Ans.* The country about Jordan.

*Supt. John the Baptist preached repentance and told them of the coming of One who would baptize them with the Holy Spirit.*

*Supt. What learned?*

*Ans.* Bring forth fruits worthy of repentance.

LESSON IV.

*Fourth Single Voice will answer questions.*

*Supt. Who?*

*Ans.* Jesus, John the Baptist, the devil, angels.

*Supt. Where?*

*Ans.* The Jordan, the wilderness.

*Supt. What?*

*Ans.* When Jesus was baptized by John the Spirit of God descended like a dove upon him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

Then, in the wilderness, he was tempted of the devil, whom he vanquished with the sword of the Spirit, which is the word of God.

*Supt. What learned?*

*Ans.* Our best weapon in temptation is God's word.

LESSON V.

*Fifth Single Voice will answer questions.*

*Supt. Who?*

*Ans.* John the Baptist, Andrew and John, Jesus, Simon Peter, Phillip, and Nathanael.

*Supt. Where?*

*Ans.* Bethabara, Galilee.

*Supt. What?*

*Ans.* The testimony of John the Baptist brought John and Andrew to Jesus. The personal invitation given by Andrew brought Peter to Jesus. Jesus found Phillip, and Phillip brought Nathanael.

*Supt. What learned?*

*Ans.* The disciples of Jesus should bring others to him.

LESSON VI.

*Sixth Single Voice will answer questions.*

*Supt. Who?*

*Ans.* Jesus, Nicodemus.

*Supt. Where?*

*Ans.* Jerusalem.

*Supt. What?*

*Ans.* Nicodemus, a ruler of the Jews went to

Jesus by night. Jesus told him of the necessity of the new birth, and prophesied that the Son of man would be lifted up.

*Supt.* What learned?

*Ans.* "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

#### LESSON VII.

*Seventh Single Voice.*

*Supt.* Who?

*Ans.* Jesus, the woman of Samaria.

*Supt.* Where?

*Ans.* Jacob's well in Sychar.

*Supt.* What?

*Ans.* Jesus asked the woman for a drink of water. To her he revealed himself as the Messiah, and told her of the spiritual nature of worship.

*Supt.* What learned?

*Ans.* We should seek daily opportunities of helpfulness, as Jesus did.

#### LESSON VIII.

*Eighth Single Voice.*

*Supt.* Who?

*Ans.* Jesus, "all they in the synagogue."

*Supt.* Where?

*Ans.* The synagogue at Nazareth.

*Supt.* What?

*Ans.* Jesus read to the audience from Isaiah a prophecy of his own blessed ministry, and then declared that it was fulfilled that day; he gave two examples from Old Testament history to show them that Gentiles were included. At once they were filled with wrath, and would have cast him headlong from the brow of a hill, but he, passing through the midst, went his way.

*Supt.* What learned?

*Ans.* Jesus came to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bound.

#### LESSON IX.

*Ninth Single Voice.*

*Supt.* Who?

*Ans.* Jesus, Simon and Andrew, James and John, a man with an unclean spirit, the people, Simon's wife's mother, "all that were diseased," "them that were possessed with devils," "all the city."

*Supt.* Where?

*Ans.* Capernaum.

*Supt.* What?

*Ans.* The history of one day's work in the life of the Great Physician. Jesus healed first a man with an unclean spirit, then Simon's wife's mother, and then all that were diseased, and them that were possessed with devils; and all the city gathered at the door.

*Supt.* What learned?

*Ans.* Jesus is all powerful.

#### LESSON X.

*Tenth Single Voice.*

*Supt.* Who?

*Ans.* Jesus, many people, one sick of the palsy, four men, the scribes.

*Supt.* Where?

*Ans.* Capernaum.

*Supt.* What?

*Ans.* Jesus was preaching in a house so crowded that there was no room to receive the people. Four men came bringing one who was sick of the palsy, whom they let down through the roof before Jesus. Jesus forgave his sins and told him to take up his bed and go his way. The scribes declared that Jesus blasphemed, because none but God could forgive sins.

*Supt.* What learned?

*Ans.* "The Son of man hath power on earth to forgive sins."

#### LESSON XI.

*Eleventh Single Voice.*

*Supt.* Who?

*Ans.* Jesus, his disciples, Levi, "many publicans and sinners," scribes and Pharisees, "the disciples of John and of the Pharisees."

*Supt.* Where?

*Ans.* Capernaum.

*Supt.* What?

*Ans.* Jesus called Levi to be his disciple, and Levi gave a great supper for him. The Pharisees expressed great surprise that Jesus should eat and drink with publicans and sinners. Jesus said, "I came not to call the righteous, but sinners to repentance."

*Supt.* What learned?

*Ans.* Jesus is the friend of sinners.

#### ELLIPTICAL REVIEW.

Scholars can write in the missing words, or can give them verbally while the teacher reads.

Jesus was born in —. Shepherds abiding in the — were told of this by an —. They came with haste and found — and — and —.

Jesus when he was — — went up to — at the — of the —.

John the Baptist came into all the country about — preaching the — —. He said, One mightier than I —, the — of whose — I am not — to —; he shall baptize you with the — — said, This is my — — — —.

Jesus was led into the — to be tempted of the —. When the — left him, behold, — came and ministered unto him.

The names of the first five disciples of Jesus are — — — — —.

The man who came to Jesus by night was —. Jesus said to him, Ye — — — —.

Jesus told the woman of — that God is a —, and they that worship him must — — in — and in —.

Jesus's first sermon was preached at —. They of the synagogue thrust him out of the —, and would have harmed him, but he passing through the — — — — — went his —.

Jesus in Capernaum healed a man — — — — —. And he healed many that were sick and east out — — — —.

Four men came to Jesus bringing one sick of the —, whom they let down through the — — before Jesus, and Jesus healed him and forgave — —.

Jesus called — from the receipt of custom to be his —. He gave a supper for Jesus, which was attended by many — and —.

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## PRIMARY TEACHERS' DEPARTMENT.

## Words with Primary Teachers.

BY REV. E. A. RAND.

**ABOUT SICK FOLKS.**—Of your children you cannot make doctors and nurses, but you can interest them in the sick. You can also make a helper of a seeming useless little boy or girl. Just improve an opportunity when in the lesson the subject of the sick may come up, and talk to them about possible ways of helpfulness. Is there sickness at home? Tell them to go gently about the house, to hush every harsh noise, to close the doors softly, and to stand ready to go on errands promptly and cheerfully. If there be sickness in the neighborhood, they may in some way show sympathy or give positive help. To be gentle, to go about on tiptoe, to run on an errand, this does not end the chapter. Cannot, you say, make doctors and nurses of children to-day, of course, but who can tell what doctors and nurses they may grow into? You may have in your class a millionaire-in-seed. Take good care of his ideas. Interest him in the sick, and what if he found a hospital some day, remembering a beloved teacher's interest in the sick. Your name ought to be over the door.

**GIVING.**—Money in the mint, money in the bank, money in the counting room, money in the shop-till, and still more money in the earth, waiting as ore for the miner, and O, you say, if there were money in the pocket! There is more in the purse than some people think for, and there is a big heap at times that the Church finds it very difficult to get at. Every pastor feels that in his congregation there is money harder to be reached than that in the earth, which the miner must assault with pick and spade or batter into the light with a big ram of water. "How get at the money?" says the pastor. Teacher, you help him. Let him feel that there is a big-hearted, energetic woman in the primary department who is helping him get at the Lord's own. You have access to the children, and what bankers, investors, millionaires, the children are! Behind the child is the parent, the parent's pocket-book too, and what "Father Tobias" never would give the minister if in the form of a five-dollar bill he will yet give to his Susie in the form of a stream of nickels Sunday after Sunday for mission offerings, and his heavenly Father

will get his own through Susie. Stir the children up to generous giving. Get them out of the sickly mood in which they shiver at the sight of a plate, box, bag, handed round for contributions. Educate them to princeliness of giving.

**OUR YOUNG ORATORS.**—When your children on any occasion in the life of the school, are going to "speak pieces," if you can, have an eye out to their selection. Some folks have such retentive memories that the efforts of childhood stay with them in old age. A clergyman was very much interested in what a very old man told him about the war of 1812. The old pilgrim said he remembered the war songs, the ballads, the people sang. "Can you repeat one?" he was asked. "Yes," he said. He smiled, his eyes glistened, and like a delighted boy he said his piece. What some child in your class says on the platform the next Sunday school night may stay as a guest in memory's chamber far, far into life, and what a joy it may bring! Select the best if you do the selecting, and your intelligence had better serve as guide. It would not be a bad idea if you had a poetry bag, a box, a drawer, for the treasuring of odd pieces of poetry that drift to you, or good selections of prose. Remember that in turn young orators will be young treasure keepers, and they need the best, just as you can give the best.

## "OURS."

BY MABEL E. ROTCHKISS.

The late fall sunshine, crossing the window of the mission Sunday school, touched a row of small faces—white, large-eyed, prematurely old most of them.

The teacher's smile was half doubtful, half sad, as her eyes fell hesitatingly from the little group to the Scriptural words of that day's lesson:

"Ye are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

"O, ye, his poorest little ones," was the thought that filled her heart, "your nature shrunken with this world's poverty, your sense of possession distorted by the constant necessary struggle for means in your homes, how

shall I make you understand, much less truly feel, that yours is the kingdom of heaven?"

There was the stir of a late arrival, and the teacher was roused by the contact of a small, cold hand with her own.

Two late sweet-peas with dreary looking stems were thrust into her grasp. They still bore their delicate color.

"O, where did you get them?" she said.

"They are ours," said the child, proudly.

"Not yours, but God's," was the grave correction.

"But you said God is ours," persisted the child.

The teacher's heart was filled with a glad, new thought.

"O ye, his little ones, how pitifully unnecessary to hedge you in with this world's limitations. Shall I ascribe to you an inevitable shrinkage of nature because ye lack this world's corruptible nature?"

Can ye be poor when Christ is rich? Nay, verily. "For ye are Christ's, and Christ is God's."

### "As Little Children."

BY MARY A. LATHBURY.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18, 3.

There are few things among the teachings of our Lord that his followers have been so slow to understand as the apparently simple statement that unless we are changed, and become as little children, we cannot enter into the kingdom of heaven. It does not seem to be among the "things hard to be understood." Even Pastor Robinson, of the *Magnifies*, who declared that there was "yet more truth to break forth out of God's word," would not have expected it at this point.

The desire to return to the innocence of childhood has led religious souls for ages to forego not only worldly good, but the joys and sanctities of family life and love, only to fail in the attainment of innocence, and to succeed in reversing the order of life.

Later the love, obedience, and humility of little children began to grow upon their elders as states of grace into which they might well pray the Lord of the little ones to bring them; and so no higher spiritual state has seemed possible to us than that which Jesus set before the disciples in the person of a child, though among those disciples stood the loving and obedient John.

Is there a higher, a more interior meaning still to these words of Jesus? Is there not a consideration of self even in the self-forsaking effort of a soul to reach perfection from which it may turn to that higher and holier thing—the consideration of others?

Picture our Lord standing in the midst of a group of his disciples of to-day. They may be teachers of little children earnestly seeking to know what the Lord himself would have them say and do in their work. They have sometimes pondered over those words of his: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," wondering, perhaps, why the word did not read "Lead the little children unto me," and questioning the reality of that kingdom of heaven to which our Lord declared a child belongs.

Perhaps, standing thus among us, he would repeat the words spoken to his earlier disciples, and a new light might break forth from it which would fall upon and illumine not ourselves, but the child in the midst. In this heavenly light we should discover the kingdom of heaven in which the child lives, and which is within the child. We should see something of what Wordsworth saw before he wrote his "Intimations of Immortality." We should see the kingdom of heaven as it shines through the clear medium of innocence, before

"Shades of the prison house begin to rise  
Around the growing boy;"

before heredity, environment, false training at home and in the school, have begun to build the walls of custom around the soul; before the divine spark has been hidden away by the Lord in the inmost spirit, to be used for the soul's regeneration.

Perhaps in that revealing light we should say to ourselves:

"He says that we must be changed—quite made over as to our way of looking at the children; that we must become like them in spirit, or we can never enter into their thoughts, their feelings, their lives—indeed, the kingdom of heaven in which they live. They are the only ones in whom the pure life of heaven can be found, for the saints and martyrs even were more or less self-conscious at times, and love and truth were not always spontaneous and uncalculating in them. There seems to be nothing that we can do except to suffer them—let them come to Jesus daily and hourly as they go to their mothers, for we cannot lead them. Their instincts are truer than our own, and we must content ourselves with the work of taking the same

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bling stones out of their way, and making it plain and easy for their untried feet. We may find that the way is full of obstructions that we have ourselves placed there. And when we have done all we can to remove hindrances we had better let them lead us."

Here is something, then, to detach us from ourselves—the Lord's life as it may be found in an unspoiled little child. To leave our world and live in sympathy with childhood; to see how far the simple love and faith of a child rises above our experiences of love and our exercises of faith; to feel how unsullied are the eyes of truth that look into ours, and how genuine is the child's joy in nature, how full its tenderness for every living thing; to see, to feel all this is to be changed into the same image. And this—to cease from considering self—even the self that longs to be holy—and become as the little child with whom we live, is to enter the kingdom of heaven. To "adapt" ourselves to children will not do; we must identify ourselves with them.

When Froebel led his little flock into the fields and joined in their plays and shared their delight in nature he was called a fool and a madman; but he humbled himself and became as a little child, and through that low door, which the educators had failed to find, he led the way into the real world of childhood, which is the kingdom of heaven. Happy are we if we have humbled ourselves in our work with our children, for then we may share with them in the kingdom of heaven.

### "And They Could Not."

BY BERTHA W. TUCKER.

Among the tribes of Northern Africa idols are worshiped. Low huts are built for temples, and fish and plantains brought as offerings. In any time of need a fowl with its blood is laid at the hut's door, and to avert great catastrophe a goat or sheep is sacrificed there. It was within these very borders that long ago, because of their doorposts dashed with the blood of a lamb, death passed over the homes of the Israelites. It is startling to find, after all these years, among people utterly savage, with no vestige of the famed Egyptian civilization even hanging as a ragged garment upon them, this memento of the slave race once dwelling there—in times of great danger the slain goat or sheep at the door! Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." Because Christian people stand in his stead, known by his name, the fathers will bring their children possessed of

devils, the poor their lack of the things all men have need of, the human soul its hunger after truth and the things which make for eternity—and all these will press their claims. To all Sunday school teachers such calls come, to the primary class teacher perhaps in largest measure. In many Christless homes she is welcomed because of the love for her in the hearts of the little ones. Parents are quick to appreciate the tenderness and interest the teacher gives. Their common ground is sacred ground. When sickness comes, or distress of any sort, often the veil of the home's holy places is lifted and the teacher taken in, if the anointing is upon her, to minister as God's priest.

And how can we be sufficient for these things? In our weakness give out strength? in our poverty feed the world? There is but one answer: we must give as it is given unto us. Our strength is soon spent and our hands empty; there is nothing for it but to go often to the source of supply. We have right of approach to Him who multiplies seed to the sower, who in our weakness makes his strength perfect.

You remember the scene at the foot of Mount Hermon? Jesus had taken three of his disciples and gone up into the mountain. The rest were left with the multitude. There came to them a father whose son was in sad case, a lunatic falling sometimes into the fire, sometimes into the water. He besought his disciples to cure the lad. They had left their all to become "fishers of men," Good Samaritans to the wounded and the helpless; but they stood in the suffering child's presence paralyzed, helpless as any in the great, wondering multitude to do the mighty work. Jesus came and healed the boy. Abashed, the disciples asked, "Why could not we cast him out?" Jesus answered, "Because of your unbelief. . . . Howbeit this kind goeth not out but by prayer and fasting." Is it not his answer to his Church as it stands halting, questioning, before the world's giant evils; to his disciples, who daily are feeling the pressure of others' sorrows and sins; to us, the teachers of his little ones, who are not wise nor strong-hearted enough even to meet their needs. "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Peter said, when the man who had been born crippled was walking, and leaping, and praising God. It is our Master who does all the mighty works. But he makes us his hands and his feet. If we take in the great thought that all our business is to do the things that he says unto us, and that these doings will be measured not by our power, but by his, then—his own promise is—"Nothing shall be impossible

unto you." The requisite for being meet for his use is faith in our Master. But if we have not this faith—it is the gift of God and it is a growth. "Blessed art thou, Simon Bar-jona!" Jesus said, when Peter broke out into his great confession of him, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But it was, too, through the intimate, daily intercourse of his life as Master and disciple that Peter had learned to know and believe in his Lord. The sisters at Bethany thought it enough to send Jesus the message, "Lord, behold, he whom thou lovest is sick;" and when he did not come, and the home was stricken with sorrow, the faith at least in one sister's heart only grew stronger. "If thou hadst been here," Martha said, when she met the Master, "my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." But it was in the home where Jesus had often been guest that such confidence in him was found. It is the friend with whom we have accompanied in joy and sorrow, and found faithful and strong, whom we learn to trust. In the same natural way faith in our Master grows. Only by trusting him shall we learn that the trust may be boundless. "Howbeit this kind goeth not out but by prayer and fasting." Jesus tried to make us understand that there is absolutely nothing withheld from earnest, persistent, righteous prayer. The twelve must have thought that they asked many things of Jesus, but such fullness of blessing did he desire for them that he said, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Shall we learn how to fast from Jesus? He sat on the well-curb weary and hungry, and his disciples went into the Samaritan village to buy food. But when they came back, saying, "Master, eat," he answered them, "I have meat to eat that ye know not of." And when they questioned among themselves as to whether any had brought him ought to eat, he explained, "My meat is to do the will of him that sent me, and to finish his work."

To live in closest communion with our Master, asking freely for the day's strength, to have the doing of his work mean much more to us than pleasure or profit or needed rest and food, even in the darkness of disappointment or sorrow to have the faithful song in our hearts, "The Lord hath done great things for us," "The Lord will do great things for us, and make us glad"—that is, to do but what is required of us—we must exalt the holy name by which we are called. Let us see to it that in our keeping it stands for Christlike love and power.

## INTERNATIONAL BIBLE LESSONS. FIRST QUARTER.

### LESSON IX. (March 4.)

#### JESUS HEALING IN CAPERNAUM.

Mark 1. 21-34.

GOLDEN TEXT: "And he healed many that were sick." Mark 1. 34.

#### Primary Notes.

BY JULIA H. JOHNSTON.



*Introductory.* What would you do if you had wings? Would you not love to fly in the air, and look down over many, many places in this great world? I'm sure we all would. Well, we have not wings, and we cannot fly—that is, our bodies cannot. It is not meant that they should. But let us see, afterward, if we have not a kind of wings which we can use to-day. We will all be very, very still a minute, and each of you will please look straight at me, so that I will know that you see me. Now, while you look at me, think of your homes, and of those you left there this day when you came away. How many of you can see in your mind, just as clearly as you see me with your eyes, some face at home—mother's or father's or sister's? How long did it take for your thought to fly back home, perhaps many blocks away? Hardly a second, I am sure. How fast your thoughts went. They can fly, can't they?

Let us take our thought wings, then, to-day, and fly over this place, and over this State, and even over the round world. Let our flying thoughts look down on only one sort of people, those who are sick and in pain and in trouble. O the sad, sad pictures. Can you not see, all in a moment, little white beds with sick children lying on them, cold rooms with sick and suffering people crowded into them, lovely homes, too, with pain and distress in the beautiful rooms where people lie whose cheeks burn with fever, and whose heads are aching? All over the world are the sick people who suffer. It has always been so. It was so long ago when Jesus was here. While he was here he took this way among other ways to prove to people that he was the Son of God. He made sick people well, right before the eyes of others, so that they could see that it was Jesus who healed the suffering ones. Do you think he

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healed only a few? Repeat the Golden Text. O think of the many, many that Jesus made well. We will write on our wall roll to-day, "Healed many," so that we may remember Jesus's wonderful work for the sick.

*The man with the unclean spirit.* Jesus came to Capernaum [see map] and went to the synagogue on the Sabbath day; we would call it a church where they held meeting. There he surprised them all with his teaching, for it was not like any ever heard before. But in the company was a man with an unclean spirit. He was all wrong within, and this evil spirit wanted to stay inside the man. Jesus said, "Come out of him," and the unclean spirit had to obey. The man was cured of the worst trouble that could come upon him. Is it not worse to be all wrong and unclean inside than to have some trouble with the body, an aching head or hand? Yes, surely, but Jesus can cure everything. Nothing is too hard for him. Sin makes our hearts unclean, but Jesus can make them pure. Sin-sickness is the worst of all, and should be brought to Jesus at once. The church is the place for such people to come with their sin-sickness, for Jesus is there, though he will go to anyone anywhere if he is asked. How astonished people were when Jesus cast out this unclean spirit. The news went everywhere.

*One sick of a fever.* Jesus went from the synagogue to the house of Simon and Andrew. Simon Peter's wife's mother was sick of a fever. At once they did the best possible thing; they told Jesus. He touched her hand—the fever left her. She got up, as if she had not been sick, and waited on Jesus and his friends. When Jesus makes and keeps you well, do you do all you can for him and for those he loves?

*At sunset.* When the sun went down the people of the city gathered about Jesus, bringing all that were diseased. How many there must have



been, old people and little children. Then it was that he healed many. How thankful these sick

ones must have been to the friends who brought them to Jesus.

It is Jesus who blesses what is done for us, when we are sick, and makes us well, though it may not be at once, as it was long ago. It is Jesus who makes our sin-sick hearts clean and well, and strong to love and please him. Let us come to him. Let us bring others to him by praying for them. Now and here he can heal many, and waits to do it.

### Hints for Sub-Primary Teachers.

BY JULIA E. PECK.

**GOLDEN TEXT:** "The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee." Psa. 145, 9, 10.

Using our sand map in our supplementary geography lessons the children have learned to make mountains, lakes, and to indicate cities, etc., in the sand. The children's secular teacher will cooperate with us in this matter of baby geography lessons. Only such points are indicated on our map as will aid us in making a concrete setting for our lessons. The map is kept so simple that the youngest children can locate everything on it.

If the children are seated at a table, a diagram map outlined with chalk on the bare table is as good as a sand map, and far better than one made on a perpendicular surface of a black-board. The table map has the advantage of being within reach of all, and we can move our illustrative objects about, and travel from place to place with our Bible characters. At the point of our lesson where we wish to dispense with our map one sweep of a dry cloth wipes the table clean.

Reviewing our last lesson: Nazareth is located on our map by the hills and mountains around it, and appears on our sand map as a hollow in a nest of hills.

It suggests a good deal in the review to describe the precipitous cliffs on the outskirts of Nazareth. Jesus loved this beautiful home [describing the fields and flowers of Nazareth]. Why could he not stay here? Why must he go forth to live among strangers?

We have indicated the synagogue on our map by a tiny white flag. The children will remember about the book which "unrolls," and from this point the children are led to relate the whole story to the incident: "But he passing through the midst of them went his way."

We must follow him on our map. He would never go home again. We trace his footsteps on our map to Capernaum, which we locate on the

northwestern shore of the lake. We indicate the Sea of Galilee by a bit of glass or mirror sunk in the sand, piling the sand around it in correct outline. Now we can show where Jesus could keep a boat on the lake, and how he would go from place to place healing and saving. We must not lose sight of the disciples. We recall Lesson V, and teach that these early disciples are to manage the boat, share the work, and face danger with Jesus.

Let us (in imagination) spend one day with Jesus here in this city on the border of the lake. We listen to his voice, watch his hands, and stand among the groups pressing to get nearer. It is the Sabbath. His boat is idle on the lake. He will speak in the church (indicating it by another white flag), as at Nazareth.

Peter's home is in this city. There is trouble at Peter's house. Whom will they ask to come and help them?

Before we learn what is the trouble at Peter's house let us go to the church where Jesus is preaching about his Father's kingdom and telling his listeners that they may all belong to it. The meeting is disturbed by the loud cries of a man who is out of his mind. People stand back, afraid of the man. Jesus speaks firmly and kindly to him, he grows quiet, and comes to his right mind. As the people draw nearer the man, and watch him, they say, "Who is this that can cure disordered minds?" Word of it is carried far beyond this lake [pointing to map]. After the church service Jesus is asked to go to Peter's house.

We speak of the trouble there, and of the miracle of healing (verse 31). Crowds are waiting outside the door. Even at sunset people follow Jesus to the quiet place out of doors where he had hoped to rest; and they beg his help for their troubles.

Day after day word of this healer goes abroad to other cities and towns. When Jesus walks through the streets the crowds following him are so great that there is danger of trampling and hurting one another. At such times Jesus leads them out into the open country, where there is room for all to see and hear.

Jesus "went about doing good" (Acts 10, 38). Think of his joy when he gave back the mother well and strong to her family (verse 31).

When he caused the lame to walk as briskly as you do, and when he opened the eyes of blind children, and then watched them running about in their play, think of his happiness.

We have been thinking about following Jesus. He asks his followers to share his joy of going about doing good. He asks his fellowers to be eyes to the blind, feet to the lame, ears to the

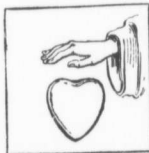
deaf. He asks us to share his joy of comforting the unhappy, feeding the hungry, dividing our treasures with the poor. When shall we begin to taste the delight of "going about doing good?"

### LESSON X. (March 11.)

#### THE PARALYTIC HEALED.—Mark 2. 1-12.

GOLDEN TEXT. "The Son of man hath power on earth to forgive sins." Mark 2, 10.

#### Primary Notes.



*Introductory.* Once upon a time a strange visitor came to the earth after a long winter of snow and ice, and cloudy skies. No one ran before her to cry with a loud voice, "She is coming." She came without a word, without a sound, as quietly as the sunshine comes in at your window in the morning. Does that make a noise that wakes you up? But this quiet, beautiful visitor did many things. She brought a soft and pleasant air with her, and such warm sunshine that little flowers waked up in their beds below the ground, and smiled to see her. The buds on the trees began to open, and the grass turned green on all the lawns. Children began to go out without heavy coats and furs and mittens, and the happy birds came flying back, and sang the whole day long. Now, although this visitor said not a word, everyone knew that she had come. It could not be kept a secret. Who was it? Why, the lovely spring, to be sure. She is coming to us before long. This very month is the beginning of her coming. By and by, when all the trees are green, and the flowers nod their heads at you, and the air is soft and warm, you will not need to be told that spring is here. It cannot be hid. Everyone feels sure of it.

In our lesson story to-day we hear of a different visitor who came to Capernaum, and went into a house, without sending anyone before him to cry through the streets, "The King is coming." But somehow, when this One came, who was different from everyone else, the news could not be kept. The word was carried all about, "Jesus is in the house." If Jesus lives in your house now, and if he lives in your heart, people will know it without your telling them. They will see that it makes a difference having Jesus there, just as the coming of spring makes a difference with this old earth, so that everyone sees it. Is Jesus in your heart?

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*Forgiving sins.* So many came to hear Jesus preach and teach that there wasn't room for all the great crowd, no, not even about the door. But by and by some came who were so anxious to get in that they made a new way. Those who really want to come to Jesus will not let any person or anything keep them away. If you had been there that day, you would perhaps have seen four men coming up, carrying a poor friend who could not walk, and could not do anything for himself, because of a dreadful disease called paralysis, which makes the body numb, so that there seems to be no feeling in it, and no power to move [make this very clear]. So this man was a paralytic, and if he came to Jesus, four must bring him, one to lift each corner of his bed or mattress. When they could not get in for the great crowd they uncovered the roof, and carefully let down the man at Jesus's feet. He saw how these men trusted him, and said to the man, "Thy sins be forgiven thee." We will make the picture on the board, and write these words. On our wall roll we will write what Jesus thought was the best thing of all—"Forgiving sins." The lesson is about this.

Some people there were displeased and said no one but God could forgive sins. This is true, but Jesus showed that he was God by making the man well. "Arise, and take up thy bed," he said to the man. This showed that he had the power of God to make well, and so must have the power of God to forgive sins. Christ gave the sick man power to rise and carry his bed, and he did it, surprising all, who said, "We never saw anything like this." And they praised God.

*Our sins.* If a poor, sick man lived in a poor house, would he not rather be made well himself than even to have the leaky roof and broken windows of his house mended? A man is worth more than a house. So our souls are worth

sin than even to have the body cured of sickness. Jesus, who had power on earth to forgive sins, now has power in heaven to forgive our sins. Ask him now. He will do it.

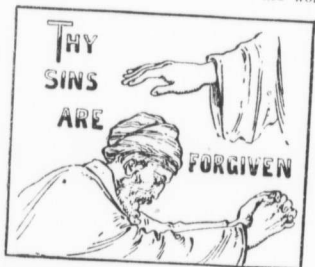
Hints for Sub-Primary Teachers.

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

We open with a brief talk on burden-bearing. Speak of "Christian's burden" in *Pilgrim's Progress* if the children are acquainted with the story; and ask if they too ever carry burdens. At first we talk only of literal burdens. If baby brother tries to carry a load too heavy for him, what will you do? If mother wants many things carried upstairs, and you want to save her steps, what will you do? The children are interested in talking of animals trained to carry burdens. We lead them to speak of the patience and faithfulness of these dumb creatures, and of how they should be treated.

We lead to the thought of figurative burdens by explaining that troubles of any kind are often called "burdens." There are times when we can lighten the burdens of trouble for one another. After speaking of various ways of lifting such burdens for each other we teach the Golden Text. The next step is to teach that the heaviest burden anyone can carry, and the burden which causes the greatest unhappiness is sin. Perhaps these children have already felt something of the burden of sin, and we may touch them at a joint of experience by dwelling on this theme, careful not to make it too personal.

Now we seem to drop the subject as we vary our exercises by showing a picture of an Eastern home, or better yet, use Milton Bradley's cardboard model of an Eastern house at the time of Christ (price 50 cents). It was in such a house as this, Peter's home, where Jesus cured the fever (last week's lesson). Jesus has been out in the country since then lifting burdens of sorrow, pain, and sin. People hear that he has come back to Peter's home [showing model], and they follow him here, coming in such crowds that there is no more standing room in the house. Crowds are waiting outside unable to get in. Here come four men bearing a burden between them. They cannot press their way into the house. They are scarcely able to push their way through the crowd in the yard. They are saying that they must see Jesus. Jesus is preaching inside this house, standing near the window [showing model]. "You cannot get near him," say the people. "We must," say the four men. They push their way to these outside stairs [showing stairs on model], and up they climb,



more than the bodies or houses they live in, and it is worth more to have the soul made well of

lifting their heavy burden. What is it? A young man who has lost the use of his hands and feet. His four friends carry him on his bed, which is simply a wadded quilt. Though nobody can see it, he is carrying even a heavier burden of trouble than his helplessness. His load of sin is his greatest burden. The four friends who climb the ladderlike stairs are thinking of his helpless body. Now they have reached the roof. They must get their burden as near as possible to Jesus.

Roofs of houses in that country are made of brushwood covered with plaster easily broken and easily mended. It is the work of a moment for the four men to tear open a place in the roof large enough to gently lower the hammocklike bed on which the sick man is lying. Jesus is still preaching. From overhead the rubbish and plaster are falling. This, with the noise of tearing open the roof, is disturbing the listeners. Jesus is not disturbed. How many burdens were the four men carrying? How many burdens has the helpless young man? Jesus looked into his eyes and saw that his burden of sin was heavier than his burden of helplessness. Jesus said, "Son, your sins are forgiven." Then he said, "Take up your bed, and go into your house."

The young man stood on his feet well and strong. Jesus had lifted his smallest burden. He stood cured of his sin. Jesus had lifted his — People who saw this wonder were afraid. They said, "We have seen strange things to-day." "Who can forgive sins, but God alone?"

It is several weeks since we began to think about following Jesus. As we learn new paths to follow we are trying, some of us, to walk in them. One path to follow leads us into burden-bearing. We are to watch for burdens that our hands can lift for one another. Then there are the unseen burdens of trouble which we may lighten. We take all the heaviest burdens of sin to our Lord. We carry them to him in our prayers.

#### LESSON XI. (March 18.)

#### JESUS AT MATTHEW'S HOUSE. Mark 2. 13-22.

GOLDEN TEXT: "He said unto him, Follow me." Luke 5. 27.

#### Primary Notes.

*Introductory.* One sunny day a little boy was playing near a forest, where the trees grew tall, and all sorts of bushes and briars grew below. A little squirrel running out and back again made the little fellow long to follow, and without thinking he ran after the tiny creature, but soon lost sight of it. Before he knew it the boy was lost

in the wood and knew no way out. The sun went under a cloud, and as the child wandered about he felt very unhappy indeed. But it was not long before the father, who was not far away, missed his child and began to look for him. He could not see him, but he called the boy's name as loud as he could, while he walked through the forest.



The child heard the voice by and by. O how sweet it was to hear his father's call! He could not see him; but he knew the voice and started to follow it. He knew that if he followed that call, he would find his father and be safe. Another squirrel ran across his path, but he did not care for that. He passed a bush loaded with wild berries, but he was in a hurry to reach his father and did not stop to gather any. Some pretty flowers peeped up at him, but he did not care to pull them now. The voice kept calling the child's name, and the child followed the voice till his father caught sight of him, and hurried to take him in his arms. You see that it is possible to follow even where we cannot see. We may follow a voice when we hear it. Some one is calling us in our lesson to-day. We will write here, "Jesus's call."

*The call to Matthew.* As Jesus walked the street one day he saw a man named Matthew. Jesus knew his name without being told, and knew the man's business too. He was taking taxes; that is, the money the people had to pay to those who ruled over them. These rulers were not Jews, but Romans, people whose home was far away, but who sent men to govern these Jews and take their money. Any Jew who collected this money for the hated rulers was despised and hated by his own people. It was a business, too, that gave a man a chance to steal, and these publicans, as they were called, generally did steal or cheat. Very likely Matthew did, but Jesus did not pass him by. He wanted him to follow a different master, and be a different man, so he spoke to him, and said, "Follow me." There at his table of money the man heard Jesus's voice, and at once got up and followed, leaving his business, leaving everything, to come after Jesus. Nothing else was worth enough to keep him now, any more than berries and flowers could keep that lost boy from following his father's voice. Jesus called. Matthew followed.

*Jesus's call to others.* When we wish to make our friends know how much we think of them we ask them to our homes, if we can. Matthew invited Jesus to go home with him, and Jesus

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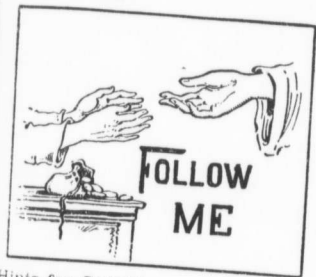
GOLDEN TEXT:  
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went, though Matthew had not been a good man. Jesus wished to make him good, and was willing to come close to him. Other publicans and sinful people came too, following Jesus to the house and sitting down with him at the table. Some men who thought themselves better than other folks grumbled about this, and asked Christ's friends how it was that their Master ate with such sinful people. Jesus answered the question himself. He said that these were the very ones he came to save. Those that were perfectly well did not need a doctor, but those who were sick; so the sinful, not the holy, were the ones who needed forgiveness, love, and help. He came to call these very people, and now he was willing to sit down and eat with them, to show his love and to let them hear his call.

You were not there then, but Jesus is here now calling to you, "Follow me." Listen to his voice in your hearts. Love and trust him so much that you will do whatever he says. This is following Jesus.

When you feel in your heart that you ought to give up something to others, and not please yourself; when you feel that you should obey mamma, and papa, and your teachers, and be kind, gentle, patient, and loving, and not disobedient, cross, and selfish, then you may know that Jesus is saying to you in his gentle voice, "Follow me." He "pleased not himself," but did things for others, to please and help them. Matthew gave up his money, but is he sorry now as he looks down from heaven where he has been with Jesus so long?



### Hints for Sub-Primary Teachers.

**GOLDEN TEXT:** "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16, 7.

Teach the Golden Text first, and explain that the clause "the Lord looketh on the heart" means "the Lord looks into the soul." Now teach the children have "health talks" in their

secular kindergartens and learn about a physical "heart," it may save a confusion of terms to use the word "soul" rather than "heart."

Of course the words "tax collector," "Romans," "publicans," "seat of custom," are not in the kindergarten or nursery vocabulary. We can make a topical lesson of our Golden Text, and briefly tell the lesson story without using these unexplainable terms.

How well these little ones understand that their naughtiness can often be successfully hidden from parents and teachers. Have they been taught that the Lord knows the soul's secrets? This is part of our task to-day. Have they been frightened by hearing of the "All-seeing Eye," and threats that "God will punish naughty children?" Now is our time to undo this wrong. We teach that the Lord is watching over his own with a love that longs to save from wickedness even the naughtiest children. Yet this is only the negative side of topic, to be dwelt on briefly.

We are getting at the most positive side when we teach of heroism that for Christ's sake is willing to appear wrong and cowardly if necessary in holding to the right. "Blessed are ye when men shall revile you." Still we have not reached the very heart of our lesson until we have taught that the Lord looking into the soul sees there possibilities of good which he may use, possibilities which no one, not even we ourselves, can see or measure.

### LESSON STORY.

When Christ the Lord was here on earth he could look into the eyes of men and see whether they were true or false. The men who made long prayers while standing on the corners of the streets and kept up a display of goodness were not chosen of Jesus to be his disciples. Certain men who were busy with their fish-nets, and making no pretense at goodness, were chosen as his closest friends.

A man named Matthew invited Jesus to his house, and gave a supper in honor of his guest. Matthew could scarcely invite the neighbors, who ought to be his friends. These neighbors disapproved of his business and would have nothing to do with him. Let us see what Jesus thought of Matthew. Jesus had seen him sitting on a flat rock near the road, busy collecting money from passers-by, and keeping his accounts. Jesus saw that Matthew had a beautiful, faithful soul. When Jesus said, "Follow me," Matthew was glad to drop his work and stay always with Jesus.

We suppose that Matthew while busy at his work by the roadside had seen Jesus healing the sick and opening the eyes of the blind. Matthew

had heard and seen enough to make him eager to be with Jesus, and help him in saving men.

As Matthew could not invite the unfriendly souls who disapproved of his business, we wonder if he thought of guests who would need most to be brought near Jesus. However that may be, Matthew invited guests of whom the neighbors said, "They are not fit associates for good people." Just as missionaries go to people who need them most, and show themselves friendly and loving toward the heathen, so Jesus came to Matthew's supper, and to these guests showed himself a loving Saviour. This made trouble with the men who offered long prayers at street corners, and were particular to appear very good. We learn more of this trouble later, but turn now to see what became of Matthew.

Matthew proved a faithful follower of Jesus. After discussing the duties of faithful followers of Jesus then and now, we show the children the book of the Bible which bears Matthew's name, and explain that God guided the writing. Matthew's book tells the story of the life of Christ, shows us that Jesus was the long-promised Saviour, and teaches much about the kingdom of heaven.

The thoughts which we try to weave into our lesson without forcing them too abruptly at the close are in this order: Our Lord sees in our souls all our hidden wickedness. He asks us to confess to mother and to him, and sets us free from the sin if we are truly sorry. When we are busy about our work or play it is possible that the Lord sees in us a soul that can be faithful and true to him. He will surely call us to follow him. How will he use our hands, feet, eyes, ears, and thoughts for his work? Let us ask him to look now into our souls and see how much there is that he can use. Let us ask him to open our ears to his call, "Follow me."

## LESSON XII. (March 25.)

### REVIEW.

**GOLDEN TEXT:** The Son of man came not to be ministered unto, but to minister. Mark 10. 45.

### Primary Notes.

Open with the verse (to the air "I think when I read").

The lessons are all about Jesus our Lord,

The Saviour who came from above,  
Of his wonderful birth and his life on the earth,  
And his goodness and mercy and love.

What is love? How do you feel toward persons whom you love? You wish to be with them, you

believe what they say, and you wish to do something for them. It makes you happy to please them. Isn't all this true? Do you feel toward the Saviour in this way? If you do, and if, besides, you are sorry to grieve him, sorry when you disobey him, then you love him. Whose love came first, ours or the Lord's? Jesus's love came first. He loved us even before our fathers and mothers loved us. He has always loved us.

On the last leaf of our wall roll we will put the words "Jesus's love," for this review day, for all the lessons have been about his wonderful goodness, and mercy, and love. What would little baby do if mother did not love him before he grew big enough to love her? If mother waited for that before she did anything for him, he would not have much care, would he? He would often be hungry and cold. So Jesus does not wait till we love him, but he loves us first, and that makes us love him.

Do you know what a prism is? It is a piece of glass with three sides, and when you hold it up to the light you see beautiful colors. You have tried it, haven't you? Suppose we had twelve prisms here to-day and held them all up to the light, would there be enough light to shine through all? O yes, and the same bright colors would show in every one. Now we have had twelve lessons, and through each one shines the light of Jesus's love. As we turn the leaves of the wall roll and go over the lessons with the pictures on the board you will see that this is true.

**LESSON I. The Wonderful Name.** There is no name in all the world like this, which the Saviour had given him before he came. The star led to the lowly place where the Child was laid.

**LESSON II. Growing and Growing** are the words on the wall roll. Think about the young boy who "increased in wisdom and stature."

**LESSON III. Preparing the Way.** Are you taking out of the way the wrong things that hinder Jesus's coming? He gave his life for us upon the cross, but he asks us to do something for him.

**LESSON IV. The Voice of God.** What does the dove make you think of? Who took this form and rested upon Jesus? Whose voice said "Hear him."

**LESSON V. What Seek Ye?** The figure 5 stands for the first disciples of the Lord. Did anyone ever seek Jesus and not find him?

**LESSON VI. Whosoever Believeth.** Who was the man who came to Jesus by night and heard such wonderful words? What shall they have who believe on Jesus?

**LESSON VII. How to Worship.** Who came,

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tired traveler, to the well of water? Whom did he meet there? What did Jesus tell her was the way to worship God, who is a Spirit?

**LESSON VIII. Jesus's Mission.** Who wrote about the Saviour hundreds of years before he came? What does this roll make you think of? It was a book something like this that Isaiah wrote, and in it the words about Jesus coming to the poor, the broken-hearted, the captives, the blind, and the bruised. He came to help all these. This was his errand, his work or his mission.

**LESSON IX. Healing Many.** Think of Jesus's healing hand. How many it touched when he was on earth, and how ready it is to help now; for he loves just the same as long ago.

**LESSON X. Forgiving Sins.** The heart needs forgiveness, as the body needs healing when it is in pain. None but Jesus can heal the heart and make it able to please and love him. It is just as easy as to make the helpless walk.

**LESSON XI. Jesus's Call.** Whose hand is stretched out and whose voice calls, "Follow me."

**LESSON XII. Jesus's Love.** What does the letter R stand for? It is for Review. We now go over the lessons to find how Jesus has shown his love, and proved that he came to help others, not to be served and waited on himself.

**Drill on Golden Text for Review** and impress the unselfishness of Jesus's life. Draw out enough details in each lesson to make sure that the story is recalled, but fix the attention upon the special lesson truth, and make the children feel that the texts are indeed "Golden."



### Hints for Sub-Primary Teacher.

**GOLDEN TEXT:** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3, 16.

Our opening exercises are brief to-day that we may have more time for review. It is our pur-

pose to put the children at their ease by having rather informal exercises, so that they will form a sort of family group around "teacher," and confide in her as to what they have been doing with our lessons. With each lesson we tried to teach a practical precept to be worked out in the daily child life at home and school. Let us note in this informal exchange of experiences how these lessons have been put to use.

Possibly we are looking too early for the harvest. In many cases the Bible class teacher is to reap what the kindergarten has sown. Deep and lasting impressions may be unconsciously withheld, while recent and fleeting impressions may be given readily and with a good deal of self-satisfaction. The holder members, who are not specially sensitive or impressionable, will speak freely, telling all they know, and often expressing far more than they really feel. Here our seed has fallen into stony ground and straightway sprung up, because it has no depth of earth. Shrinking and sensitive children have been more impressed. Our seed has fallen into good ground, but does not yet appear above the surface.

Allowing for differences in temperament and character, several will need drawing out, others must be repressed, and others still will show in their expressive little faces—which the teacher learns to read like an open book—all that they are afraid to speak.

Begin at the most striking point of the particular lesson which proved in its use the most interesting to your particular class. Thus attention is arrested at the start.

A picture of the wise men following the star. The camels are taking the men where? The men guide the camels. What guides the wise men across the weary waste of desert? What do they find in the manger-cradle? Who is the Babe? There is a song about this Baby's birthday; it begins, "Glory to God in the highest!" Who first sang this song? Who heard it first? What did the shepherds do? What did the shepherds find in the stable?

A father and mother were searching all night for their boy, whom they thought was lost many miles from home. Was he really lost? Where did they find him? What place is this [showing picture of the boy Jesus in the temple]? Why did he want to be in the temple? What was his work to be?

People must know of Christ's coming. What is a herald? Who will herald the coming of a Saviour? Here is a picture of a man dressed in the skins of wild animals. He is alone, with no company but the wild beasts of the desert. What does he find there to eat?

When John comes out of his desert home what does he say and do? Who is this [showing picture of the scene] who comes among John's listeners on the river bank? Does John the Baptist know him? What sign in the heavens does John see when Jesus comes out of the river?

Has Jesus any chosen friends? What will the disciples do for him? Where will they go with him? Has Jesus any enemies? What will the enemies try to do?

Jesus goes way up in the country [using sand map] and at noon sits down to rest in the shade of a well. Who is this carrying a water jar? Does Jesus speak with a heathen woman? Is she glad to know him? Does she call her neighbors to see and hear him?

Jesus goes back to his old home [the children finding the way on our sand map]. It is the Sabbath. Jesus preaches in the church. What book does he read? What of his hearers?

Here is the picture of a young man who has lost the use of his hands and feet. Four men carry him where? What does Jesus do for him? What can you tell of other miracles of Jesus? What could Jesus do for the poor, the sick, the blind, the lame, the sinful, when he was here on earth? What can he do for the whole world now? Have we an invitation to follow Jesus? What does it mean to follow him? What will he give us to do? When do we begin to follow him?

### Whisper Songs for March.

#### NINTH LESSON.

Holy Saviour, look within,  
Heal my sickness, cleanse my sin;  
As thou didst in Galilee,  
Lay thy healing hand on me.

#### TENTH LESSON.

Lover of each little one,  
Keep me till my life is done;  
And if sin should soil my soul,  
Touch me, Lord, and make me whole.

#### ELEVENTH LESSON.

Give me, Lord, a ready ear,  
When thou callest me, to hear;  
Ready heart and feet to be  
Quick and glad to follow thee.

#### TWELFTH LESSON.

O to follow thee each day  
In the lowly blessed way  
That the holy Saviour trod,  
Leading lost ones back to God!

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### First Quarter.

*Teacher.* The Lord is my shepherd;  
*Class.* I shall not want.

*T.* He maketh me to lie down in green pastures:

*C.* He leadeth me beside the still waters.

*T.* He restoreth my soul:

*C.* He leadeth me in the paths of righteousness for his name's sake.

*T.* Yea, though I walk through the valley of the shadow of death, I will fear no evil:

*C.* For thou art with me; thy rod and thy staff they comfort me.

*T.* Thou preparest a table before me in the presence of mine enemies:

*C.* Thou anointest my head with oil; my cup runneth over.

*T.* Surely goodness and mercy shall follow me all the days of my life:

*C.* And I will dwell in the house of the Lord forever.

#### SONG OF PRAISE.

*T.* What is it to pray?

*C.* To speak with our Father in heaven.

*T.* In what spirit should we come to him?

*C.* In the spirit of loving reverence.

*T.* Let us all pray. (It is well to vary this service of prayer from time to time. Sometimes the teacher may lead in a concert prayer; again, a little prayer may be softly sung; and now and then an echo prayer may be offered. Always close the service with the Lord's Prayer.)

#### GIVING SONG.

(The children never seem to tire of "Hear the pennies dropping," sung as they march past teacher, who holds the receptacle to receive the offerings.)

#### BIRTHDAY OFFERING.

#### LESSON TAUGHT.

#### ECHO PRAYER.

SINGING. (A motion song preferably.)

GOLDEN TEXT DRILL—SUPPLEMENTARY WORK.  
CLOSING WORDS (said or sung).

"Dear Saviour, ere we part,  
We lift our hearts to thee,  
In gratitude and praise,  
For blessings full and free.

"Go with us to our homes,  
Watch o'er and keep us there,  
And make us, one and all,  
The children of thy care."

MIZPAH.

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