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for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXX.]

FEBRUARY, 1896.

[No. 2.

"Whither Goest Thou?"

"WHITHER goest thou, O Saviour,
Without royal diadem,
With thy regal hand unseparated?
"Bethlehem."

"WHITHER goest thou, O Saviour,
Lord of Life and Lord of Death,
Light of men in darkness shining?
"Nazareth."

"WHITHER goest thou, O Saviour,
Second of the Trinity,
Blessing joy and soothing sorrow?
"Galilee."

"WHITHER goest thou, O Saviour?
We would rise and follow thee,
Glory of thy people Israel."
"Calvary."

"WHITHER goest thou, O Saviour,
From the grave returned to be
Resurrected, life, and glory?"
"Bethany."

"WHITHER hast thou gone, O Saviour,
Lord of purity?"

"WHITHER I have gone, thou knowest.
I am he

"WHO hath overcome and conquered;
Those who follow me
Yet shall hear my voice,—'Ye blessed,
Come and see.'"

—From "Dies Panis," by E. Hamilton.

Feeding Giraffes.

It was Spurgeon, I believe, who stated that in view of the stilted language used by many teachers, one might imagine the Master's command to Peter to have been, "Feed my giraffes,"

rather than "Feed my lambs, feed my sheep," as recorded in the Gospel. We are reminded of this by an article in a current religious paper, of which the following extract is a specimen: "If this allegation that they teach 'social equality' should after all prove to be but a phantasmagoria of the imagination, will the tumultuous opposition to this educational work," etc., etc.

Another example may be suggestive to our workers in the great Sunday-school army of to-day. There has for a long time been a small Sunday-school at Vanishing Point, and it is smaller now than it was years ago. Upon examination it appears that much dependence has been made upon talk. They select a talking superintendent, talking teachers, wordy officers; and hence there is quite a strife of tongues every time they meet. Jokes are frequent, and there is often a straining for effect that is very bewildering to the poor scholars. It is said that on one occasion a certain teacher told his class that a well-known writer "is a perfect V. V."

Completely mystified by this singular declaration, one of the boldest boys ventured to ask, "What on earth is a V. V.?"

Teacher (decidedly)—"Why, a voluminous vermicularity."

Boy—"A what?"

Teacher—"Oh, I suppose you would call him a book worm."

Boy—"Yes, I guess so."

Now, was this teaching? Are words of learned length and thundering sound the best vehicles for the communication of truth and thought to the minds of ordinary Sunday-school pupils? Let us consider whether there is not a plainer, simpler, more excellent way of doing our work than that reported to be pursued at Vanishing Point.—C. B. Stout, in Baptist Teacher.

Not only do we not know God without Jesus Christ, we do not know ourselves without Him.—Pascal.

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Sunday School Banner.

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

TORONTO, FEBRUARY, 1896.

The Home Class Department.

THIS new departure in Sunday-school work has been accompanied with great success wherever it has been tried. In the late Ontario Sunday-school Convention it received special prominence. The Rev. C. D. Meigs, of Indianapolis, writes: "The work is coming on splendidly in Indiana with glorious results in some places. Fifty schools have adopted it in Montgomery County in the past three months."

In the Metropolitan Church, Toronto, a committee composed of Dr. J. J. Maclaren, Mr. C. D. Massey and the Rev. W. H. Withrow, was appointed to arrange for its introduction in connection with this church. We shall report further concerning the success of the plan, and in the meantime strongly urge our Sunday-school workers elsewhere to proceed at once to organize a home department.

It is found that it very largely increases the attendance at the ordinary Sunday-school. The Rev. Dr. Duncan, of New York, thus writes of its purpose and success:

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

DUTIES.

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

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

MUTUAL HELP.

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

formed, and whether the church attendance has been regular.

A gathering of the members for united study, prayer and social intercourse is always helpful. Its aims are to promote Bible study and increase the Christian activity as well as the attendance of students, upon the main school and the regular services of the church. It is at present being quite generally adopted by the Sunday-schools of the United States, the Canadas and England. This method of work has been more extensively adopted in the State of New York than in any other section of the country. A late report from 810 departments in that State shows a membership of 28,400 and an average addition to the membership of each Sunday-school of 10 per cent. With similar enrollments throughout the whole State, there would be an addition to the Sunday-school enrollment of the State of New York of at least 250,000 members. The department in the Tabernacle Church, Binghamton, has 212 members. It reports forty conversions and 130 additions to the main school, including a period of two and one-half years. In the Congregational Church of Birmingham, N. Y., a lady nearly 80 years old is one of the most active visitors in the department, and has a class of thirteen families, which she visits at least once a quarter.

This is what a pastor writes concerning the success of the Home Department in his church. Read it, and then send for the requisites for the organization: "We have in our Home Department nearly as many scholars as the school proper averages. After six quarters I am more convinced it is applicable to every parish. The receipts are double the expenses. I find it enables me to get into many families that are just slipping out of the church. It is a delightful part of my work. I can easily imagine that in many places the 'Home Classes' might grow into larger schools, and these into churches; so that the denomination that leads off in this Home Department work would have the advantage in planting churches. Some of my scholars show a remarkable interest, and are very thankful for my bringing it to them." Secretary Duncan, of Chautauqua, who originated and organized the Home Department as an institution, has recently prepared a useful little handbook on the subject, entitled, "Home Classes; or, The Home Department of the Sunday-school." It contains all the information which anyone needs for a full understanding of the subject. It may be obtained by addressing the author, Dr. W. A. Duncan, Syracuse, N. Y.—*Sunday-school Journal*.

The "Travelling Library."

As the "Home Department" aims to carry the benefits of Sunday-school work into homes, and to many persons, especially adults, who may not be able to attend the usual Sunday-school services; so a plan devised by the Rev. J. W. Funk, of Wichita, Kansas, and called "The Home Mission Travelling Library," proposes to carry the benefits of a good library to many who might not otherwise have access to it. As he writes:

"The design is library extension, on the plan of the travelling library of the University of New York, for the benefit of many who are remote from public libraries, and to complement the regular work of home missionaries by loaning good books. It is a new phase of missionary effort."

A section of the travelling library is put in charge of a "Local Library Committee," which signs an agreement like this:

AGREEMENT OF LOCAL LIBRARY COMMITTEE.

We, the Library Committee of.....
 Methodist....., hereby assume charge
 of Section....., No..... to..... inclusive,
 and Nos..... of the HOME
 MISSION TRAVELLING LIBRARY, and agree
 to exercise necessary care in the preservation
 of the books, and to loan them in
 accordance with the prescribed rules.

DATE
, 189.....
 Library Committee.

Pasters, for insertion in the books, contain these

RULES.

1. The library shall be open for the delivery and return of books at such times as shall be fixed upon by the Library Committee.
2. All persons above sixteen years of age, approved by the Library Committee, shall be entitled to the use of the library by signing the Borrower's Agreement.
3. One volume may be taken out at a time, and retained two weeks, and may be renewed for two weeks. A book kept over time shall be charged for at the rate of five cents a week.
4. If a borrower lose or materially injure a book, another shall be furnished of the same or later edition, or pay the Library Committee's appraisalment.
5. Any person abusing the privileges of the library, or violating the foregoing rules, may be denied the use of the library.

The borrower signs a card agreeing to the obligations.

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SURNAME. GIVEN NAME. No....

Being a resident of....., over sixteen years of age, I hereby agree, as a borrower from the HOME MISSION TRAVELLING LIBRARY, to register the books I borrow, to pay promptly any fines due from me for over-detention of books, or for injuries of any kind beyond reasonable wear to any book while it is charged to me, and to comply with the rules pasted in the volumes of the library.

Signed.....

DATE....., 189..

On the back of the borrower's card are three sets of columns, with blanks for records, each set being ruled in this way :

DATE BORROWED.	BOOK.	DATE RETURNED.
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—Sunday-school Times.

The Methodist Magazine and Review for January.

CONTENTS.—With this number *The Methodist Magazine*, now *Methodist Magazine and Review*, enters upon its forty-third volume and makes a great stride forward. It is enlarged about one-fourth and takes a wider range than ever. Of special patriotic interest will be the illustrated article on "The Rock Fortress of Malta," one of Britain's Keys of Empire in the Mediterranean, and one on "The Pacific Ocean, an English Lake," showing the predominance of Britain throughout the world. The stirring story of recent Arctic exploration is also told with many graphic pictures. The curious mar-

riage and funeral customs of the East which throw such light on many passages of Scripture are fully illustrated. Dr. Dewart contributes a strong article on the live question of "Religion in Public Schools." Dr. Sims writes an admirable character study of St. Francis of Assisi, one of the noblest men of any age. A paper on the new astronomy by Thomas Lindsay, describes in popular language the mystery of the sun. The Irish illustrated story of smugglers and Methodists with Irish brogue and Irish humour opens well, and will prove of stirring interest, as will also be the strongly written story, "The Elder's Sin." "Mrs. Gordon's Cozy-Corner" is a clever Canadian story by a new writer.

In the Review Department several leading writers of Methodism take part. Among them are Dr. Carman, General Superintendent, Chancellor Burwash, Professors Badgley and J. Burwash, Dr. Galbraith and W. S. Blackstock. A new department—A Review of the World's Progress, is given. Articles on Armenia, the war craze, tendencies in religion, the college and the people, and a synopsis of leading articles in half a score of leading reviews are given.

Do not fail to send 20 cents for specimen number, or better still, \$1.00 for six months, or \$2.00 for one year's subscription. With *Guardian* or *Wesleyan*, only \$1.75.

To Promote Bible Study.

We have received from the Rev. W. T. Perrin, of Boston, Mass., a neat New Year's souvenir containing a scheme for home Bible reading for every day in the year prepared by the International Bible Reading Association and adapted to the International Sunday-school lessons. Pastors may very greatly help this all important work by bringing it thus conspicuously before their people.

Class Management.

I. THE CLASS.

1. The number of scholars in a Sunday-school class has much to do with its efficient management. In the usual one-room school, with many classes simultaneously engaged, the number should be restricted to ten at most. Seven would be a safer number.

2. The seating of the class cannot always be controlled by the teacher, but, as far as practicable he should insist upon having every scholar in easy hearing and speaking range. Inability to hear the teacher is a fruitful source of disorder in many schools.

3. The *grading* of the class should be carefully considered. The scholars should be of nearly the same age, and upon something like an equality in the matter of learning. An improperly graded class, with some scholars too old or too advanced for the others, cannot be successfully managed and taught.

4. A class *organization* will be found helpful in most classes. Let the class annually elect its officers—president, secretary and treasurer—who are to take charge of the class records and offerings, and put upon them a part of the burden of class government.

5. *Rules of order and government*—few, simple, and reasonable, such as the good sense of the class will endorse—should be formulated and made plain to each member.

6. A *triple class record* should be faithfully kept, including attendance, lessons and offerings. The record should show each scholar's standing in these three things, and on the first Sabbath of the quarter the record of the previous quarter should be reported to the class by its secretary.

II. HOME STUDY.

A very important part of class management is the securing of home study of the lesson by the scholars. The following hints are given as having been found practical and helpful:

1. *Expect home study.* The teacher who does not confidently expect and urge it will not get it.

2. *Plan the home study of the scholars.* Invent or adopt some simple plan of study which a scholar can use, and show the scholars how to study according to the plan. A very old and good plan is the five W's: Who? when? where? what? why? A scholar can apply such a plan of study easily.

3. *Assign a lesson work* to each scholar. On the Sunday before, give out to each member of the class some one simple and easy thing relating to next Sunday's lesson. Either write it out or assign orally, and require the work to be done. This is the efficient method of the secular teacher, and is entirely practicable in the Sunday-school.

4. *Use Bibles only* in the class. This will help to break up the scholar's dependence upon the lesson helps, and throw him upon his own resources.

5. Explain the use of the lesson help to the scholar as a *home commentary of the lesson*, to be used in connection with his Bible. This was the original and sole purpose of the scholar's lesson help, and is invaluable.

6. *Teach without a book* in your own hand. Have only the Bible, and prepare the lesson so well that you will not need to open that. Teaching eye to eye, independently of the helps upon the part of the teacher, will do much to stimulate like study by the scholar.

7. *Invoke parental aid.* Ask upon the parents of your scholars. Submit your plans of study, and frankly urge their assistance.

Even in non-Christian homes the manifestation of such interest by the teacher will secure surprising results.

III. GETTING ATTENTION.

To get and to maintain the attention of the scholars is the most difficult work of class management. It is a slow work to develop the *habit* of attention, but the teacher who sets himself patiently and determinedly to establish it will usually succeed. Attention is to be won, not coerced. Here are some ways of getting it.

1. *Test the attention* in the outset of every lesson. Do not begin to teach until you are sure that you have the attention of every scholar. Discover by questioning whether the scholars are in alert and receptive mood.

2. *Arrest the attention* by any proper device in the beginning of the lesson or during its progress. Use a picture, an object, a story, an illustration on paper, blackboard, or slate, to catch the wandering mind and eye. Every wise teacher will have some method like this in reserve to be used as need demands.

3. *Plan the seating* so as to give to the teacher better control of the inattentive. Give these the posts of honor near to the teacher and let the teacher keep in *actual touch* with them. The scholar who wishes not to be attentive usually gets as far away as possible from his teacher. Get him back, but do not let him know your reason for doing it.

4. *Plan your questions in advance*, with a view to giving to each member of the class something to do within his power to do it. It is of vital importance to include every scholar in the study of the lesson. The certainty that he is to be called upon again and again without warning in every lesson will do much to hold the attention of the scholar.

5. *Hold all the class responsible* for every statement or point made in the lesson, and occasionally go back over it and call it up from the scholars. The class motto should be: "All the Class All the Time."

6. *Watch the faces* of your scholars. If you are not worried over your own lack of preparation for the lesson you can easily do this. Fix the inattentive eye with your own. It is hard to take the mind away from the teacher who knows how to use his eyes. You will need to teach without a book.

7. *Crowd the inattentive.* Four questions upon them. The minute that restlessness and wandering begin, ply them with work by direct questioning or assignment of work. Hand the careless scholar your Bible, and have him look up a reference for you. Inattention comes from idleness often rather than any other cause, and its cure is *plenty of work*.

8. *Review and drill often.* Stop frequently during the lesson, state some fact of the lesson in few and simple words, have it recited by one and another scholar, and then drill the class

by having them give it in concert rapidly over and over and over.

9. Most of all, *quit exhorting, lecturing, and talking*. Do not sermonize about the lesson. Train yourself to be still and to say little, with a view of having your scholars do the work. *Draw out every scholar upon every lesson*. Throw the burden of the lesson upon the class. Encourage them to think, to question, to state freely their opinions. With few words of your own you can safely guide them in the way of truth.— *S. S. Magazine*.

Saint Luke's Gospel.

THE studies of the international Sunday-school system throughout the world for the next five months are found in the gospel by Saint Luke. It is worth while, therefore, that all teachers and students in the Sunday-school take a bird's eye view of this production. As they examine this gospel they ought to get a clear idea of the distinctive characteristics of the four gospels, each one of which has traits of its own.

Saint Matthew had in view, for instance, the special needs of the Jewish people, and lays stress throughout his gospel upon those features of the Lord's life and work which demonstrated him to be the long-expected Messiah. His gospel abounds with quotations from the prophets and with material intended and adapted to emphasize the fulfilment of Messianic prophecy.

Saint Mark's gospel is brief, terse, vivid, straightforward, in contents and style, and brings out with striking, graphic force the miracle-working power displayed by Jesus as the Son of God. Saint John gives the inner life of our Lord, makes emphatic his divinity, relates with remarkable effect some of the chief conversations of the Saviour with individuals, and records incidents of his life omitted by the other evangelists.

Saint Luke sets out to make a systematic, chronological, and complete biographical sketch of the life of Jesus, beginning with the annunciation, giving many details not found in the other gospels, furnishing several of the most important parables not written down by them, tracing his lineage, not merely to Abraham, after the fashion of St. Matthew, but back to Adam, outlining the mission of Christ to mankind rather than to the Jewish people, and setting him forth as the Son of man, full of all human tenderness, sympathy, and helpfulness.

Those who study the lessons in this wonderful gospel from January to June, 1896, will find the story of our Lord's life cumulative in its interest and beauty. They will obtain a consecutive, symmetrical, and coherent view of

that life not to be obtained in either one of the other three gospels. When the six months are ended every teacher and every scholar in our Sunday-schools ought to have a new vision of Jesus, the man of Galilee, the Great Physician, the Almighty Saviour,—a vision more clear and inspiring than any hitherto afforded.— *Central Christian Advocate*.

The February Sickle.

FAITHFUL old sickle! Much used and much beloved! What harvests you have helped to gather! No more work for you to-day. Winter is everywhere. Snow is on all the land. The wheat-fields are covered. Go to your nail, old sickle! Hang and tarnish and rust there!

It is February. No sickle work to-day, you say? Is none possible in the Master's work, out in the fields where truth is the seed and souls are the harvest? Is there no sickle work possible, no ingathering of souls, in your class, your Sunday-school, your church? Lift up your eyes! Look upon the fields! They are white for the harvest if you will have it so. This is the very time for sickle work.

There is abroad a sense of sin. The old year has gone out and the new year has come in. Both are harrows. They have broken into many hearts, and broken them up also. Did you notice the uneasiness of a certain boy in your class when you spoke last Sunday of the claims of God on the soul? Did you notice that girl's agitation when you said God had account books, and he knew the exact standing of each soul spiritually? At this time of the year there is much trembling of conscience. You have been planting seed for some time. It is coming up constantly. Some of it is maturing. Thrust in the sickle.

Again, there is not only a sense of sin, but a conviction of the reality of Christ as a Saviour. How Christmas and the after-Christmas days have exalted Jesus! You do not know how tenderly your scholars have been thinking of the Saviour born at Bethlehem. Yes, precious seed you have been planting. It is ripening. Thrust in the sickle.

Then if you go out actively to gather in souls, that very effort at ingathering will have its very serious influence. Your scholars will say, "I am wanted." Sometimes you find cases where people have a sense of sin and know that Christ is a Saviour, but does Christ want them, they ask. The good, in part, of a special meeting for revival purposes is that it shows people they are wanted. Do you not remember that a man once lay at a pool, but he had no one strong enough to lift him up? He knew he was sick. He knew, doubtless, there was a certain

man who had power to heal diseases. How did he know Jesus would heal him? One day Jesus came to him and spoke to him. To the Saviour's words there was an uprising of faith in the man's soul, and he was healed.

■ Oftentimes people wait for a helping word when convinced of sin and knowing that Jesus is the only Saviour. They wait to be assured that they are wanted in the Saviour's kingdom. You go to the boys; you have a little meeting with them, and tell them Jesus wants them. You will see that grain is growing and the harvest is ripening. Is the reaper taking down his sickle?

O reaper for the Master, are you getting ready in prayer and consecration? There is grain in your harvest-field waiting to be ingathered. In the name of the Master, helped by his almighty strength, thrust in the sickle! Heed the poet's words:

"When sounds of busy life are on the air,
And man awakes to labour and to care,
Then hie thee forth: go out amid thy kind,
Thy daily tasks to do, thy harvest-sheaves
to bind."

—*Sunday-school Journal.*

The Way Busy Teachers Prepare Lessons.

BERTHA F. VELLA.

1. THEY plan and prepare by degrees.
2. They read the lesson verses the Sunday previous.
3. They follow the "daily readings" in daily devotions.
4. They think of the lesson even when about their daily occupations.
5. They use lesson "helps" each day as they find time.
6. They talk over the lesson with teachers they meet.
7. They find illustrations familiar to the class.
8. They recall some times in their own lives as children which they can use as illustrations.
9. They seek for stories, blackboard outlines, object lessons, in their general reading.
10. They keep clippings in scrap-books, or in envelopes, so marked that it will be easy to find those upon different subjects.
11. They index a list of illustrations to be found in books or periodicals they do not wish to cut.
12. They make illustrations. If they read a suitable story, they desire to illustrate it by a drawing or by using objects mentioned in it.
13. They take "notes" when reading, ob-

-serving or thinking, having a note-book for the purpose near at hand all the time.

14. They gather incidents in the kitchen, sewing-room, parlour, cars, store, street or school.

15. They give one hour a week to attend a Primary Teachers' Union, if possible.

16. They question parents for suggestions or about results of their work.

17. They ask God for wisdom to know the messages for their classes from that lesson.

18. They select the best illustrations from their collection for that one message or application.

19. They pray in spirit while teaching.

20. They review their teaching upon their return from the class, and see ways to do better "next time."

They teach the

Leadings to	which
Events in	their
Situation of	own
Scenes in	classes
Our duties from	especially
Not to be forgotten facts	need.

—*Baptist Superintendent.*

Editorial Notes.

MR. B. F. JACOBS is heartily in favor of Home Class work, and tells of a young lady telegrapher whom he found discussing the Sunday-school question with her chum, fifty miles away, over the telegraph wire, both operators being members of the home class.

THE *Epworth Herald* publishes the following about the Book Concern of our Methodist brethren, which we think equally applicable to our Publishing House: "The Book Concern could be made a much greater success if 'the people called Methodists' would only rally to its support. Many individuals support outside publishing houses; many Sunday-schools buy their supplies elsewhere; undenominational papers are allowed to crowd our own periodicals from Methodist homes. This is rank disloyalty. It cripples our publishing department; it limits its influence; and it puts into the pockets of people who have no special love for our Church many a dollar that ought to find its way into the pockets of our veteran preachers and those who are dependent upon them. We hope the young people of Methodism everywhere will take proper pride in the notable success of our great Book Concern, and resolve to support it with fidelity and zeal. Every young Methodist Episcopalian is a partner in the Book Concern. He holds part of the stock. He is vitally interested in the success of his own establishment. When he has books to buy or periodicals to subscribe for, let him secure them at home."—*S. S. Mag.*

A NEW VOLUME OF THE LIVING AGE.—The two hundred and eighth volume of *Littell's Living Age* opens with the issue of the week ending January 4th. For 1896 the subscription price will be six dollars. The reduction in price means no reduction in size or falling off in value, or any lowering of the high standard which it has always maintained. Foreign periodical literature continues to grow not only in bulk but also in the variety, interest and importance of the topics treated; and it absorbs to a greater extent every year the works of the most prominent authors of the day. Littell & Co., Boston, are the publishers.

VIKINGS OF TO-DAY.—Through the kindness of H. C. Burchell, Esq., of St. John's, Newfoundland, we have received a copy of Dr. Grenfell's admirable book on the "Vikings of To Day; or, Life and Medical Work Among the Fishermen of Labrador." (London: Marshall Brothers.) We had the pleasure of meeting Dr. Grenfell, a zealous young physician, who has devoted himself with a rare enthusiasm to ministering to the hardy toilers of the sea who visit the stormy coasts of Labrador. Dr. Grenfell gives a graphic account of the country and its natural features and resources, describes how fish are caught, the peculiar features of the truck system, with chapters on seals and sealers' dogs and difficulties, deeds of heroes, and the like. It is a contribution of permanent value to some little-known aspects of Canadian life and work. It has numerous engravings from photos taken by Dr. Grenfell.

At a meeting of the General Executive Committee of the Ontario Sunday-school Association, the General Secretary made the following reference to the Home Class Department:

"The Home Class Department grows apace. No phase of our work has commended itself so unanimously as this seeming solution for the problem for the 'ingathering' of the 80 per cent. of our population which is now outside the circle of 'Bible searchers.' In every county convention I have attended the scheme has received more enthusiastic attention, and in not a few a special secretary in charge of this Department has been appointed. Inquiries are almost daily received through the mail for information and specimen circulars etc., with a view of organizing the work on this plan for letting the 'light shine.' In demonstration of the out-reaching influence of this new department in our work, an interesting circumstance was related to me by one of the prominent Sunday-school workers of our province. Finding himself in a remote hamlet on the shore of the island of Jamaica, he entered a small store to make a purchase, and, finding the store in charge of an old colored woman, enfeebled and crippled, he questioned her as to her familiarity with the Word of God, when, with eager pride, she pointed to her Home Class card and

lesson list, saying, 'I 'se too old and lame to join the Sunday-school, but I long to de Home Class 'partment, and I keeps dis Bible side me all de time.' Most discouraging is the attitude of church members to the Sunday-school. If the Sunday-school is part of the Church, those who are members of the Church must be members of the Sunday-school in some capacity, else they are but partial members."

Book Notices.

The Soul-Winner; or, How to Lead Sinners to the Saviour. By C. H. SPURGEON. Toronto: Fleming H. Revell Co. Price, \$1.25.

In these pages the eloquent and evangelical Spurgeon, being dead, yet speaketh. The motto, taken from Keble, "The salvation of one soul is worth more than the framing of a Magna Charta of a thousand worlds," expresses the key-note of this volume. Mr. Spurgeon was by his preaching and writing one of the greatest soul-winners; and by his printed words still continues to be the means of the conversion of many all over the world. This book was designed as a course of lectures to the students of the pastor's college on that most royal employment—soul-winning; and it was almost ready for the press at the time of his death. It treats of such important subjects as: What is it to win a soul? qualifications, obstacles, etc. One chapter has the striking title, "How to Raise the Dead," an address to Sunday-school teachers. Another is, "The Cost of Being a Soul-Winner." Others are, "The Soul-Winner's Reward," "Soul-Saving Our One Business," "Instruction and Encouragement in Soul-Winning."

Antipas, Son of Chuza, and Others Whom Jesus Loved. By LOUISE SEYMOUR HOUGHTON. New York: Ansie D. F. Randolph & Co. Toronto: William Briggs. Price, \$1.50.

More and more is the life of our Lord made the subject of deep and thoughtful study, and more and more is the effort made to realize the environment and conditions of society in the time of our Lord, and other influences affecting the early spread of His doctrines. Not only is this shown in the higher criticism of the day, which is throwing such light upon the Scriptures, but also in the stories which seek to reproduce the times of Christ and give a verisimilitude of their local conditions. If this be done with devout and reverent feeling, with careful study and with a due exercise of the historic imagination, it cannot but be helpful to the better appreciation of the life of our Lord. These conditions have been more than usually well met, we judge, in the story under review. It gives vivid pictures of life and society in Palestine in the times of Jesus, and gives a new setting to familiar incidents of the gospels. The book has fifteen engravings, most of which

exhibit scenes, characters and customs in the Palestine of to-day. But so unchanged is the immemorial use and wont of the Orient that these throw much light upon the scenes and character of gospel times. As the schools of Christendom are again studying the life of our Lord there is particular opportuneness in the present appearance of the book under review.

Pleasure and Profit in Bible Study. By D. L. MOODY. Cloth, 12mo. Pp. 137. Price, 50 cents. Toronto: Fleming H. Revell Co.

Mr. Moody says: "I would rather preach about the Word of God than anything else except the love of God." His purpose in this little book is to rouse persons to constant study and purposeful systematic reading of the Bible. It is very practical and common sense in its suggestions and is up to date in the methods recommended. He says: "Set apart at least fifteen minutes a day for study and meditation; prepare the heart to know and do the law of the Lord; ask God and expect Him to open the eyes of the understanding to see the truth; believe in the Bible as God's revelation to you and act accordingly; adopt some systematic plan of Bible study; learn at least one verse, and study—not simply read—at least one verse each day." This is a most excellent work to put into the hands of young people and should be carefully perused by adults, especially Sunday-school workers—teachers also would get many valuable hints from it.

Notes from my Bible; from Genesis to Revelation. By D. L. MOODY. Cloth, 8vo. Pp. 236. Price, \$1.00. Toronto: Fleming H. Revell Co.

For years Mr. Moody has been in the habit of making notes and quotations on the margins and blank leaves of his interleaved Bible, the result being an accumulation of concise, helpful and suggestive notes probably without a parallel. This harvest of many years' gathering of "suggs" means the presentation of many seed thoughts and apt sayings from many sources that otherwise would have been forgotten. Now that they are given to the world in book form they will become helpful to the great army of Christian workers. This book is an illustration of the advantage of making notes and should prove a stimulus as well as a storehouse for the accumulation of new thoughts for the presentation of old truths. The arrangement of the book is certainly very simple and will be of suggestive assistance to either minister or layman in Bible study or Christian work.

The Reader's Shakespeare. His dramatic works condensed, connected, and emphasized, for school, college, parlour, and platform. By DAVID CHARLES BELL. Vol. I., 496 pp., cloth, \$1.50. Toronto: Funk & Wagnalls Company.

For the first time, in this series (there are to be, in all, three volumes), all Shakespeare's

dramas will be condensed, connected, emphasized, and annotated on a uniform plan. The condensations are for use in schools, colleges and for private and public reading, and should prove of especial value for use in supplementary reading in the public schools. By means of explanatory notes; narratives, historical and literary; elucidatory remarks, etc., the condensations and collations of the text do not in the leastwise impair the full import of Shakespeare unabridged. The present volume contains the historical plays, English and Roman; also general notes, suggestions, etc., for students in elocution. The book is printed in good type, on excellent paper, and is well bound. The second volume will contain all the tragedies and romantic plays, and the third volume all the comedies. Professor Bell, the editor of the work, is the author of various successful books for students of elocution, is a man of long experience and work in London, England.

Youthful Eccentricities, a Precursor of Crime.

By FORBES WINSLOW, Member Royal College of Physicians, London. Physician to the British Hospital for Mental Diseases, etc. 16mo., 120 pp., 50 cents. Toronto: Funk & Wagnall's Company.

This expert neuropath having recently made a professional visit to the United States, additional interest will be directed to his book, and it is well that it should be so. Many having care of the young are careless through ignorance, and think that as the child grows older it will outgrow its perverse eccentricities. This book will teach such that the fault must lie at their own doors if, its teachings having been discarded, the child develops into that which was farthest from their hopes or expectations. The book should be studied by all having charge of home education, also by those having pastoral charge of the home educators.

A Unique Organization.

THE Chautauqua Literary and Scientific Circle has developed a system of its own which seems peculiarly adapted to the work which it designs to do. It awards a certificate for a four years course of reading without requiring anything in the nature of an examination. To students trained in scholastic methods this seems at first sight a most superficial arrangement designed to encourage poor work. But a more careful and less superficial view on the part of the observer convinces him that the C.L.S.C. plan is a wise one. The object of the Circle is not to establish a school but to serve as a guide to aspiring but busy men and women who need encouragement more than examinations in their work as students of history and literature.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL ACCORDING TO LUKE.

A. D. 28 (?).]

LESSON V. THE POWER OF JESUS.

[Feb. 2.]

GOLDEN TEXT. The Son of man hath power upon earth to forgive sins.

Luke 5. 24.

Authorized Version.

Luke 5. 17-26.

[Commit to memory verses 22-24.]

[Read Luke 5. 1-39, and 6. 1-11.]

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

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

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

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

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

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

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

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

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

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

Revised Version.

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

18 Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him be-

19 fore him. And not finding by what way they might bring him in because of the multitude,

20 they went up to the housetop, and let him down through the tiles with his couch in the

21 midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason,

22 saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye

24 may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy

25 couch, and go unto thy house. And immediately he rose up before them, and took up that

26 whereon he lay, and departed to his house, glorifying God. And amazement took hold on all,

and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

TIME.—Probably the spring or early summer of A. D. 28. **PLACE.**—Capernaum, our Lord's "own city" (Matt. 9. 1).

HOME READINGS.

M. The Power of Jesus. Luke 5. 17-26.

Tu. The great Physician. Mark 1. 23-34.

W. Power to forgive. Luke 7. 36-50.

Th. Forgiveness through Christ. Acts 13. 26-39.

F. Forgiveness for his sake. 1 John 2. 1-12.

S. Plenteous redemption. Psalm 130.

S. Blessing of forgiveness. Psalm 32.

LESSON HYMNS.

No. 105, New Canadian Hymnal.

Would Jesus have the sinner die?

Why hangs he then on yonder tree?

No. 91, New Canadian Hymnal.

Whoever receiveth the Crucified One,

Whoever believeth on God's only Son.

No. 92, New Canadian Hymnal.

Hark! the Saviour's voice from heaven.

Speaks a pardon full and free.

QUESTIONS FOR SENIOR STUDENTS.

1. Power, v. 17-21.

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

what means a portion of the roof might be removed and a man let down from above.]

What work of power had Jesus done for fishermen? (Verses 4-7.)

How had he shown power on a leper? (Verses 12, 13.)

What visitors were witnesses of this power? (Verse 17.)

What fact is shown by the presence of eminent teachers gathered from such a wide territory to a remote provincial town?

How was God's presence shown?

What sufferer was brought to Jesus?

Describe the bed and the bearers.

How were the bearers kept back from Jesus?

How did they overcome the difficulty?

By what means may they have reached the roof?

Explain "let him down through the tiling."

What condition of soul did Christ perceive in these men and in this invalid?

What did he say to the sick man?

Who took exception to these words?

What two questions did they ask?

2. Grace, v. 22-26.

Who knew the thoughts of these objectors?

What did he ask about their thoughts?

What is the force of the contrast in the twenty-third verse?

What is really the greater work, forgiveness of sin or healing of illness?

How could the greater power be shown by the smaller?

What command did Jesus give the sick man?

Why was this command given? (GOLDEN TEXT.)

What did the man at once do?

How were the people affected by the sight?

What did they do and say?

By whom was Jesus bidden to a feast? (Verses 27-29.)

How did Jesus defend this feasting? (Verses 30-39.)

How did he defend the Sabbath? (Luke 6, 1-10.)

Practical Teachings.

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

2. No walls built by man need keep the sinner from Jesus.

3. God sees through the outer symptoms of human suffering to the evil disease that lurks at the heart. When Christ forgave the sins of this sufferer he killed the taproot of all his suffering and sorrow; and his miraculous cure of his disease afterward was simply cutting away the branches of a tree already dead. If sin could be removed from the world to-morrow ninety-nine one hundredths of human sorrow would go with it.

Where in this lesson are we shown—

1. Who only can forgive sin?

2. That faith in Christ brings forgiveness?

3. That Jesus is truly divine?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 17-21.

17. Why were the Pharisees there? How was the power of the Lord present?

18. What kind of disease was palsy? Why could they not go in by the door?

19. How did they reach the roof? Why did they break through the roof?

20. Whose faith did Jesus see? What caused his sickness? Why did Jesus forgive his sins first?

21. What is meant by blasphemy? Can you forgive the wrong you have done to another?

2. Verses 22-26.

22. Does Jesus know our thoughts?

24. What power had Jesus? How was the sick man's faith tested?

25. Was the cure complete? What kind was his bed? Why did he praise God?

26. Did the Pharisees join in giving glory to God? Do we give him glory because he has forgiven us?

Teachings of the Lesson.

Where Christ is there is power to heal. We may bring our friends to Christ by prayer. Difficulties are things to be overcome. Our first and greatest need is forgiveness of sin. When saved we will praise God, lead new lives, and not be a burden to others.

QUESTIONS FOR YOUNGER SCHOLARS.

From what city was Jesus driven out? **Nazareth.**

What became "his own city" then?

Where was Capernaum?

Who lived there?

Where was Jesus teaching one day?

Why did so many come to hear him? **Some wanted help, some to find fault.**

What strange company came?

Whom did they bring? Do you know what palsy is like?

How did they get their friend to Jesus?

What is worse than sickness?

What did Jesus do first for the man?

Who found fault with this?

What did Jesus say?

What did he do?

Which is greater to heal, the soul or the body?

Who only can heal the soul?

Something to Remember.

Sin makes the soul sick and faint.

No human being can cure the soul that is sick.

Jesus has power *to-day* to forgive sins. Has he forgiven yours?

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH. D.

General Statement.

For nearly a year Jesus had stood prominently before the people, teaching the principles of the new kingdom, and he was now at the most popular period of his ministry. The Pharisaic party and his enemies; and the unthinking masses thronged after him in a blind expectation that he would speedily draw the sword, shake off the Roman yoke, and establish upon Mount Zion a throne which should compel the homage of the world—an expectation which Jesus well knew was folly, and which, when disappointed, would soon turn the hearts of the people to a bitter hate. But at present vast multitudes were eagerly listening to his words, while crowds of the sick and the suffering sought his healing power. Just at this period two significant miracles were wrought. By touching with healing hand a man whose whole form was polluted with leprosy, Christ silently proclaimed his independence of the entire mass of ceremonial regulations which had grown up around the ancient law. And when, in presence of a company of jealous Pharisees, he said to the paralytic, "Thy sins be forgiven thee," he calmly asserted himself to be invested with an authority above priests, or even prophets, as the Son of God. To this last mentioned miracle our attention is called by the present lesson. If we carefully watch the pertinacity of these friendly hearers, the anguish of the sufferer, the skepticism of the "doctors," the divine discernment and power of Jesus, the joy of the sick sinner, who was at once converted and cured, and the awful joy of the multitude, we shall find every character turn into a teacher, and every incident to be full of instruction.

Verse 17. On a certain day. Better, "on one of those days." Verses 12-16 tells the story of the healing of a leper, which may have occurred just before this, but we have not exact knowledge of the chronology of this part of Christ's life. This incident probably occurred in the spring or early summer of A. D. 28. It occurred in Capernaum, which is now generally identified with the extensive ruins at Tell Hum, toward the northern end of the Sea of Galilee. It is not strange that Jesus selected this town as his residence, for it was at the junction of the great roads leading from Syria and the far East, to the Mediterranean on the west, and Jerusalem and Egypt on the south, and it was itself the center of the busiest manufacturing district of Palestine. **As he was teaching.** Probably in the courtyard of a private house. It is a prevalent fancy that he was in the residence of Peter. **There were Pharisees and doctors of the law sitting by.** The sect or party of Pharisees at this time exerted an influence over the minds of the common people as great as, if not greater than, the influence of the priests. They had begun centuries before as a sort of "Puritans," but the fervent devotion of the fathers of the sect had, most of it, died away, and Pharisees were now petty critics of morals, intent on minute and worthless details of the law, and oblivious to its great fundamental principles. Jesus repeatedly characterized them as a class of hypocrites, but recognized, as we must recognize, many earnest and holy men among them. The "doctors of the law" were teachers, rabbis who ordinarily thronged together in Jerusalem. We have no institution in our modern life which at all resembles the system of fundamental teaching which was recognized by the

ancients, both of the Hebrew and Gentile world. These doctors were, like all of the later Jewish teachers, notable for their appeals to authority. They did not pretend to originality of thought. **Which were come out of every town of Galilee, and Judea, and Jerusalem.** To bring out the full sense there should be an "of" before Judea. All regions in Palestine, and especially the capital city, sent representatives to investigate this new force. **The power of the Lord was present to heal them.** Jesus frequently interrupted his own discourse to heal some of the pitiable persons presented to him. There seems to have been little or no malignity on the part of the critics, and probably a fairer audience had never gathered about our Lord. It included fishermen and statesmen, peasants and lawyers. Note verse 16, where Luke notices the necessity on the part of Jesus for a renewal of his spiritual forces by communion with God.

18, 19. And, behold. An unexpected turn in affairs. The quiet teaching was suddenly interrupted. **Men brought in a bed a man which was taken with a palsy.** The men were four in number (Mark 2:3). The palsied sufferer lay on a rug or mat which was carried by the four corners and sagged down with his weight. The "palsy" was certainly some form of nervous exhaustion. Our Saviour's words seem to indicate that this man's illness was closely connected with his sin. Every sufferer in that day seems to have been confident that if he could bring his suffering into the presence of the Master he would be healed, but many must have been disappointed because of the dense crowd. If, as often before, Jesus should suddenly withdraw, this palsied man might never

have another chance as good. **They sought means to bring him in, and to lay him before him.** These four men are models for us, not only in their faith, but in their ingenuity.

(1) *If the ingenuity of young Christians were consecrated to God the Church would take a great leap forward for practical devices for the salvation of the multitudes. They could not find by what way they might bring him in because of the multitude.* Anyone who has come straight up against a crowd knows something of the solidity of the obstacle here interposed. **They went upon the housetop.** Probably using the stairway on the outside of the house. The roof was flat, as always in the East. The Lord, as we may conjecture, was in the court around which the house was built. **Let him down through the tiling.** During the rainy season the courts are often closed with tiles, which are removed in the summer time. Their task was not a hard one. "The making of an aperture in the roof is an everyday matter in the East," says Canon Farrar. **Before Jesus.** The crowd which could not be persuaded to part to let the sufferer through, swayed back rapidly, no doubt, as the sick man was let down from above.

20. **He saw their faith.** If that deed were done in our country the crowd that saw it would break out in applause. Oriental crowds are more demonstrative yet, and we, as we read it, applaud the men in our hearts. But for what? Ingenuity, persistence, pluck, affection, a dozen noble qualities; but Jesus saw their faith. "For a moment the great Physician gave place to the heart reader," says Dr. Spence. (2) *How much more trouble people will take for the sake of their bodies than of their souls!* The man himself afterward

showed trust equal to that of his bearers. **He said unto him.** The four men on the roof are silent, the sick man is silent, the crowd is silent. Jesus says (Matt. 9. 2), "Son, be of good cheer," and adds, "**thy sins are forgiven thee.**" "Trouble of conscience seems actually to have stood in the way of restoration of the body," says Dr. Van Oosterzee. The man's sins distress him more than does his malady. The soul must be healed first. It is noteworthy that our Lord's words should probably be translated, "thy sins have been forgiven."

21. **Began to reason.** In private murmurs and whispers. **Who can forgive sins, but God alone?** Words like those of our Lord could not but strike an orthodox Jew as blasphemous.

22, 23. **Perceived their thoughts.** Recognized their reasonings. They had not uttered their thoughts, but Christ read them, as he read the inward faith of the palsied man's bearers. (3) *He who read their thoughts can read ours. Whether is easier.* "Which is easier." **To say.** That is, to say with authority, and bring your saying to pass. He hears the murmur as it runs around the circle and answers the angry words of these men. It is as if he said, "Watch me; you think I am pretending to forgive because I cannot cure. Now I will agree to show you that I can forgive."

24-26. **The Son of man.** A favorite title by which Christ showed his complete oneness with our nature. **Amazed.** Astonished at the miracle and the high claim which it proved. **Fear.** Reverence and awe. **Strange things.** Miracles wrought and sins remitted.

CRITICAL NOTES.

BY PROFESSOR R. J. COOKE, D.D.

In the study of these verses we usually think of but one miracle. There are three. Our divine Lord forgives sin, reads the secret thoughts of men, and heals the palsy. Did he not know that he was doing all this, and did he not know as well as his critics that in so doing he was assuming the prerogatives of the Almighty God, and did he not know as well as they knew that he was committing unutterable iniquity unless he was God? From the God side of things, could a mere human being or any creature deliberately assume to be God, thus committing awful blasphemy, and yet use the power of God? God cannot connive at sin. Here, then, is Jesus's own demonstration of his divinity. He was God in the flesh.

Verses 17. The power of the Lord. The "power" of God here spoken of is not power capable of doing, but power in vigorous action, the dynamic energy of God, the putting forth of his

will. This power was wielded by Jesus, the world's healer, but it was held in abeyance to the moral truth he taught. He proved his teaching by his miracles, and his miracles by his character.

18. **Men brought.** Human help brings divine aid. Men are never so like God as when doing God's work. No one ever did an act of mercy who did not in the very doing of it experience a moral uplift. The divine is in all good, which accounts for the truth that in doing good men find God. **They sought.** Tried to find a way with their burden to the immediate presence of Jesus. If one effort failed, they tried another. They were determined. Here was the sick, there was the Healer. When, by reason of the multitude crowding every inch of space it was impossible for them, without injury to the helpless man they carried, to come into the presence of Jesus, they tried another plan.

19. They went upon the housetop. Faith is heroic. To faith of an exalted character obstacles are opportunities. The men were encouraged, probably, by the palsied sufferer. Between them and him there was a uniting thrill of sympathy.

20. When he saw their faith. Our Lord gave the faith in their hearts an opportunity to become intense by delaying his recognition of it. But it having reached the sublime degree of unopposable determination, and there being nothing more that they could do, the Lord then said to the man they had let down before him, **Thy sins are forgiven thee.** Sin was the cause of his palsy. Between sin and disease there is the relation of cause and effect, not always, it is true, in the individual, but in the race. The man's pitiable condition brought him to repentance. We cannot suppose that he was without faith. Christ saw it, and with divine certainty saw that sin was the cause of the malady. Faith in the Son of God was the cause of his cure. The world's evils have their origin not so much in human ignorance as in human sin. The cure of the world, then, cannot lie in legislation, but in regeneration. The tender compassion of Jesus for the sufferer is seen in the words of comfort, "Thy sins are forgiven thee."

21. Scribes and the Pharisees began to reason. Their reasoning would have had no evil in it if, after listening to his teaching, they had not reasoned with evil bias against the evident claims of Christ in his address to the palsied sinner. Reason is from God and should be rationally used. In the mountains of east Tennessee, when out hunting in the night and lost in the thick darkness, we sometimes blow the torches out to find our way home. The light of the heavens is better than the light we make, which often only makes "confusion worse confounded."

22. Perceived their thoughts. The divine eye flashed into their inner being, and their thoughts in the glare of the searchlight were open before him. From the eye of Christ there is no escape (read the one hundred and thirty-ninth Psalm). He who looked into the soul of the palsied sinner looked into the depths of men's thoughts about him, and his look was a verdict.

What reason ye in your hearts? What is in the heart flows over into the life. For "out of the heart are the issues of life." One fundamental difference between Jesus as a teacher and the world's teachers is that he always begins at the inside, and they on the outside. Again, to the mind of Jesus how utterly unreasonable is much of the highest human reasoning unilluminated by the spirit of truth!

23. Whether is easier. He condescends to their limitations. They will argue on the plane of reason; he will meet them there, and appeal to that same reason on which they rely. It would

seem that it was easier to say, "Thy sins are forgiven," than to heal the man before them: for, to convince them that he has power to do the less, he will do the greater. The truth is, we think, that all such distinctions in reality have no existence with respect to Christ, since he who as God forgives sins as God heals the sick and raises the dead. The power is the same, the source is the same. With him there is no little and no great. But from the human side it is different. That difference Christ recognized, and demonstrated that he who could work one miracle by the exercise of his power did possess authority to forgive men their iniquities if he claimed to do so, as Jesus did.

24. That ye may know. Our Lord's condescension to the skeptical condition of his hearers is here graphically illustrated. But his words at the same time are both a rebuke to their lack of spiritual insight and a proof of his own teaching. Proof, however, makes nothing clear to those who willfully put their eyes out. Momentarily they are astounded, that is all.

25. Immediately he rose up. This was what he was brought for; this is what he was hoping for. Divine power went through his wretched body, and as quickly as muscles could move he was on his feet.

26. Amazed. The original signifies the highest degree of astonishment and admiration. Literally, "amazement took them all." Pharisees, scribes, and common people all alike were carried away with this marvelous display of divine power. **Strange things.** Literally, "paradoxes." This is the only place where the word so rendered occurs in the New Testament. Divine power wielded by a man as his own was contrary to all experience, and how to reconcile the paradox was the question that dumfounded all who denied the divinity of the Son of man—Jesus.

Analytical and Biblical Outline.

A Picture of Salvation.

I. NEEDING CHRIST.

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

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

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

II. SEEKING CHRIST.

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

Seek ye the Lord. Isa. 55. 6.

Nigh unto . . . that call. Psalm 145. 18.

III. COMING TO CHRIST.

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

Find . . . when ye shall search. Jer. 29. 13.

To him that knocketh. Luke 11. 10.

IV. BELIEVING IN CHRIST.

When he saw their faith. v. 20.

By grace . . . through faith. Eph. 2. 8.

Believe on . . . Jesus Christ. Acts 16. 31.

V. OBEYING CHRIST.

He rose up... took up. v. 25.

Do whatsoever I command. John 15. 14.

What wilt thou have.... do? Acts 9. 6.

VI. REJOICING IN CHRIST.

Glorifying God. v. 25.

Peace with God. Rom. 5. 1.

On his way rejoicing. Acts 8. 39.

Thoughts for Young People.

Curing the Incurable.

1. *No disease or sin is too malignant or deeply seated for our Lord to cure.* "All power" is his. There is no good reason why grievous physical ailments may not be cured simply by the will of our Lord. But only when all natural means have been taken, so far as they will reach, have we any right to turn to God for relief. Medical science is as really the gift of God as miraculous healing. Faith in God for physical cure no more precludes the physician's help, than regeneration sets aside self-control, or divine revelation precludes intellectual culture.

2. *Though present to heal, the power of the Lord is unexercised when men meet together simply to criticize.*

3. *Neither the pressure of the multitudes, nor the criticism of skeptics, nor walls, nor roofs, can keep earnest men from their purpose.* It is good economy for several men to join to bring one sinner to Jesus. How the world would stare in astonishment if Christians nowadays would seek men's conversion as these friends sought the paralytic's cure! But how successful they would be!

4. *"The prayer of a righteous man availeth much."*

5. *A healed sinner is a most persuasive evangelist.*

Lesson Word-Pictures.

BY REV. E. A. RAND.

Rabbi Ben Issachar, Rabbi Ben David, and Rabbi Ben Nahum make a precious cluster over there in that corner. They are looking to see all they can, and listening to hear all they can, for Jesus of Nazareth is here.

This Jesus of Nazareth, teacher, prophet, wonder worker, certainly has "power." He does attract people. Why, they have been crowding into the house and are packed everywhere—in the court, in the rooms leading into the court, in the vestibule, and around the door. Yes, he draws people.

All kinds of people, too!

Look at them. Men and women standing or sitting on the floor; young people, children, publicans, Pharisees, beggars, all listening to the voice whose cadences are like the breathings of the wind in the pines. People not only listen to the teacher's voice, but they are affected by his teachings. They tremble. They repent and are helped to do

better. The rabbis all allow that Jesus, as teacher, has power.

Then he has strange healing power. He has healed this very day. Doubtless some sick one is outside and anxious now to get in.

But, hark! What is that noise overhead?

People look up.

The Pharisees look out of their corner.

Jesus himself looks up.

It is the sound of a breaking, the sound of a—why, they are taking away the tiling! And now something is coming down, something that looks like a bed and is a bed, and it is actually coming down!

Day of wonder, a bed out of the skies! It is descending, coming nearer, let down by firm hands, and you can see a man on the bed! You see the whole very plainly as the couch sinks lower, comes nearer, and is landed finally in the very presence of Jesus!

"Well, well!" think the rabbis. "This is singular! Some people seem to think Jesus can do anything."

And now what does Jesus say? It is enough, in their opinion, to send them flying up into the air whence that sick man came.

Jesus says, looking at the man on the bed, "Man, thy sins are forgiven thee!"

What astonishment is on the rabbis' faces! His sins undoubtedly have brought on the man his disease, and can Jesus wipe them all away?

This man of power, does he claim power also to forgive sins?

Who can forgive sins but God alone?

Jesus, the man from Nazareth, forgive? It is untrue, it is blasphemy!

He ought to be stoned.

O, what a blasphemer!

But he is looking that way, into the Pharisees' corner, and while his burning eyes search their hearts his voice penetrates that seclusion:

"What reason ye in your hearts? Whether is easier, to say, 'Thy sins be forgiven thee;' or to say, 'Rise up and walk?' But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee"—his eyes are upon the palsied man now, directing, urging, commanding—"Arise, and take up thy couch, and go into thine house!"

"Ho, this upstart from Galilee has gone too far," think those judges in their holy corner. "He never can do"—but look!

Why, the helpless man on that bed actually turns!

He rises on his knees!

He stands on his feet!

He stoops to his bed, grips it, throws it over his shoulder, and, thus burdened, the once helpless cripple, a few minutes ago prostrate on that bed sailing down the air, is walking off, the people falling back to right and left!

A few moments ago not another man could get into the house, and yet here is a once palsied cripple, a bed on his back, finding room to walk out, out into the vestibule, out through the door, out into the street, praising God as he goes! Can you not hear him? And in response, what a breaking out into praise there is behind him, people glorifying God and, filled with fear, crying out, "We have seen strange things to-day."

Orientalisms of the Lesson.

The eagerness with which crowds of sick people rush in the East to any source that promises relief from suffering finds so many illustrations that it is difficult to select from among them. A letter lies before the writer, just received from a young lady who wrote it on Mount Hermon, Palestine, which shows how living and real these Bible pictures are. An American lady physician had arrived, and, she says, "as word spread to the surrounding villages of the doctor's fame and skill, people began to come in from all directions, arriving a few on animals, most walking, reaching the house before we were out of bed. The doors had to be bolted during the hour for seeing the people. These had to be let in gradually by a discriminating assistant. . . . Sometimes a few at a time were allowed in the wide hall; sometimes a good many would be there at once, a most forlorn group—women with sick babies, all sorts of people with poor eyes, from the goatherd from Ain Attar to the women from Meinas, each of whom kept a badly inflamed eye covered. Several people troubled with partial paralysis were also treated. Several pitiful cases of leprosy also were present."

There is so much of cruel superstition dominating the theories of disease and medical remedy that it is little wonder the crowds rush to kinder practice. A doctor in India tells of being called to the bedside of a little three-year-old child, the father and two brothers, the mother and sister and others, all so close as to prevent any fresh air reaching the child. The barber had just finished shaving the hair from the skull just above the forehead, where the brain can be seen to pulsate in a baby's head, which the natives call the "door of the brain," and a Mohammedan doctor took a red-hot piece of iron from the fire and pressed it to the part, destroying the tissues to the skull; and they explained that for many days that door to the brain had been open, and an evil spirit entered there and must be destroyed or the child would die.

Dean Stanley says of a certain day in Palestine, "We found the stairs and corridors of the castle lined with a crowd of eager applicants, 'sick people with divers diseases,' who, hearing that there was a medical man in the party, had thronged him, 'beseeching him that he would heal them.'" "I mention this incident," he adds, "because it

illustrates so forcibly those scenes in the Gospel history from which I have almost of necessity borrowed the language best fitted to describe the eagerness, the hope, the variety of the multitude who had been attracted by the name of this beneficent influence." When the Prince of Wales and his party were in the region of Lebanon they were beset with calls for help in the recovery of the sick. When Napoleon passed through the Greek convent at Jaffa he laid his hand on those afflicted with the plague, that they might, as they fancied, be healed by the touch. Dr. Trumbull narrates that when he was at Castle Nakhe, in mid-desert, an old Egyptian governor, now well-nigh seventy years of age, petitioned him to cure him of the growing infirmities of age; and tells of a blind man on Mount Sinai who besought him to restore his sight; also of an Arab who followed his party during a whole caravan march to be cured of toothache.

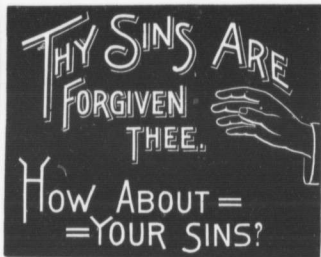
Blasphemy was in a general way any speech that dishonored God. The punishment for it was stoning. Technically it was the utterance of the name of Jehovah at all under any circumstances. Here it would seem to have been for utterances which properly, they thought, belonged only to God. The reverence for the greatness of Deity is found among Hindus, who do not offer sacrifices nor sing hymns in honor of, nor pray to, Brahm, their highest expression for Deity. The Assyrians likewise built no temple for Ashuroth, the head god of their pantheon. The Jewish doctors based the prohibition to utter the word "Jehovah" on Lev. 24. 16, assuming that it were safer not to utter it at all than run the risk of being charged with doing so irreverently. The custom was extended to false gods by giving them nicknames, as Bosheth for Baal. When a Jew heard blasphemy he was expected to lay his hand on the head of the offender, in token that he himself was entirely quit of the responsibility of the crime, and tear his garment, which must never again be mended. This is the first time the Lord Jesus is charged with blasphemy, and there is nothing to indicate whether the Pharisee doctors observed the custom or not, but the Pharisees had made but little change since the Maccabean monarchy, except in the minute extension of external rites and rules, so they may have done this according to usage.

One thing observable in this narrative is the precision of the word for bed, which is the diminutive, thus agreeing with the distinctions in the kind of beds. It was in this case probably a quilt to wrap one's self in, and nothing more. Multitudes have no other "bed" than the outer day garment, hence the law (Deut. 24. 13) forbade it being kept in pawn after sunset. The divan was often the bed at night. Bed-frames were in use, even elaborate ones in royal houses, of pillars of

marble or silver or ivory, the bottom sometimes being of gold, with purple and many colors in the hangings. There must have been, as there is now, a common sort of cheap frame, with strings or other woven material to hold a quilt, if the season required it.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

NEED.
THE PALSIED MAN
SICK IN
BODY. | SOUL.
EFFORT.

FOUR **R**EWARDS **BEING** **P**ALSIED ONE
RIENDS **TO THE**
PHYSICIAN.

REWARD.
SINS FORGIVEN.
SICKNESS CURED.

NEED TO-DAY.
A SIN-SICK WORLD.
EFFORT REQUIRED.
FAITHFUL WITNESSING.
REWARD.

SALVATION **|** **"W**ELL DONE"
FOR **FOR**
INNERS. **WORKERS.**

"Ye shall be witnesses unto me."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 17. The power of Jesus. "I believe in God the Father Almighty," repeated my earnest young friend several times a week, for she was a zealous church woman and seldom missed a service. And yet, strange to say, she had a word of doubt and almost bitter questioning for every reform and reformer. And so, to test her, I said, "I wish you did really believe in God the Father almighty." "What can you mean?" she answered, indignantly; "am I a hypocrite?" "No, but possibly a sort of atheist. Phillips Brooks tells a story of some savages to whom was given a sundial, and so desirous were they to honor and keep it sacred, that they housed it in and built a roof over it. Is your belief in God's power so reverent that you put it one side carefully, as being too sacred for daily use? Then learn to use and be comforted by your belief. Trust in the almightiness of God will make you believe in the triumph of good, the righting of every wrong. What a sentence that is which opens our creed!"

Verses 18-20. God uses men and works through men. It seems as if angels and seraphs might be better instruments for God to use in bringing this world to himself, but he chose men instead. When he was going away from this world he did not leave a volume of precepts to perpetuate his work, nor a university to carry on his teaching, but he selected twelve teachable men through whom to work. Are you weak? The men of this lesson were doubtless of small account in themselves. "God hath chosen the weak things of this world." Are you without talents? "God hath chosen the things that are not." God wants you.

Verse 20. "Thy sins are forgiven thee." In God's sight moral weakness is far more deplorable than physical. What is your greatest need as God sees it? Is it some alleviation of bodily weakness? Is it, instead, the transforming of your heart till it loves the good, the beautiful, the true as it is in Christ? Jesus Christ can do this for you, and he only. Not for the fevered and palsied and blind did he give his life. They might, were it best, be restored without such a sacrifice. He had only to say the word and it was done. But not by a word could the sinful, the scornful, the hating be brought back to righteousness. Nothing less than the whole life of Jesus, culminating in the cross, could make men holy.

Verses 21-24. "Whether is easier?" The world calls the healing a miracle and difficult to believe, when the greater miracles of forgiveness of sin are going on constantly all about us, and are accepted

easily as offering no proof of the divinity of Christ. Take the story of Jonah. We doubt and quibble and find it impossible to believe the story of the big fish and the swallowing of Jonah. And nobody thinks to doubt the greater miracle, the overwhelming statement that everybody in that great city of Nineveh repented and was converted. If I were to doubt any part of the story, I would doubt the wholesale conversion of Nineveh.

Verses 25 and 26. "Glorifying God." Thankfulness will utter itself in a sigh or in a song, in a tear or in an alabaster box, in a look or in a shout of praise. "Ingratitude," says St. Augustine, "is the devil's sponge with which he wipes out all the favors of the Almighty."

The Teachers' Meeting.

Give a short account of the "connecting links" with the last lesson, especially the cure of the man "full of leprosy."... Make a clear word-picture of this miracle... Explain phrases, where necessary: "Pharisees;" "doctors of the law;" "Galilee;" "Judea;" "palsy;" "letting down through the tiling;" "couch;" "bed;" "blasphemies;" "power of the Lord," etc.... The various kinds of power shown by Christ in this lesson; glimpses of his omniscience, omnipresence, etc.... What the lesson teaches: (a) Concerning the way of coming to Christ; (b) The salvation of a soul; (c) Characteristics of faith.... The holy service of the bearers: "Seeing their faith,"....

Why the paralytic received two blessings, and why in this order. (Matthew's parallel account intimates, by Christ's peculiar words of sympathy, that the man was sorrowing because of sin.).... Additional practical lessons: (1) If we need blessing, temporal or spiritual, we must believe in the "present power of the Lord;" (2) We must have a sense of need; not only know that God can give the blessing, but long for it; (3) By our faith and earnestness we may bring other needy souls to the feet of Jesus. (See also "Thoughts for Young People.")

References.

FREEMAN'S HANDBOOK. Ver. 17: The Pharisees, 693, 700; The scribes, 648. Ver. 18: The bed, 649. Ver. 19: The roof broken up, 726.

OPTIONAL HYMNS.

No. 1.

Come, ye sinners.
Father, I stretch my hands to thee.
I'm poor, and blind, and wretched.
Come with thy sins.
A wonderful joy.

No. 2.

Sing His praise.
Hear thou my prayer.
I bring my sins to thee.
I'm kneeling, Lord, at mercy's gate.
The great Physician.

A. D. 28.]

LESSON VI. THE SERMON ON THE MOUNT.

[Feb. 9.]

GOLDEN TEXT. Why call ye me, Lord, Lord, and do the things which I say? Luke 6. 46.

Authorized Version.

Luke 6. 41-49. [Commit to memory verses 47-49.]

[Read Luke 6. 12-49.]

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

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

Revised Version.

41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?

42 Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that

44 bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather

45 they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

46 And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth

48 them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

TIME.—Summer of A. D. 28. **PLACE.**—Not certainly known, but tradition has fixed the hill known as the Horns of Hattin as the Mount of Beatitudes. It is about seven miles from Capernaum, and is about sixty feet in height. **INTRODUCTORY NOTE.**—The sermon here given by Luke is called by some writers The Sermon on the Plain, because of Luke 6. 17; and also because, although its substance is similar to The Sermon on the Mount, given by Matthew, there are notable variations.

HOME READINGS.

- M.* The Sermon on the Mount. Luke 6. 20-26.
Tu. The Sermon on the Mount. Luke 6. 27-38.
W. The Sermon on the Mount. Luke 6. 39-49.
Th. Blessing of godliness. Psalm 1.
F. Known by its fruit. Matt. 12. 31-37.
S. Reaping what is sown. Gal. 6. 1-10.
S. The rock foundation. 1 Cor. 3. 8-15.

LESSON HYMNS.

No. 348, New Canadian Hymnal.

All things beautiful and fair,
 Earth and sky and balmy air;

No. 354, New Canadian Hymnal.

Summer suns are glowing
 Over land and sea.

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy,
 Like the wideness of the sea.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Mote and Beam, v. 41, 42.**
 Whom did Jesus choose as apostles? (Verses 13-16.)
 What four blessings did he pronounce? (Verses 20-22.)
 What four woes? (Verses 24-26.)
 What counsel did he give about enemies? (Verses 27-40.)
 In what year of Christ's public ministry were these words probably spoken?

Of what discourse do they form a part?
 In what gospel have we the fullest report of this discourse?

At what place was it probably first delivered?
 What reason can you give for believing that Jesus repeated it in substance? (Luke 6. 17.)

What sort of people made up the crowd that listened to Jesus? (Luke 6. 17-19.)

With what Jewish proverb does our lesson begin?

What is the difference between "bholdest" and "perceivest"?

Is it easier to scrutinize our own faults or the faults of others?

What is meant by "how canst thou say?"

Can a man be a hypocrite without knowing it?

2. Fruit and Thorns, v. 43-45.

Why is it difficult for a faulty person to correct the faults of others?

What is the best way to secure the insight and tact which we need in our efforts for others' moral reformation?

Are "good men" harsh and hasty in judgment?

Are kindness and gentleness and compassion among the treasures of an evil man's heart?

Can any one be a true Christian who is uncharitable in spirit?

Compare verse 45 with Matt. 12. 34.

What is the real source of our deeds and speech?

What does Jesus say about our words? (Matt. 12. 36, 37.)

What, then, is a wise man's prayer? (Psalm 139. 14.)

3. Sand and Rock, v. 46-49.

What question is asked about talking and doing? (GOLDEN TEXT.)

Compare verse 46 with Matt. 7. 21.

Of what were oriental houses usually builded?

What is a characteristic of Galilean torrents in winter and in summer?

Why might a stranger be induced to build on the sand of a dry river bed rather than on a rock?

Who is the rock and foundation which only can furnish us stability? (1 Cor. 3. 10, 11.)

What may we learn from the phrase "digged

deep" to illustrate the necessity of care in establishing the foundation of character?

Observe the Revised Version of the last part of verse 48.

Practical Teachings.

Where does this lesson show—

1. That without goodness of heart there can be no really good works?
2. That without charity for others we cannot help them?
3. That except our character be well founded and well built it cannot stand?

Where are we taught—

1. How to act justly?
2. How to speak wisely?
3. Whom to obey?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 41, 42.

41. What did Jesus mean by the mote and the beam?

42. Is it right to blame others for what we do ourselves? What do we need if we would help people cure their faults?

2. Verses 43-45.

43. Can true goodness be hid? How may we know when a man's heart is good?

44. How is a good tree known? Will sticking a fig on a thorn tree change it into a fig tree?

45. Name some things which come out of the heart.

3. Verses 46-49.

46. If we pray for patience or gentleness what else should we do?

47. Is it enough to know what Jesus taught?

48. How are we to act like the wise builder? Why could not the flood throw down his house?

49. Is it right for any one to think he is secure

if he does not obey Christ? What is the greatest loss?

Teachings of the Lesson.

We ought to form the habit of looking for what is good in our companions rather than for what is bad. Be severe with ourselves and have charity for others. Our conduct is what our character is judged by. To profess and not to practice is a great sin. If our hearts are full of love to Jesus we will speak of him. The only way to be safe is always to obey Christ. To bear good fruit we must have a new nature.

QUESTIONS FOR YOUNGER SCHOLARS.

Where is the plain of Gennesaret?

What hill is near this?

Can you find this place on the map?

Where did Jesus go when he preached the Sermon on the Mount?

Did many hear this great sermon?

What was the first word of the sermon?

What did Jesus tell the people?

What did he know that many would do?

Are we in danger of listening and not doing?

Answer to yourself.

What warning is given in the GOLDEN TEXT?

How does Jesus teach us to build our lives?

What does the rock stand for? **Firm goodness.**

What does the sand represent? **Uneasy wickedness.**

Something to Remember.

Everything you do is helping to build your house for eternity.

If you hear this lesson and do it not, you are building on the sand.

If you hear it and try to do it, you are building on the rock.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Consider the circumstances under which the Sermon on the Mount was delivered. Jesus had been going about Galilee proclaiming "the Gospel of the kingdom," that is, the "good news," that the "kingdom of heaven" was at hand. This meant in Jewish ears that he was about to "restore again the kingdom of Israel," that Messiah would appear, rally the nation around him, drive out the Romans, and sit in regal splendor on David's throne at Jerusalem. That was the good time coming for which all Jews waited and longed, and now that a Prophet, evidently a greater one than even John the Baptist, having miraculous powers, is announcing the immediate approach of the kingdom, multitudes have come together from all parts of the country, from distant north and south, from the shores of Phœnicia and the mountains of Edom (Mark 3. 8), to hear this new Prophet's message. The Sermon on the Mount is this prophet's manifesto, but he turns upside down all the old ideas of the Jews. The kingdom was not to bring power, pomp, prosperity to its subjects; it was to belong rather to the poor and the meek, to the mourners and the persecuted. Its warriors were to be the makers of peace, the seekers of righteousness, the pure in heart, the merciful. The sermon is a summary of all Christian teaching. In these final sentences we read three warnings against false teachers, who inevitably reveal the fruits of their teaching in their own conduct: against false professors, who perhaps perform distinguished services, but in heart are strangers to Christ and in life disobedient to his will; and against false hearers, who listen to

Christ's words with pleasure, but heed them not in practice, who build their characters on the shifting sands of worldly purpose. In the surge of temptation they shall fall, while the life founded on faith in Christ shall stand the storms of time, and receive its reward in eternity. This impressive picture ends the discourse, while the listeners wonder at its bold declarations and at the spirit of the new Teacher, so different from that of the rabbins of the schools.

Verse 41. Why beholdest thou. The verb here used means to "stare at" as by a close inspection. **The mote.** Literally, a speck of chaff, a chip; figuratively, a little fault. **In thy brother's eye.** The eye is the man's judging faculty. **The beam.** Figuratively, some great fault. In physical life it would be impossible for one to have the smallest particle of wood or grain in his eye without knowing it; but how many of us have serious faults and ignore them, while we magnify the size of the faults of others? (1) *The worst men have often wonderfully sharp eyes for the delinquencies of their neighbors.*

42. How canst thou say. How can you be guilty of such ridiculous presumption? **Let me pull.** (2) *Uncharitable judgment often conceals itself under the cloak of friendship.* **Thou hypocrite.** A hypocrite is one who is more zealous to reform others than to reform himself. **Cast out first.** (3) *To every man the purity of his own character should be of the first importance.* (4) *Only those who have humbly sought holiness can hope to purify others.* **Then shalt thou see clearly.** (5) *To correct the faults of others is a duty which requires the clearest moral vision.* No truly good man can notice a brother's mote or beam without trying to help him get rid of it.

43. A good tree bringeth not forth corrupt fruit. Hence where the fruit of action is evil we know that the heart must be unsound.

44. Every tree is known by his own fruit. What a man does or refuses to do, how a man stands with those who know him best, what is the kind of influence a man habitually exerts—these are the tests of his character. It is well, however, to remember that man judgeth by the outward appearance, while God judgeth the heart. **Thorns . . . figs, not of a bramble bush . . . grapes.** In Palestine, behind rough hedges of thorn and the prickly pear, fig trees are often seen completely covered with the tendrils of vine branches.

45. The good treasure of his heart. It would be in harmony with our Saviour's use of this figure to think of all our hearts as being empty in childhood. Every act, every word, every thought, tends to fill our memory, to mold our tastes, to control our will; every experience of our life is an added treasure to the store of our hearts. If our life has been good, its added resources will be good; if our life has been evil, its resources will be evil; and in the hour of emergency what goes out from our hearts will be fair specimens of what is there stored.

46. Why call ye me, Lord, Lord, and do not the things which I say? From the warning against false teachers Christ passes to the consideration of false professors. (6) *There is a vast difference between lip service and heart loyalty.* (7) *He that professes love to Christ must practice obedience to God.* Profession is easy; anyone can say, "Lord, Lord." "Vain repetitions" do not begot love (Matt. 6. 7); "devils believe and tremble" (James 2. 19). Many shout "Church" who only "steal the livery of heaven to serve the devil in." The true Christian says, "Not my will, but thine, be done" (2 Tim. 4. 5; John 15. 5; James 1. 22).

47. Heareth my sayings, and doeth them. These sayings included the whole of the Sermon on the Mount; they included also all precepts which are in harmony with the mind of Christ. He that "doeth them" not only receives them into his mind as memory lessons, but weaves them into his life.

48. He is like a man which built a house, and digged deep, and laid the foundation on a rock. Because of the occasional heavy rains in hilly Palestine, a good foundation is of first importance; only a house upon a rock could withstand the storms. The peasants' cottages are often made of unsubstantial materials, quite sufficient, however, for the mild climate of the Orient. The spring freshets wash all away except those that stand on high rocks. (8) *He is the wise man who builds a character on Christ as his foundation.* See 1 Cor. 13. 11; Isa. 28. 16; 1 Peter 2. 5-7; Deut. 32. 31. (9) *Not morality, nor principle, nor generous impulses will afford a basis of character so sure as faith in Christ.* **When the flood arose.** The spring freshets and storms beat vehemently upon that house and could not shake it. There are many critical hours in life that test our character and hope, such as doubt, temptation, and approaching death. Christian character can be so founded and built as to be steadfast and immovable through life and in death.

49. Without a foundation. None but a foolish man would so build. The sinner hears Christ's sayings, but does them not. He sees the rock, but does not build on it. He sees the right, but does the wrong. He builds up a worthless character upon an utterly worthless foundation (John 5. 40; Job 8. 13, 14; Psalm 1. 6). **The stream did beat vehemently.** Rain, floods, and winds come suddenly in Palestine, and with great violence. The listening multitude had often beheld such storms of fury, and well understood the

necessity of building on a rock. Van Doren in upper Egypt saw an entire village (founded on the earth) in ruins, having been destroyed by a flood from the Abyssinian mountains. **The ruin of that house was great.** Such disaster will be mine if I prove hypocritical or unsteady. It was

ruined; not a vestige of the edifice was left. Christ teaches that the doors of his work are tried, often suddenly and furiously, yet their salvation is sure (2 Tim. 1. 12; 2. 19; 2 Peter 1. 10, 12). The sinner's trial ends in certain and utter overthrow (Ezek. 13. 8; Jer. 12. 5; Prov. 10. 28).

CRITICAL NOTES.

The lesson taught by our Lord in these verses is that the first condition of being a true teacher, and not a blind leader of the blind, is to be the moral character one holds out for imitation. Before one assumes the office of judge, or of the reformer of the moral condition of others, he must first sit in judgment on himself and endeavor to be the moral ideal he seeks to make others to be.

Verse 41. Beholdest. See, without effort, the mote that is so small that it cannot be seen without effort, without close examination, in **thy brother's eye.** In the conduct of an enemy, the scrutinizing glance directed by injured feelings might easily discover evil without much mixture of good; but love and affection for a brother would be supposed naturally to take the keenness out of the look, for "love thinketh no evil." **But percest not.** Cannot by closest examination see distinctly, as the word signifies, the **beam,** the rafter of a roof in **thine own eye.** The intent of the proverb, which it probably was, was to bring into strong light the selfish indulgence of our great faults, contrasted with our critical attitude toward the little faults of others. The word rendered "beam," which may mean a thorn or a large piece of timber, is emphatic, and is specially spoken of as that beam. You see the minor offense of your brother, but not that glaring sin of your own.

42. How canst thou say. What moral hardihood will you have, how will you be able to reprove or to exhort others to live righteously, yourself inconsistent both in thought and conduct? **Hypocrite.** Mask wearer. The ancient players on the stage wore masks, likenesses of the characters they desired to represent and to be taken for. Christ Jesus puts the mote finder who is blind to beams in his own eye in the category of those mask wearers who are merely playing a part, false characters who are not what they seem, but deceive by appearances and by imitation of the genuine. **Cast out first.** This seems difficult in its application to everyday life. Must no one reprove sin till he himself is sinless? No, but the principle is that no one can consistently condemn sin in others who does not hate sin in himself and seeks to be rid of it. To indulge sin in ourselves, but to condemn it in others, is branded by the Lord as hypocrisy. **And then shalt thou see clearly.** Will be able to look through. Sin has a deadening power on the faculty of moral perception.

It distorts the moral vision and gives us wrong views of life and of the kingdom of truth, thus holding us in the realm of illusion. Clear vision is the result of a clean heart.

43. Good tree . . . corrupt fruit. There is close relation between the condition of a tree and the quality of its fruit; and there is a similar relation between one's moral state and the character of his influence upon others. Not only is the tree good, it is, though our version does not show it, also beautiful. One's conduct may be good, severely good, but it is good only in the sense here intended when there is in it and about it the element of the beautiful which makes it something to be admired and loved.

44. Known. We can only judge of the inner nature of the tree by the kind of fruit that that nature brings forth; and as we thus know trees so, as it is in Matt. 7. 20, we may thoroughly know good and false teachers by the effects of their teachings. **Thorns . . . figs.** There is a tacit appeal here to the common sense and experience of men. Thorns do not produce figs, and never can. The berries of the thorn may resemble grapes (see Matt. 7. 16), but they are not grapes, nor have they the nature of grapes; and a **bramble bush,** notwithstanding its berries may look like immature grapes, will not be taken by anyone for a grapevine. The real difference is greater than the apparent resemblance.

45. Here is the application of the preceding verses. Like produces like. It is the ground nature, the constitutional law of all worlds, physical and moral: good man, good treasure or hidden store and good results in the outer life; an evil man, evil results. **For out of the abundance—** that is, the dominant characteristic or nature—**of the heart,** the treasure, source, the whole inner life is expressed. "As a man thinketh in his heart, so is he," and he cannot hide it.

46. Why call ye me. Why "address" me, that is, seek relation with me, saying, **Lord, Lord.** "Lord" signifies "Master," one who is superior and to be revered. **And do not the things which I say.** Thus belying yourselves; for if I were your lord and ye were my servants ye would do the things that I command you. Heart service and not lip service is the service of the true servant.

47. Heareth . . . doeth. The test of

hearing is the doing. To hear the sayings of Jesus is to imbibe them into the inner life as principles of action. Out of that inner life they flow into the outer life and become conduct, hence the outer corresponds to the inner; and it is not a case of thorns and figs.

48. Digged deep. Went below the surface, the evanescent emotions, sentimentalities, and esthetics of religion. Love of Christian art, delight in ecclesiastical architecture, in touching or inspiring music, in sweet reveries induced by refined surroundings, is not religion any more than admiration for a Murillo or a Correggio is proof positive that one is an artist. **Foundation on a rock.** On solid principles, on the enduring and strengthening support of Christ's teaching. **Flood arose.** The primal idea of the original is that of an inundation. When the severest distresses came, the swelling of the rivers, floods below and floods from above covered all things and spread ruin, even when the **stream beat vehemently**, dashed violently, upon the house, it could not even be shaken. **For it was founded.** Rather, had been founded. Long before the flood came there had been a grounding of the moral character on the **rock** of steadfast principle. Character is not made in a day. Doing the will of God strengthens the moral fiber, and endurance in the teeth of temptation and trial becomes a fixed habit of mind and heart. What is fixed, cut into the innermost life, is character. He who hears the word of God, but does it not, does not translate it into terms of everyday living and thinking, has nothing strengthening in his moral nature; he is, says our Lord in

Verse 49, Like a man that without a foundation, nothing solid, nothing abiding, built . . . upon the earth. Rains will never come, nor winds blow, nor rivers rise. Such ignorance is the blind ignorance of men who never prepare for the moral onslaughts of life or the dreadful possibilities of the future. **The stream did beat.** Rivers do not cease to overflow because foolish men build on sand. **Immediately it fell.** The first dash of temptation, the first breath of the gale of moral disaster, and down went the frail structure in utter collapse. **The ruin . . . was great.** The floods swept all away. In the hot breath of hell showy, rootless flowers are burned to a crisp. Characters, reputations, all are carried away, for they had no foundation. Wide is the ruin when they flourished for a day.

Analytical and Biblical Outline.

The True Disciple.

I. HIS EYE.

The mote . . . the beam. v. 41, 42.

Look not . . . on his own. Phil. 2. 4.

Judge not another. Rom. 14. 4.

II. HIS DEED.

Good tree . . . good fruit. v. 43, 44.

The fruit of the Spirit. Gal. 5. 22, 23.

Fruits of righteousness. Phil. 1. 11.

III. HIS HEART.

The good treasure. v. 45.

Blessed . . . pure in heart. Matt. 5. 8.

Follow . . . holiness. Heb. 12. 14.

IV. HIS LIFE.

Why call ye me Lord? v. 46.

Where is mine honor? Mal. 1. 6.

Be ye doers. James 1. 22.

V. HIS EAR.

Hear ye my sayings. v. 47.

Ears . . . let him hear. Matt. 11. 15.

Take heed what ye hear. Mark 4. 24.

VI. HIS ROCK.

An house . . . on a rock. v. 48, 49.

Foundation . . . Jesus Christ. 1 Cor. 3. 11.

The chief corner stone. Eph. 2. 20.

Thoughts for Young People.

Thoughts Concerning Character.

1. The evil character is often disguised under a good profession and guileless appearance.

2. The real character of men is revealed by its fruits in conduct and in moral influence.

3. The results of character, both in the individual and upon others influenced by him, are always in the line of its true moral condition.

4. The true character underneath the fair profession lies naked and open before the eyes of Christ.

5. The character, and not the results of effort, forms the basis of judgment before God.

6. The only enduring foundation of character is the Gospel of Christ.

7. Every character, whether good or evil, is sure to be thoroughly tested.

Lesson Word-Pictures.

Around the Saviour what a crowd! See how far it stretches on either hand, and how many are packed close in front! He sends out his clear, penetrating voice all over the crowd, and how searching are his thoughts!

Watch the effect of his words on those three men before him. They have all come to this gathering, hoping that others may be here who are very faulty.

What a scathing those deficient beings will get!

There are these three critics, and we will cast them Korah, Nabal, and Absalom. They bend forward curiously, listen intently in behalf of the other parties, and hope the latter will benefit by this scorching sermon.

There is Korah.

He likes to look at the faults that blot the record

of one Moses. He thinks Moses takes too much upon himself, is officious and self-important. Such a speck as there is in the eye of Moses! Korah would like to improve Moses; but—Korah, such a "beam" as blocks your vision! You may be like that distant Korah who found fault with a distant Moses. Do you remember it? Here you stand, your eye blocked with a "beam," watching and denouncing the speck in Moses's eye and wanting to clear it out!

Near Korah is Nabal.

Nabal may have a wife whose name, like one Nabal's wife of old, is Abigail. How this Nabal hopes that Abigail is in the crowd, listening to the sermon and getting what is good for her! He has found specks in both of Abigail's eyes. He says she imprudently helped a hungry man who was a tramp, and recklessly helped him with Nabal's goods. He wishes Abigail were different. He has started out to be a speck-hunter, and all the time a beam is in Nabal's eye. His life is a constant grab from others. His spirit is that of supreme selfishness. The beam is big in Nabal's eye. How can he see straight to help Abigail?

And now here is Absalom.

Like one of old bearing that unhappy name, he finds fault with his gray-haired father, David.

He is all the time disparaging David while exalting himself. He is telling about David's lack, how he wishes David were different, while he, Absalom, abounds in disobedience and disloyalty! O, how he hopes David is listening to the prophet from Nazareth, and he turns about his beam-stuffed eyes to look for David and the little specks that flaw David's vision.

And Nabal, too, is turning round to see if speckled Abigail is here to be admonished, and Korah is watching for Moses and his motes.

Suddenly a voice of seeming thunder rolls out the words, "Thou hypocrite!" and three hypocrites tremble and turn their blushes toward the prophet.

All through life they have been exalting themselves and dwarfing others. They have been cultivating an evil habit, fault-finding and slander, as if it were safe and would beget anything but harm.

Ho, carpers and critics and speck-hunters and hypocrites!

As the great Teacher speaks, can you not seem to see a thorn bush?

It is sharp with thorns.

Will it grow figs?

Another bush behold, and it is prickly with brambles.

Will it ever be purple with grape clusters?

Ho, Korah, Nabal, and Absalom, you have been thorns and brambles, stinging the lives of others; can you expect figs and grapes?

Repent! Begin a work of self-cleaning and

self-cleaning! Get those beams out of your eyes! Then you can correct the faults and clear away the specks and motes in the eyes of Moses and Abigail and David!

Dig up thorn bush and bramble growth! Begin once more! O, how will people act in the life that follows this very sermon! What will Korah and Nabal and Absalom do?

As they listen to Jesus they see two pictures.

A man is digging.

He digs down through the loam, the sand, the clay.

He strikes rock, solid rock.

Upon that foundation he builds a house.

What does he hear in the night?

The swash of a great storm flood all about his house, angry waves launching their battering rams at the building—but it stands! It is the house of a man who built on the Rock Christ Jesus!

Another picture!

Somebody else is building a house, and sets it on the sand. No digging, no rock-founding!

Look! See that black cloud above the horizon! What a voice of terror it has! What eyes of lightning flash out of it! How it covers the heavens! What rumbling and roaring and flashing and torrents of rain everywhere!

The waters ride about the house on the sand. They rush upon it. It trembles, totters, tumbles, is gone!

Korah, Nabal, Absalom have listened eagerly.

They have heard some good advice for others.

They go home and tell Moses, Abigail, and David to look out, to build right, even on the rock.

As for themselves, they stay on the sand.

Orientalisms of the Lesson.

The forcefulness of some of these metaphors is far greater to an oriental than they can possibly be to others. The depth of the phrase, "the good treasure of the heart," would justify a more extended illustration than our space admits. Partly from insecurity by the imperfect condition of even settled society by wars, oppression, and marauders the entire East has, through many centuries, exhibited a passion for hiding treasures. A rich Hindu in India may convert a large part of his possessions into jewelry, precious stones, or gold, hide it in some obscure place, and make a memorandum on a piece of parchment of the locality. He then wears that parchment day and night throughout the rest of his life, and after his death his eldest son will wear it.

Only a few years since the Prince of Cashmere sent his prime minister to bury an enormous amount of gold, directing him to employ ten Chinese coolies to do the work, and then to cut

their throats, saying, "Dead men tell no tales," and his order was executed. Sir Edwin Arnold, in 1884, visited an old rajah, who, on the occasion, sent his servant to bring an old pot buried in the ground, out of which he took seven strings of pearls, with a central pendant pearl of enormous size.

It is easy for the reader to imagine something of what the Master meant, then, when he spoke of the "treasure" of the heart, where so many secrets are hid, and out of which men bring, as the old rajah did his pearls for Sir Edwin Arnold. Out of the abundance of the heart-treasure man speaketh.

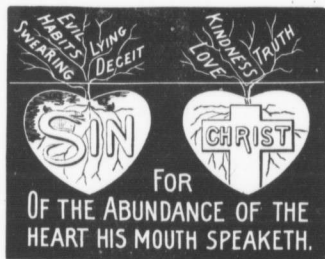
The ruin of houses which the imagery of verses 48 and 49 depicts is specially familiar in a country where houses are constructed of material or under conditions which make it no unusual sight to come across whole villages or towns in ruins, from one cause and another. The experience of the destruction by storm at Naini Tal, in the Himalaya Mountains, forcibly impresses the nature of the exposure of, one may say, most, if not all, the buildings in those mountainous regions. The Rev. P. M. Buck, of the Methodist Mission, wrote thus: "There was a huge protuberance of the mountain that overhung the buildings of our next-door neighbor, the Royal Victoria Hotel. After two days of most rapid rain this stupendous mountain side, a thousand feet in breadth and five hundred feet high, became surcharged with water, and, yielding to the force of gravity, broke from its rocky bed and rushed down in a precipitous avalanche. Everything in its course was instantly swept away. Trees three feet in diameter and walls of buildings six feet thick were as nothing before it. The buildings of the hotel, the great shop of Bell & Son, the reading and assembly rooms, and the Hindu temples—property of many *lacs* in value—were utterly destroyed. More than two hundred human beings were overwhelmed and killed. The weltering bulk of earth, rocks, and water, a million tons in weight, rushed on and plunged into the lake. It was all over in eight seconds." Here was no earthquake, only rain saturating a shaly soil which held it till a vast bulk was filled like a stupendous sponge and broke from its place. There were other buildings higher up that were undisturbed, because they were on eternal rock.

The Teachers' Meeting.

Review the general purpose of the Sermon on the Mount: (1) Who are disciples; (2) The character of disciples; (3) The duties of disciples; (4) The aims of disciples; (5) The judgment of disciples; (6) The prayers of disciples; (7) The tests of disciples.... Teachings of the lesson: (1) Concerning false teachers: (2) Concerning false professors; (3) Concerning false foundations.... Draw a

contrast between two classes of characters, the false and the true: (1) Their likeness; (2) Their dissimilarity; (3) Their judgment; (4) Their trials; (5) Their destiny.... What Christ requires: (1) Reality; (2) Fruits; (3) Obedience; (4) Fidelity.

Blackboard.



FRUIT BEARING.

GOOD | CORRUPT
TRES
HEARTS
BEAR
GOOD FRUIT. | EVIL FRUIT.
OBSERVE | CHANGE
THE
FRUIT. | HEART.
By deeds are ye known.

HEARING AND DOING.

HEARERS. | DOERS.
LIKE ONE WHO
BUILDED
ON SAND. | ON ROCK.
FOOLISH AND WISE.

"Be ye doers of the word, and not hearers only."

By Way of Illustration.

The Sermon on the Mount. Spiritual mastery is the keyword of the discourse. Things unseen and eternal are made real and overcoming. The moon in eclipse stands out no more a flattened disk, but

a veritable sphere; the advancing shadow of our earth creeps over it in a perfect curve; and at last the theorems of astronomy become to us facts; moon, earth, sun, and all the starry hosts take to themselves the tremendous reality of their vastness and strange suspension in space, unpillared and unhung.

So through discipleship with Christ in his kingdom all our life and its relations take a new aspect. Heaven spreads above us and around, vast and thrilling with mighty energies. Our world is transformed from a poor low plane of doubt and sin into an orb swung in mysterious leash about a central flame of righteousness. God, not earth, is our center.

Verses 41 and 42. When the light of God's grace comes down into your heart, it is like opening the windows of an old cellar long shut up. Down in that cellar are all kinds of loathsome creatures and a few sickly plants blanched by the darkness. The walls are dark and damp with the trail of reptiles. In the dark you would not believe the place was so bad. It was not the light which made the place horrible. God's grace brings the light, and then we are astonished by what we discover.

A young lady, in speaking of her own strong will and immovable determination, said laughingly, "It is that thing which I call firmness in myself and obstinacy in others."

Verses 43-45. You have seen the great reservoirs provided by water companies to supply cities. Now our life may flow through different pipes—the mouth, the hand, the eye—but still all the issues of hand, lip, and eye derive their source from the great central reservoir. If this thinking faculty is not in proper condition, that which flows

through the pipes must be corrupt. "He went forth unto the spring of the waters, and cast the salt in there."

Verses 46-49. The test of discipleship is obedience. If your child should declare many times a day that he is loving and obedient, and yet persistently and constantly should do forbidden things, will his saying that he is your good child make him so? A physician does not judge of a patient's condition by what he says so much as by the pulse and symptoms. The patient's saying that he is well will not convince the physician if every symptom declares otherwise. "Is the sermon done?" was asked by a man hurrying into the church as the congregation was being dismissed. "No," was the answer, "the sermon has been spoken; it is yet to be done." "Be ye doers of the word, and not hearers only."

References.

FREEMAN. Ver. 45: Hidden treasure, 667. Ver. 48: Foundations, 761.

OPTIONAL HYMNS,

No. 1.

The Gospel bell is ringing.
Hasten, sinner, to be wise.
God calling yet.
Jesus, my Lord, to thee I cry.
I was a wandering sheep.

No. 2.

Jesus, these eyes have never seen.
O my Saviour, how I love thee.
Thou, who camest from above.
Christ is knocking.
I bring to thee, my Saviour.

A. D. 28.]

LESSON VII. THE GREAT HELPER.

[Feb. 16.

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

Authorized Version.

Luke 7. 2-16. [*Commit to memory verses 14-16.*]
[Read Luke 7. 1-50.]

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

Revised Version.

2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldst do this for him: for he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Je'sus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is-ra-el.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

8 he healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 And when Je'sus heard these things, he marveled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Is-ra-el. And they that were sent, returning to the house, found the servant whole.

11 And it came to pass soon afterward, that he went to a city called Na'in; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.

16 And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.

TIME.—Summer of A. D. 28. **PLACES.**—Probably Capernaum, a flourishing town on the shore of the Sea of Galilee; Nain, a hillside village about twenty-five miles southwest of Capernaum.

HOME READINGS.

- M.* Jesus the Great Helper. Luke 7. 1-10.
Tu. Jesus the Great Helper. Luke 7. 11-16.
W. Life in Christ. John 11. 14-27.
Th. A pitying Helper. John 11. 32-44.
F. Faith in the power of Jesus. Matt. 9. 27-35.
S. Eternal life. John 10. 22-30.
S. Spiritual life. Eph. 2. 1-10.

LESSON HYMNS.

No. 143, New Canadian Hymnal.

Oh, for a faith that will not shrink,
 Though pressed by every foe!

No. 140, New Canadian Hymnal.

Now I have found the ground wherein
 Sure my soul's anchor may remain.

No. 138, New Canadian Hymnal.

My hope is built on nothing less
 Than Jesus' blood and righteousness.

QUESTIONS FOR SENIOR STUDENTS.

1. At Capernaum, v. 2-10.

What was a centurion? Find what a certain

centurion said at the death of Christ. What was the name of the centurion who became the first Gentile Christian? Find the story of a centurion who was kind to an apostle.

How was this centurion in trouble?

What did he do for his servant?

Why did he not apply directly to Jesus for help? (Verse 7.)

May we go directly to Jesus with our troubles?

Who were the "elders of the Jews?"

What idea of Jesus may these people have had who came continually to receive his supernatural blessings, but who did not recognize his divinity?

What reason did the elders of the Jews give to Jesus why the centurion's request should be granted?

Does God give his earthly favors to the worthy?

What is a synagogue?

Why did such a man love the Jewish nation?

How should we feel toward God's people?

What did Jesus do?

What encouragement is this to those who pray?

Repeat the centurion's message.

How did this message affect Jesus?

On what other occasion did he marvel? (Mark 6. 6.)

What did he say to the people?

What did the messengers find when they returned?

Of what promise was this a fulfillment? (Matt. 7. 7.)

2. At Nain, v. 11-16.

Where did Jesus go the next day? Who were with him?

What did he meet at the gate of Nain?

Who was dead, and who was the principal mourner?

What, if possible, made the mother's sorrow greater?

What comfort has a Christian in the loss of friends? (2 Cor. 4. 17, 18.)

Who were present to sympathize with the mother?

Who will comfort such as are in trouble? (James 1. 27.)

What is compassion?

How did Jesus show his compassion? See Heb. 4. 15, and Isa. 63. 9.

What did he do at the bier? And what did he say?

What power did these words show?

Shall the dead be called forth to life? (1 Cor. 15. 52.)

What effect followed the command of Jesus?

To whom did Jesus deliver the restored young man?

How were the people affected? (GOLDEN TEXT.)

What had been prophesied in Hosea 13. 14?

What is said in 1 Cor. 15. 55?

What message came from John the Baptist? (Verse 29.)

What answer did Jesus return? (Verse 22.)

What did Jesus say to the people about John? (Verses 27, 28.)

Who invited Jesus to dine? (Verse 36.)

Who gave to Jesus proofs of love? (Verses 37, 38.)

With what parable did Jesus justify the woman? (Verses 41-43.)

What did he say to the woman? (Verse 50.)

Practical Teachings.

Where in this lesson do we learn—

1. That a soldier may be a good man?
2. That faith makes men humble?
3. That Jesus rewards humble faith?
4. That the presence of Jesus brings joy?
5. That the words of Jesus give comfort?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 2-10.**

2. Why was the centurion's servant dear unto him? What was his disease?

3. What had Jesus become famous for? Whom did the centurion send to Jesus? Why did he send them?

4. Why did they think he was worthy?

6. How are favors sought in the East?

7. How did he show his great faith?

8. Did he think Christ had power over disease?

10. How did Jesus show his mighty power?

2. Verses 11-16.

11. Where was Nain?

12. In what part of a town are Jewish burying places?

13. How often is Jesus called Lord in the four gospels? Why had Jesus compassion for the widow?

14. Why did those who carried the bier stand still?

16. What was it only the greatest prophets had done? How long since there had been a prophet in Israel? Who was the last before John the Baptist?

Teachings of the Lesson.

A good master will be kind to his servants. Jesus is always ready to help the needy. Distress drives people to the Saviour. No case is too hard for the Lord. We may bring help from Jesus to our friends. We are to weep with those that weep. Fourteen is as mortal as fourscore. God's help comes at the right time. We may have victory over sin and death. If we are alive spiritually our speech and walk will be proof of it.

QUESTIONS FOR YOUNGER SCHOLARS.

What happened while Jesus was away from Capernaum?

Who was the sick man?

Who was his master?

What does centurion mean?

Who are Gentiles? **All who are not Jews.**

What did the Jews think? **That they were the only people God loved.**

Where had Jesus been?

Why do you think Jesus would care for a poor Gentile?

Why did the centurion send him the word? he did! **Because he was truly humble.**

Try and think how the centurion showed that he had real faith.

How did Jesus reward his faith?

What did he say about it?

Where did Jesus go the next day?

What does Nain mean?

What sad thing had happened that day?

Whom did Jesus meet at the gate of the city?

What wonderful work did he do?

Something to Remember—

Jesus loves everybody, rich and poor, black and white.

He who can give new life to the body can give it to the soul.

Jesus knows all our sorrows and wants to heal them.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Many miracles have been wrought in Capernaum and its vicinity, of which only the most prominent find a place in the evangelist's record. A demoniac has been healed in the synagogue (Luke 4. 31-37); the mother of Peter's wife has been cured of her fever by a word (Luke 4. 38-44); a leper who besought Jesus for aid has been cleansed in a moment (Luke 5. 12-16); an aged man, helpless with paralysis, is lowered through the opened roof into the Healer's presence (Lesson IV), and departs in health, bearing the couch on which he lay (Luke 5. 17-26); and a publican, sitting at his counter, is called forth to follow Jesus, and obeys, leaving his all. We next find Jesus at Jerusalem, attending the feast of passover, and healing a cripple at the pool of Bethesda (John 5. 1-47). Again he is in Galilee, healing a withered hand on the Sabbath day. He spends a night in solitary prayer on the mountain summit, and in the morning chooses his twelve apostles (Luke 6. 12-16). To them he delivers the matchless Sermon on the Mount (Matt. 5-7). Just at the close of his address messengers arrive from a Roman centurion, interceding for his mighty power of healing on behalf of a dying servant. Though distant from the spot, he works the miracle and commends the noble soldier's faith. Jesus has given proof of his power by almost every form of miracle. He has healed diseases by a touch and by a word; he has restored the dying while standing by the couch, and when distant miles away; he has brought back to life the little girl who had died but an hour before; it remains for him to call back to life a dead one who is already appared for the grave. Afar in Nain, twenty-five miles over the mountains, a widowed mother is weeping over the corpse of her only son. Jesus journeys to the spot, and meets the funeral procession on its way to the sepulcher. At his touch the bearers pause; at his word the dead youth rises into new life. The mother receives her son, the witnesses give glory to God, who has sent so great a Prophet to fallen Israel, and the fame of the mighty Worker resounds throughout the land.

Verse 2. Centurion. An officer in the Roman army (like a captain in ours) in command of a hundred soldiers. Every centurion to whom reference is made in the New Testament receives honorable mention. (1) *Even the wicked surroundings of a camp need not keep men back from God.* General Havelock, General Howard, and hundreds of others—officers and privates—have shown that good soldiers make good Christians. **Servant.** Slave. In Matthew's gospel the word used indicates that this servant was a youth. **Dear unto him.** (2) *Good masters and good servants fit well together.* **Sick.** Of a "paralysis," as we learn from Matthew; but what is meant by the word thus translated we do not certainly know; perhaps a rheumatic fever. (3) *The young as well as the old need to be ready for death at any hour.*

3. Heard of Jesus. His fame as the Good Physician, who healed by supernatural power, had spread in all directions. (4) *An example of faith without sight.* **Sent unto him.** Matthew says, "came unto him." But this is not a contradiction, only a variation in the way the story is told. The old Jews used to say, "Every man's proxy is as himself;" and throughout the Bible we find messengers speaking in the words of those who sent them. See, for example, 1 Sam. 25. 40, 41. **Elders.** Rulers of the synagogue, probably. In the East nearly everything wanted is sought through mediators, middlemen. (5) *As these elders interceded with Jesus, so Jesus represents himself as interceding for us before God.* (6) *Those who expect answer to their prayer must plead earnestly.*

4, 5. Instantly. Earnestly, zealously.

Worthy. He was rich, and generous; clothed with authority, and just; high in position, and humble. (7) *It is well when others rate us as high as we rate ourselves.* **Loveth our nation.** Romans were usually tolerant of their subjects, but contemptuous of them also. But this man owed to the Jews, doubtless, his rest of soul, domestic purity, and sweetness of life. (8) *We should love God's Church, however unworthy may be some of its members.* **Built us a synagogue.** (9) *Money contributed to build churches is well invested.* Synagogues, as we have seen in other lessons, were meeting places for worship and the reading of the Scriptures. The men occupied the floor, and the women in a latticed gallery took silent part in the services. Very probably among the marble ruins on the summit of Tell Hum there are yet remaining some fragments of this tribute of Gentile generosity. At all events, it was in the synagogue which this good centurion built that our Lord delivered the discourse of John 6. The walls of the ruins are about seventy-five feet long, fifty-six feet wide, and ten feet thick. Four rows of columns divided the interior into five aisles.

6. Trouble not. As if to help a helpless one could be a burden or trouble to the Good Physician! (10) *Jesus is always ready to bless and to save the needy.* **Not worthy.** The Greek word here stands for greatness of rank; the word translated "worthy" in verses 4 and 7 refers to excellence of character. (11) *The best men have often the lowest opinion of themselves.*—Burkitt. **Under my roof.** He may have feared that Gentile surroundings would ceremonially defile the great

Prophet. Evidently he had a high estimate of the holy character of our Lord. Where the disciples saw power, he felt holiness.

7, 8. Neither . . . worthy to come.

(12) *Not worth, but need, is the title to Christ's notice. Say in a word.* (13) *Christ's word outweighs other men's work.*

Under authority, having under me soldiers.

This man supposes all the powers of nature to be organized and controlled with something like the systematic drill and discipline of the Roman army, which he understood so well. Jesus seemed to him like some great general whose subordinate officers were storms and diseases. One word from Jesus, and health would gallop back like a regiment of cavalry when the order is given. He had a clearer conception of the poor Galilean Teacher than anyone else. (14) *Faith enables one to see the invisible.*

9, 10. Marveled. "What is more wonderful than to see Christ wonder?"—*Bishop Hall.* **So great faith.**

That which inspired the wonder of Jesus was: (1) Faith which arose in so strange a quarter; (2) Faith which so clearly discerned deep spiritual truths; (3) Faith which so fully realized his divine mission; (4) Faith which showed such absolute confidence. **Not in Israel.** Where he had looked for faith, he found unbelief; and where he had expected unbelief, he found faith.

(15) *Have we such faith as our Lord might expect?*

Found the servant whole. The faith of the master is rewarded by the healing of the servant.

(16) *Any Christian may be the connecting link between Christ and some one in great need.*

11. The day after. (17) *Let us be like our Lord in daily works of mercy and help.* **He went.**

He probably set forth from Capernaum very early in the morning, in order to enjoy the cool of the day; sailed down the lake to its southern end, and thence walked still farther south along the bank of the Jordan to one of the ravines leading westward to the village of Nain, which he reached about noon. (18) *Distress drives us to Jesus, and Jesus hastens to the distressed.* **Nain.** The name means "Lovely;" it was picturesquely located on the northwestern slope of Little Hermon, in full view of Mount Tabor. **Many of his disciples . . . much people.**

This was in the popular period of our Lord's ministry; the multitude cherished great expectations, and the enmity of persecutors had not yet been aroused. (19) *Popularity is not the surest token of success.* The true results of Christ's labors were not the throngs about him, but the little knot of disciples, the nucleus of his Church. (20) *Genuine disciples follow their Lord, not only to Nain, but to Golgotha.*—*Starke.* (21) *With what motive and for what purpose do we find ourselves in the throng that follows Jesus?*

12. There was a dead man carried out. In oriental countries the dead are buried outside towns, and—often the traveler approaches cities

over avenues lined with graves. The hillsides around Nain are honeycombed with ancient rock-hewn sepulchers. In burial no coffin was used, but the body, wrapped in linen clothes, was laid upon a bier and carried to its resting place by four bearers. **The only son of his mother, and she was a widow.** This seems the culmination of sorrow. The condition of widows in oriental society is peculiarly lonely, helpless, and sad. **Much people of the city was with her.** (22) *Let us not fail in showing sympathy with those that mourn.* A kind act, the silent pressure of a hand, in such times has a wonderful power to comfort.

13. The Lord saw her. He saw her sorrow, and felt for her. (23) *So he feels in himself the burdens of our common humanity.*

He had compassion on her. Others had appealed to his sympathy through the intercession of friends—the centurion by the elders, and the nobleman for his son; but this woman needs no plender save her own sorrow. (24) *We need no one to intercede with Christ for us.*

Weep not. Others came to weep with the weeper; Jesus came to dry her tears. (25) *Our "weep not" has no power; our Lord's is almighty.*

14. Came and touched. To touch the bier was an act of ceremonial defilement, forbidden by the traditions. But conventionalities and customs stood but little in the Master's way when works of mercy were to be wrought. (26) *Every one who is spiritually healed Christ touches and speaks to.*

Young man. He addresses a pale, still corpse, as though it could hear and obey. (27) *The conduct of Jesus can be explained by recognizing his divine personality.* **I say unto thee.** Others had wrought miracles in the name of God; he works them in his own name. (28) *He who could awaken can transform souls by a word from his lips.*

15. Sat up. Though encumbered with the long robe of the dead. **Delivered him to his mother.** "O, mother! mother! wast thou more favored than other mothers? Or was it that, for the sake of all mothers as well as thyself, thou wast made the type of the universal mother with the dead son—the raising of him but a foretaste of the one universal bliss of mothers with dead sons?"—*George McDonald.*

16. Fear on all. A sense of awe and reverence for one who possessed such supernatural power. **Great prophet.** More than eight centuries had passed away since Elisha had brought back the dead to life, and more than four centuries since the voice of prophecy had been heard. It seemed as if God had forgiven his people, and left them to perish. Now they see the token that the chosen nation is still remembered and the line of inspired seers continues. (29) *God watches over this world which he has made, and will not leave it in darkness.*

CRITICAL NOTES.

Verse 2. A certain centurion. A Gentile by birth (see verse 9) and a soldier by profession. The first fruit of the Gentiles was a soldier, Cornelius the centurion. When we remember the condition of slaves among the Romans, the cruel attitude of master toward servant, the tender solicitude of this Roman soldier for his slave appears extraordinary; it indicates his character.

3. He sent. Matthew (S. 5) says he came himself. There is no difficulty. Luke is fuller in the beginning of the narrative than Matthew, and this interchange of persons is common in everyday occurrences. What one does through others he is often represented as doing himself. **Elders of the Jews.** Not of the synagogue, but of the people, who would have interest in the case and perhaps more influence with Jesus. **Heal his servant.** The requests for the help of Jesus were various. One asks for a son, another for a daughter, another seeks help for himself, but this is the only instance where help is asked for a slave.

5. Hath built us a synagogue. The English does not fully express the sense of the Greek; it means, "he has built us a synagogue at his own expense." This was something great in their eyes, and it was really unusual for a Roman soldier to show much kindness to a Jew. But kindness is not without reward.

6. Jesus went with them. Such a character as the centurion was represented by Jews to be very rare. We are to think that Jesus went with them, not because of the synagogue, nor because of the soldier's love for the Jewish nation, but because of the man himself. No one can do anything greater than he. Jesus would see this unique character, this palm in the desert. **Sent friends.** The centurion's faith in Jesus rises so high that he does not think it necessary for him to come at all. Here is faith. **For I am not worthy.** And here is humility. The people thought he was, but he, dwelling on the lofty character of Jesus, does not think himself worthy to invite Jesus under his roof. But it has always been true that God loves to dwell in the humble heart.

7. Say in a word. The faith of this man in the power of Jesus Christ is beyond question most astounding. He believes his power is divine, for at a distance he would have him utter his fiat, and as God in the beginning said, "Let be," and it was, so could Jesus speak the word and it would be done. This was clearly the thought in his mind, as the next verse shows.

8. Go . . . come. As the centurion commands his soldiers and they do his bidding, so Jesus can command his power and the order is obeyed.

9. Marveled at him. There are only two

instances where our Lord is said to have "marveled," here and in Mark 6. 6. There he marvels at unbelief, here at faith. That, certainly, was remarkable which would have excited the wonder of Jesus. **So great faith.** The admiration of our Saviour is for the faith that had sprung up in a Gentile heart, where it would be, humanly speaking, the least expected. There is some difference between what Christ admires and what the world admires. The helping hand of Jesus was stretched to save the slave and to bless the master.

10. They . . . found. While these events were occurring the power of the God-man was healing the dying servant.

11. The narrative following relates another instance of Jesus as the divine helper, in which we see his tender compassion and almighty power. **The day after.** From this it seems that this is the first of the three greatest recorded miracles of our Lord, though some arrange otherwise. Alfred has it: Jairus's daughter, this instance, and, third, the raising of Lazarus. No one had been raised from the dead since Elisha, a period of nine hundred years. **A city called Nain.** The name does not occur elsewhere in the Bible.

12. Much people. Particular emphasis should be placed on this. The miracle was wrought in the presence of many witnesses.

13. He had compassion. The heart of Jesus went out to the widowed, sonless mother. Death and loneliness enshrouded her. The leper was healed on his own pleading, the centurion's servant on the pleading of others; the widow's son is raised without any intercession but the silent plea of unutterable woe. **Weep not.** The divine consolation is the promise of divine help. Christ knew his power.

14. Arise. The Lord of life recalls life. Christ calls on no power to aid him; it is "I," the Infinite Power, that speaks. In this call was also the call to the holy life.

15. Delivered him to his mother. Jesus knew the holy love of mother, and honored and blessed it. There is an atmosphere of tenderness about these delicate acts of Jesus that is truly astonishing in one wielding omnipotence. No wonder children loved him, or that outcast sinners in his presence grew abhorrent of their sins.

16. Fear on all. The multitude knew not what to look for next. God was nearer than they thought, the invisible powers had suddenly broken into their everyday life, and the unseen was a stupendous reality after all. **A great prophet.** Only the greatest had raised the dead, Elijah and Elisha, and he who now raised the dead was surely the prophet that was to come.

Analytical and Biblical Outline.

The Seeker and the Saviour.

I. THE SEEKER.

1. **Gentile.** *Centurion.* v. 2.
Gentiles shall come. Isa. 60. 3.
2. **Kind.** *Dear unto him.* v. 2.
Just and equal. Col. 4. 1.
3. **Generous.** *Hath built us.* v. 5.
A cheerful giver. 2 Cor. 9. 7.
4. **Humble.** *Not worthy.* v. 6.
Humbleth himself....exalted. Luke 18. 14.
5. **Believing.** *Say in a word.* v. 7-9.
Have faith in God. Mark 11. 22-24.

II. THE SAVIOUR.

1. **Willing.** *Went with them.* v. 6.
Come....to minister. Matt. 20. 28.
2. **Discerning.** *So great faith.* v. 9.
I....know my sheep. John 10. 14.
3. **Sympathizing.** *Had compassion.* v. 13.
Touched with the feeling. Heb. 4. 15.
4. **Divine.** *I say unto thee.* v. 14.
Spoken....by his Son. Heb. 1. 2.

Thoughts for Young People.

What People Said.

1. "*He is worthy.*" So said the elders; and they surely knew. This centurion was worthy. They had not thought so at first, however; for he was a foreigner, and not his complexion, nor his language, nor his habits, nor his gods, suited them. Then, too, he was the enforcer of a hated foreign tax. Why was he in Capernaum with his soldiers? To compel these elders and their fellow-citizens to pay to the publicans a tribute which they regarded as infamously unjust. But through the years his rectitude, his kindness, his large-heartedness, his reverence for the true God, and the fact that he was "under authority," slowly conquered their prejudices. And when he acted out his convictions, and himself built for them a synagogue, their hearts also were conquered. They could no longer doubt or deny his genuine moral worth. And they were right in their judgment of him, as neighbors usually are. In spite of wayward prejudices, which may mislead for a while, public estimates of personal character are in the main correct.

2. "*I am not worthy.*" So said the centurion. And he also told the truth. No man can at one glance see God and himself without recognizing how utterly unworthy he is. Therefore, such qualities as true humility, the consciousness of poverty of soul, deep distrust in one's self, always attend genuine faith in God.

3. "*I have not seen such faith.*" So said our Lord. And for him to say that a man had unparalleled faith was equivalent to saying that he had unparalleled worth. For you cannot separate faith

in the Higher Power from conformity to the higher ideals. It is worse than nonsense to talk of a man being "full of faith" if he be not faithful. How strange to reflect that these three statements—apparently so contradictory—were all true. The centurion was worthy by all fair human measurements; unworthy when measured against God's ideals for him; and made worthy again in God's sight by his faith.

4. "*God hath visited his people.*" That is what the wonder-struck and grateful people said who gathered about the bier at Nain to watch the boy, dead one hour ago, now sitting upright and talking. True again; profoundly true. Wherever there is a dead soul brought to moral and spiritual life; wherever a struggling heart is divinely strengthened and supported; wherever wrong has a setback and right is triumphant, there God hath "visited his people."

Lesson Word-Pictures.

A stout-hearted soldier is bending over a sick bed.

Stout-hearted?

The sight before him makes him weak. On the bed is a valued servant whose life current is stendly slipping away like the tide going out to sea, and no human power can stay this ebbing away of life any more than the tide can be stopped. The brave soldier in battle may have changed a current of defeat to victory, but who can conquer death, turn back or even stay its dark tide? No human power has any avail.

None?

Stop! Who is it that is going through the land, his name that of a wonderful healer? It is Jesus of Nazareth, and the centurion will send to him and lay the case before him. He will send messengers at once to Jesus.

The Saviour sees them coming. They draw nigh; they plead the case of the centurion's servant; they tell of the centurion's worth, that he has even built a synagogue for the Jews. Will not Jesus go with them? Yes, he will go and heal the servant. But whom does he meet on the way?

Why, the centurion has been thinking the matter over. Why should he trouble the man from Nazareth? Is he worthy to receive the great Healer under his roof? If he have an order to give his soldiers, he gives it and it is obeyed. If Jesus will say the word of healing, it is all that needs to be done. His order is sufficient. Jesus marvels. O man of faith, though a man in a centurion's armor!

Jesus goes no farther, but the word of command goes on its silent errand. When the messengers return to the centurion's house, they find not a man on his bed of sickness, but a man healed.

The sun that goes down on Capernaum that night sends his last rays into the happy home of

the centurion, but what a sad scene over in Nain the next day's sun shines upon! There is a procession going through the streets of Nain, and the shining of the brightest sun cannot make it cheerful. It is a funeral procession. It has left that poor widowed mother's home, and nothing can turn it back. On and on it must go till it gets to a lonely field of burial without the city walls. Yes, it is coming this way. You can see it with your own eyes.

There are the dark forms. You see the mourners wringing their hands. You hear them sobbing and wailing. You see the poor mother, bowed, carrying along a heart that is breaking, the heaviest of burdens. You see the bier on which is a firm knuckled, cold, that never sirs. On and on the procession goes. People come from their doors or down from their roofs, and in sympathy join in the procession. Who can turn it back? Who ever heard of one that was turned back? A thing of this kind goes on like a dark, awful river flowing down into the abyss of eternity! Who can possibly stay it? A life helpless. All are hopeless. The mourners tear their robes and shriek frantically. The mother takes along her heavy burden of a breaking heart. The bearers lift wearily on the bier. On and on goes the procession, through the streets, out of the gates, on and on, but outside what is this procession coming?

It is very different. People are in another mood. Some are talking carelessly. Others are laughing. The serious are not somber. Those burdened are not despairing. This is a procession of life. At its head is one with a very thoughtful face, but no shadow of death is there. Let this Leader step aside, and let all in the procession of life step aside. The procession of death must roll on and will roll on. What, that other procession does not step aside?

No, for He, the leader, plants himself in the way of this procession of death, speaks to the woman crying, "Weep not," as if there were no need of despair, and then, going to the bier, he touches it, yes, he stops it, this river of death flowing on! He dares even to say, "Young man, I say unto thee, Arise!" Pre-umptuous! some one may have whispered, but—look! The young man turns, rises, sits up, and speaks! Then that great Leader delivers the son to his mother!

O what a day!

Day of wonders, when Jesus Christ met the river of death flowing into the abyss, stopped and turned everything back, making it a river of life that flowed back into the city!

O Master divine, be with us when we meet the river of death, and change it into the river of life!

The Teachers' Meeting.

I. Fix the historic facts in mind—dates, places, and other circumstances....II. View the inci-

dents of the lesson from five standpoints: (1) Of the gaping crowd in whose presence such astonishing wonders were wrought; (2) Of the anxious hearts whose dear ones were restored to them—the centurion, the widow, and other dear friends; (3) Of the sufferers brought back to health and life—the servant and the dead boy; (4) Of the devout, thoughtful observers, who recognized the supernatural power that worked those miracles, and felt the sweet comfort of the visitation of God; (5) Of our Lord Jesus himself, the Saviour whose sympathetic heart was deeply moved by the sorrows of those about him....III. The outline given in the *Illustrative Notes* is easily worked out: 1. *The Needy One*. Note the rare graces of this Roman soldier: (1) Reverence; (2) Generosity; (3) Humility; (4) Insight; (5) Faith. 2. *The Divine Helper*. Christ here emphasizes certain aspects of his nature: (1) His knowledge; (2) His sympathy; (3) His authority; (4) His power.

Orientalisms of the Lesson.

The phrase about the servant "who was dear unto him" carries a whole segment of the customs of the period. The Hebrews had long since ceased to hold slaves of their own people, but they did of other nations. These slaves, under both Greeks and Romans, were often as white as, or whiter than, themselves, and equal or superior in culture. They served in many ways, and often received important trusts, were confidential advisers, capable of executing large enterprises, and it was not at all uncommon that a warm affection grew up between the master and this class of slaves, and not only for financial profit, but from sheer friendship, many a bond slave became "dear" to his master.

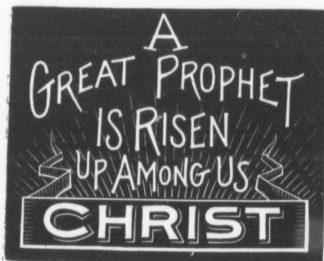
This captain was a Gentile, and even though he were some sort of proselyte, which Edersheim denies, he would not know whether the great Hebrew healer, who had till now only helped his own country people, would aid a Gentile. At any rate, he secures the services of the Jew elder, who was a sort of religious magistrate, to go and ascertain, according to a custom in all the oriental world of indirect approach. Marriage contracts are made in India through middlemen; appeals for exercise of influence with magistrates are constantly sought through missionaries; and, as Rice says, "a thousand petty things in daily life" are secured through one, two, or many persons, rather than directly. These are often sent one after another at brief intervals, as this man sent influential officials, and then, later on, his "friends" (verse 6), and last of all appears himself, humbly affirming that he had no claim, as a Jew, to be considered at all. It seems difficult to say to what extent he held the Jewish superstitious notion that the evil spirits were subject to command as Roman soldiers were; but he prob-

ably had only the Roman thought of power to command absolutely at will and have it come to pass.

The other part of this lesson speaks of the bier, or bed, on which the dead young man lay. Royal personages were conveyed to their tombs on their own beds, but commonly nothing was used but a plain wooden board, on which the body lay covered with a cloth, just as is the usage to-day among Jews, Moslems, and Christians in the far East. The nearest relatives accompany the bier, keeping close by it, and even strangers falling into the procession.

It must have horrified the spectators when they saw Jesus, a Jew and a rabbi, touch this bier, it being held that so much as to touch it rendered the person ceremonially unclean for a defined period.

Blackboard.



THE GREAT HELPER.

THE CENTURION
APPEALS TO | BELIEVES IN
JESUS.

MARVELOUS FAITH REWARDED.

SERVANT HEALED
SELFSAME HOUR.

"Have faith in God."

LIFE TRIUMPHANT.

DEATH
DEFEATED.

THE PEOPLE GLORIFY GOD,
SAYING,

A SYMPATHIZING SAVIOUR | A POWERFUL PROPHET

"IS RISEN UP AMONG US."

"Therefore come boldly unto the throne of grace."

By Way of Illustration.

"A certain centurion." That the Roman occupation of Palestine was not altogether oppressive and unjust may be gathered from the character of this centurion, stationed so long among the Jews as to grow interested in their faith, to accept it, at least to some degree, and to show his zeal for the true God's worship by building a synagogue, to which, of course, he came as a worshiper. Another centurion shows an attractive character—the Cornelius whose prayers and alms had come up before God. Yet another relented at the sight of the dying majesty of Jesus, and exclaimed, "Truly this was the Son of God!"

The Great Helper. "Beseeching him that he would come." "Then Jesus went with them." There is a society in Boston which has this object: It seeks to furnish every family with a friend. This is the great need of humanity—friendship, with a helper who has both willingness and power. When Charles Kingsley was asked how he had accomplished so much he said, "I have a Friend."

Christ is the great sympathetic nerve of humanity over which all the oppressions and sufferings of his people distinctly pass; nor does the mysterious instrument of sensation in the human body convey more directly to the sensorium a sense of the condition of the extremest part of the frame, than Christ feels the wants and sufferings of every member of the human family.

Verses 9. Great faith. Faith lifts the soul into the realm of the invisible, and that man succeeds best who has most of this element. The difference between a merchant prince and a petty trader is that the trader can work only so far as he sees. He must be able to put his hand on cask and box and bale, while the other disdains to stop at things he can handle, but deals with the relations of things, anticipates results, and, taking into account time and space, seasons, races, and latitude, makes the whole earth minister to his need. In affairs of state the man who looks at forms of law is but a politician, while he who comprehends the unseen and looks forth with clear vision into the future is a statesman. Christian faith gives to one the broadest vision and brings forth forces unseen to serve him.—*Beecher.*

Verses 11-15. Christ showed tender regard for human relationships. "He delivered him to his mother." Is not this a prophecy of reunited households? All love is divine in the sense that it is from God, and so family love is blessed and beautiful and pleasing to him. Will not our Christ reunite broken family circles and give us our own again?

Verses 16. "There came a fear on all." No wonder that a great fear fell on all. They might have thought of Elijah and the widow of Sarepta; of

Elisha and the lady of Shunem. They, too, the greatest of the prophets, had restored to lonely women their dead only sons. But they had done it with agonies and energies of supplication, wrestling in prayer, and lying outstretched upon the dead; whereas Jesus had wrought that miracle calmly, incidentally, instantaneously, in his own name, by his own authority, with a single word. Could they judge otherwise than that "God had visited his people?"—*Canon Farrar.*

References.

FREEMAN. Ver. 3: "Elders of the Jews," 834. Ver. 5: Synagogue building, 762. Ver. 12: Customs at funerals, 763. Ver. 14: The bier, 764.

OPTIONAL HYMNS.

No. 1.

All unseen the Master walketh.
Weeping will not save me.
O holy Saviour!
Come, my soul, thy suit prepara.
My faith looks up to thee.

No. 2.

Sing his praise.
Awake, my soul.
Jesus, thou everlasting King.
Jesus Christ is passing by.
Once for all the Saviour died.

A. D. 28.]

LESSON VIII. FAITH ENCOURAGED.

[Feb. 23.]

GOLDEN TEXT. Fear not: believe only. Luke 8. 50.

Authorized Version.

Luke 8. 41, 42, 49-55. [*Commit to memory verses 49, 50.*]

[Read Luke 8. 1-56.]

41 And behold, there came a man named Ja'irus, and he was a ruler of the synagogue; and he fell down at Je'sus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Je'sus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Pe'ter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Revised Version.

41 And behold, there came a man named Ja'i-rus, and he was a ruler of the synagogue; and he fell down at Je'sus' feet, and besought him to 42 come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy 50 daughter is dead; trouble not the Master. But Je'sus hearing it, answered him, Fear not: only

51 believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Pe'ter, and John,

and James, and the father of the maiden and 52 her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is

53 not dead, but sleepeth. And they laughed him 54 to scorn, knowing that she was dead. But he,

taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she

rose up immediately: and he commanded that 55 something be given her to eat.

TIME.—A. D. 28; how close to the events of the last lesson we cannot say. **PLACE.**—Capernaum, which is described in Descriptive Index.

HOME READINGS.

M. Faith encouraged. Luke 8. 41-56.

Tu. Great faith. Matt. 15. 21-28.

W. Examples of faith. Heb. 11. 1-10.

Th. Faith failing. Matt. 14. 22-33.

F. Weak faith helped. Mark 9. 17-29.

S. Trust in the Lord. Psalm 62. 1-8.

Sa. Come boldly. Heb. 4. 11-16.

LESSON HYMNS.

No. 118. New Canadian Hymnal.

Let him to whom we now belong.

No. 123. New Canadian Hymnal.

I am coming to the cross;
I am poor, and weak, and blind;
I am counting all but dress;
I shall full salvation find.

No. 120. New Canadian Hymnal.

I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee.

QUESTIONS FOR SENIOR STUDENTS.

1. The Father's Plea, v. 41, 42.

Where did Jesus go preaching the kingdom of God? (Verse 1.)

What parable did he speak to the people? (Verses 4-15.)

Whom did he claim as his kindred? (Verse 21.)

What miracle did he perform on the sea? (Verses 22-25.)

What miracle in Gadara? (Verses 26-30.)

What command was given the healed man? (Verse 29.)

What was a "ruler" of a synagogue?

What was this ruler's request? (See Mark 5. 23.)

Where did this scene occur?

What Gentile eclipsed the faith of this Jew?

What pathetic scene is described between the 42d and 49th verses?

2. Asleep in Death, v. 49-53.

What disheartening intelligence came from Jairus's house?

What comforting words did Jesus speak? (GOLDEN TEXT.)

On what two other occasions were Peter, James, and John selected from the twelve by the Master? (Mark 9. 2; 14. 33.)

What mourning custom is here alluded to? (Compare Eccles. 12. 5; Jer. 9. 17; Amos 5. 16; 2 Chron. 35. 25.)

Find all you can about the hired mourners of the ancient Orient.

Why were the mourners so promptly hostile?

What characteristic is shown in Jesus's command to give the girl food?

3. Restored to Life, v. 54, 55.

What did Jesus then do and say?

Where were the words which he spoke? (See Mark 5. 41.)

What result at once followed?

What command did Jesus give?

In what other instances did Jesus restore life? (See Luke 7. 14, 15, and John 11. 45, 44.)

To whom is there the promise of eternal life? (John 8. 15.)

Practical Teachings.

1. To every frightened soul Jesus says, "Fear not." To every weeping soul Jesus says, "Weep not."

2. Jesus has no sympathy for simulated sorrow; the hired mourners worked by contract.

3. Jesus does not stop in his work of restoration because of death.

4. Jesus would save life, but not gratify curiosity.

Where in this lesson are we shown—

1. The value of prayer?

2. The power of faith?

3. The authority of Jesus?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 41, 42.

41. What office did Jairus hold? What were its duties? How was it shown that Jesus was held in respect?

42. Why did the people throng Jesus? Did the Jews treat daughters better than they were treated by most Eastern nations?

2. Verses 49-53.

49. Why did the family send a message to Jairus?

50. What did Jesus mean when he said, "Fear not?" Were any miracles wrought without faith on the part of the seeker?

51. Why was the crowd kept out of the death chamber?

52. What were the signs of grief at an Eastern funeral?

3. Verses 54, 55.

54. What proof did Jairus give that he believed in Christ's power? With what words did Jesus call the girl to life?

55. What did he tell them to give her? Why did he do this?

Teachings of the Lesson.

In trouble we should go to Jesus. God delays blessing to try our faith. Christ has power over body and soul after death. Because people laugh we must not cease to do good. Spiritual life is to be fed through the means of grace. All who sleep in death will one day come forth at Christ's bidding. The greatest works are done without much noise. Knowing who Christ is, and what he has done, we ought to have strong faith in him.

QUESTIONS FOR YOUNGER SCHOLARS.

What city did Jesus often visit? Capernaum. Who came to him there in great trouble one day?

Who was Jairus?

What shows that he was a man of importance?

What was his trouble?

What did he beg Jesus to do?

Where was the home of Jairus?

Who went with Jesus to this home?

Do you know why so many people followed Jesus everywhere he went?

Who came to meet them on the way?

What news did he bring?

What did Jesus say to the father?

What is it to have faith? **To believe Jesus.**

Who had already come to the house of Jairus?

What was being done there?

What did all these strange things mean? **They did them to show sorrow.**

Whom did Jesus take into the room with him?

What did he do with the noisy mourners?

What did he say to the dead child?

What happened then?

What did this little girl owe to Jesus?

What do you owe to him?

Something to Remember—

That all life—even the life of the bee and bird
and blossom—is from God.

That he who gives life to the body can also
make the spirit live.

That we owe him the life he has given us.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

This miracle occurred immediately after our Lord's visit to the "land of the Gadarenes." According to Mark and Luke the parable of the sower was soon followed by a voyage across the lake to get rid of the increasing pressure of the multitude. The stalling of the winds and waves which threatened to wreck their little bark, the expulsion of a legion of devils from the demoniac who dwelt among the tombs of Gadara, the destruction of the swine, and the return to Galilee seem to have occurred in close succession. Matthew groups them differently; according to topics, apparently, rather than according to chronology. Very beautifully in the Gospel narrative this miracle is interwoven with another hardly less wonderful. It is well to read them together, and thus gain a glimpse of the unremitting graciousness of our Lord. It is well to study them separately, for each has a lesson of its own. And it is well, in our study, to combine the narratives of the three gospels. Here we have the man of social dignity prostrating himself before the Master in abject entreaty for the life of his daughter; the disheartening whisper of the messengers, "Why trouble the Rabbi any further?" the divine words of comfort, "Be not afraid, only believe;" the selection of three disciples with the father and mother to witness this wonder; the wild wails of the hired mourners, followed by their scornful laughter when Jesus asserted his divine power; the wonderful mandate, "Maid, arise!" followed by the instant return to life and physical vigor. The maid arises, walks, and eats of the food set before her by her overjoyed and eager friends, and the fame of the Galilean Prophet is spread still wider.

Verse 41. Jairus. A good old Hebrew name. The first Jair of whom we read was the sturdy chief who conquered Bashan (Num. 32. 41; Josh. 13. 30). **Ruler of the synagogue.** The Jews had no "clergymen" or "ministers," and the official duties of the priests had all more or less connection with the temple service. Synagogues were not regarded, to any degree, as substitutes for the temple; they were meetinghouses for voluntary Scripture study and worship, managed by laymen, of whom one was "ruler" or "president." Jairus was therefore a leading citizen of this town. Dr. Plumptre, believing that this miracle was wrought in Capernaum, suggests that when the Jews of that city sent their elders to Jesus to plead for the centurion who had built them a synagogue (Luke 7. 3), Jairus, as its "ruler," was almost certainly one of the deputation, and would thus have been impressed with his power to heal in cases which seemed hopeless. **Fell down at Jesus' feet.** The natural way for an oriental to express humility and turbulent desire. How earnestly do all men seek the physical well-being of their children. (1) *Are we, as teachers, nearly as earnest for their spiritual safety?* (2) *Jesus was, and is, always accessible.*

42. One only daughter. Elsewhere Luke records similar relationship and privation (Luke 7. 12; 9. 38). (3) *Jesus's sympathy was always stirred by the sorrows of others.* (4) *If we are like our Master we must have ready sympathy for all. She lay a-dying.* Matthew says, "is even now dead." **Througred him.** Pressed so closely us to stifle him. (5) *Jairus showed his faith by his works; in his sorrow he went at once to Jesus.*

49. There cometh one. How eagerly must

the eyes of the sorrowing father have turned to this messenger from his home! **Thy daughter is dead.** There seems, at first, to have been a little doubt about it; but now the sad blow had fallen. **Trouble not the Master.** Weary not the Rabbi. (6) *If the spiritually sick and the spiritually dead are ever recovered, their friends must bring them to Jesus.*

50, 51. When Jesus heard it. Overheard it. **Fear not.** How frequently was this tender injunction given by our Lord! **Believe only.** (7) *All blessings are based on the faith of the recipient.* (8) *Jesus is always ready to answer every appeal. Peter, and James, and John.* This is the first choice of these three men, who were Jesus's chosen companions at the transfiguration and at Gethsemane (Mark 9. 2; 14. 32). (9) *Delay in answering prayer is no indication of heartlessness on the part of God.* (10) *Jesus's delay increased the blessing, changing the cure of a disease to resurrection from the dead.*

52, 53. Bewailed her. In the East professional mourners are nearly always hired. They weep, wail, tear their hair, and express themselves in extravagance of sorrow (see Eccles. 12. 5; Jer. 9. 17; Amos 5. 16; 2 Chron. 35. 25). Even the poorest were expected to provide for a funeral two fluteplayers and one wailing woman.—*Farrer. She is not dead.* This does not mean that the girl was not dead, but that she was, so to speak, still within call—still under the dominion of life.

"There is no death; what seems so is transition;
This life of mortal breath
Is but the foretaste of the life elysian,
Whose portal we call death."

Jesus used the same words on Lazarus when he had lain in the grave four days (John 11. 11-14). Luke clearly understands that the girl was dead, for he says that the witnesses of the scene knew that she was dead, and afterward that her spirit came again (see 1 Cor. 15. 6, 51; 1 Thess. 4. 13). Sleep has been in all ages an image of death. The word *cemetery* means "sleeping place." **Laughed him to scorn.** Derided him utterly. Jesus evidently had no sympathy with these hired tears and wails. Dr. Clarke wisely says that ostentatious funeral services are ridiculous in themselves, and are entirely opposed to the simplicity of the religion of Christ.

54, 55. Put them all out. They had to be forcibly excluded; the threatened loss of their

money made them clamorous. (11) *Those who treat the words of Jesus lightly will inevitably be banished from his presence.* **Called.** Spoke in commanding accents which penetrated the confines of the spiritual world. **Arose straightway.** Did not gradually recover, but was at once well. Mark says that she arose and walked. Luke mentions the food that she ate. Plouebout notes that "the life restored by miracle must be sustained by natural means." (12) *The power that worked in the body and spirit of this girl will work in ours at the final resurrection.* (13) *No death is so complete that Jesus's word cannot restore life; and no spirit is so abandoned as to be beyond the saving influence of God.* This incident has been found by unnumbered souls to be "very full of comfort."

CRITICAL NOTES.

Verse 41. A ruler of the synagogue, in Capernaum. In this city three persons of eminence are recorded as having been recipients of Christ's favor: a nobleman (John 4. 46), a centurion, and a ruler of the synagogue.

42. Lay a dying. At the point of death. This was her condition when the father left the house. Matt. 9. 18 says she is already dead. There is no difficulty, however, for he sums up the two reports, putting forth the main fact of the child's death as the point to be considered. **As he went.** Jesus again is touched tenderly at the thought of the sorrow and loneliness of the father and mother bereaved of their only child, and straightway goes to the house. But the **people thronged him.** Literally "stifled" him, the crowd was so great. Those were days of intense excitement. God was never so near to man, and the people felt it. The pressure of the multitude retarded the progress of Jesus, and advantage of it was taken by an afflicted woman who timidly, and yet with sublime conviction, touched the hem of his garment and was healed.

49. While Jesus is speaking to her messengers came from the stricken home of the synagogue chief, announcing the fact to the father that the daughter he left dying is dead. **Trouble not the Master.** Their faith in the Master did not reach very far. Faith often depends upon the interest one has in the subject of desire. Had the girl belonged to one of the messengers he might have given different advice.

50. Fear not. Fearing calamity rather than trusting God is a surrender to evil and an undervaluation or a limiting of the power of God over evil. Christ would lift Jairus into a higher plane of thinking, by exhorting him to be courageous in the presence of actual defeat. Anyone can be courageous when there is no danger. **Believe.** Faith in God gives victory, for he who believes in God is with God, and God, who is over all, is with him. Let it be remembered, however, that no

matter what name we may give it, that is not faith for the exercise of which there is no real necessity. God does not move mountains because men desire it, for the reason that there is no real necessity why the mountain should be moved. All faith that is faith is based upon necessity. **She shall be made whole.** Such tests naturally suggest the question, Does the faith of one person really affect another? The answer cannot be given in a sentence. In the case before us the faith of the father did affect immediately the state of his daughter, that is, there was no condition to be fulfilled by the child. She was passive, dead. The prayer of faith for a sinner may be the original cause of holy influences concentrating on him, but his salvation must arise out of his own act of faith in Jesus Christ. These holy influences may induce, warm, and strengthen faith in his heart, but the saving act must be in the personal self-surrender to the Lord Christ. We are encouraged then to pray for the influence of the Holy Ghost on the heart of the unconverted.

51, 52. When he came into the house. This does not present a true picture, but tends rather to confusion. The correct rendering seems to be "on coming into the house." It was then he found the minstrels and mourners (Matt. 9), and ordered them out, permitting the three favored disciples and the parents of the girl to follow him into the inner chamber where the dead lay. To the crowd in the house that were lamenting he addressed the words, **She is not dead, but sleepeth.** They did not understand Jesus, and concluded in their own defense for their outcries that he did not understand the case. To the consciousness of Jesus as the Lord of life death was but as a sleep. In the thought of our Lord the death that is really death is spiritual death. Death of the body he seldom speaks of; to him it can scarcely be considered as death at all.

54. Called, saying, Maid, arise. Mark gives the exact words in the language Jesus spoke:

"*Talitha cumi*," "Little girl, arise!" There is felt again in the form of his address the sweet tenderness that ever showed itself in his relations with the weak and the helpless. The mighty Christ is tenderness itself to those who seek his aid, and his presence in the home of sorrow was like the coming of the morning.

55. Her spirit came again. It is to be noticed that there is not a word recorded of the thoughts or experiences, while in the spirit world, of any of those whom Jesus raised from the dead. It is not probable that they remembered anything they experienced. Miracles were not worked on them for the purpose of making them revealers of the unseen. The stupendous event of raising one from the dead might convince one of the holy character of him working the miracle, but relating experiences of the spirit world would, such is human nature, only feed the craving of curiosity, which is void of any moral power. **Give her meat.** Although Jesus worked a miracle, he does not intend miracles shall be perpetual. The girl is now restored to the natural life, and under the laws of the natural life Christ himself places her. The craving to be always under supernatural power, as if natural power was unnatural, and as if the natural life was somehow opposed to God or to a life of profound trust in God, is an unhealthy condition of mind, and receives no countenance from the word of God. Natural law is divine law, and the desire that God shall be forever suspending that law by introducing other and higher forces is at bottom a rebellion against that law. Note also the evidence that the girl was really restored to life and to all the functions of life. Christ himself, after his resurrection, gave to his disciples, "and he did eat before them" (Luke 24. 41-43). This maiden was to die again; Christ rose to the eternal life and died no more.

Analytical and Biblical Outline.

A Lesson in Faith.

I. FAITH IN NEED.

One only daughter....dying. v. 42.

Sin entered....death by sin. Rom. 5. 12.

Ye shall have tribulation. John 16. 33.

II. FAITH SEEKING.

Fell down....besought him. v. 41.

Call upon me in trouble. Psalm 60. 15.

Cast thy burden upon the Lord. Psalm 55. 22.

III. FAITH TESTED.

Thy daughter is dead. v. 49.

Trial of your faith....precious. 1 Peter 1. 7.

Trying of your faith worketh patience. James 1. 3.

IV. FAITH STRENGTHENED.

Fear not: believe only. v. 50.

Walketh in darkness....trust. Isa. 50. 10.

I am the resurrection and the life. John 11. 25.

V. FAITH REWARDED.

Maid, arise....she arose. v. 54, 55.

He that believeth....life. John 3. 36.

Who hath abolished death. 2 Tim. 1. 10.

Thoughts for Young People.

Christ an Example for the Christian Worker.

1. Notice his accessibility. Only at certain hours and on specified days can you see the President. But you may always go to Jesus. Nobody was ever refused admission to him.

2. Notice his sympathy. He never avoided the sight of pain or passed "on the other side." No tale of sorrow was heard by him unheeded. Let us imitate him in this.

3. Notice his willingness to help. He went at once to the ruler's house. He was ever willing to take on himself the burden of others.

4. Notice his largeness of view. He saw the end from the beginning. Necessary delays were to him; but incidents in the constantly working providence of God.

5. Notice his attention to little things. Some kind men spoil their benevolence by crustiness. Jesus knew the agonizing discouragement of the ruler, and spoke words of cheer. His breadth of view did not lead him to neglect little things.

6. Notice his insight into the invisible world. He knew the girl was dead; he also knew what he has taught us—that really "there is no death; what seems so is transition."

7. Notice his contempt for mere curiosity. He would work no wonders for a crowd. His miracles were performed because he "was touched with compassion," and they must be worked in the presence of those in sympathy with himself.

8. Notice his life-giving power. There is power in the very word and touch of Jesus, and in proportion to the closeness of our communion with him will the same power be manifest in us.

Lesson Word-Pictures.

That woman in the crowd following Jesus is in trouble—sick these long twelve years, her money gone to physicians, and nothing coming in return. Sick and weary and worn! But just ahead is Jesus, and if she can only get close up to him to touch him, he is so full of healing power, it will help her! To stop him and detail her complaint would make trouble for him and trouble for her, too, for all the crowd would stop and turn and say, "See that woman!"

Besides, Jesus is on his way to heal Jairus's daughter, and she, the woman, must not stop him. It is not necessary to stop him; a touch will do.

She is now only a few feet from Jesus. A few feet from health and strength and comfort!

O, what a boon is just before her!

She presses through the dense crowd.

Why, there is not more than a foot of space between her and the blessing.

There—this man ahead, just step aside!

It is all arranged—everything will come out nicely—no need to stop Jesus and make disturbance—a touch will do—not away up—up at his girdle, but low down, a humble touch of the hem of his garment—that will do!

She drops quickly on one knee—aside there, sir—she reaches out a thin, wasted hand, and touches the hem of the garment of Jesus!

O, what a change!

She feels a new life thrilling her!

Her head is clear!

Her heart is light!

O, she has been healed!

And with so little trouble—nobody knows—when, suddenly, a voice rings out, "Who touched me?"

It is the voice of Jesus!

How it startles the woman!

Then Jesus knows something has happened.

Who touched him? The disciples try to explain that it was the crowd pressing upon him.

No, though Peter and the others may think they know all about it, Jesus knows that somebody touched him and healing power went out of him.

The woman sees that all is known, and though a thousand eyes will be looking at her, she comes forward, and falling down before him, trembling and plaintive, tells all her story.

And O, that blessing of the Lord, prompt and full, rewarding her faith and bidding her go in peace!

But all this time a home is anxiously waiting for Jesus, and a messenger comes up saying that Jairus's daughter is dead! Let not Jairus trouble the Master!

But "fear not," Jesus tells him. Let Jairus believe, and she shall be made whole!

They go on to the house.

What a tumult of lament is everywhere! People sob at the door, and sob in the porch, and sob all through the house.

Jesus presses in. Just a few disciples are allowed to go in, the father and mother, too, of the dead maiden.

Such a crowd, eager and envious, is left without!

And within the weeping and wailing are continued.

"Weep not!" cries Jesus. "She is not dead, but sleepeth."

O, how they laugh at him!

They mock him!

They sneer at this man from Galilee.

What can he do?

He puts all the unbelieving throng out.

And then he goes up to the still, silent form, and takes the maiden's hand.

Will he draw on it and raise her by it?

Does he expect a response from that dead hand?

What hand of our dead ever did respond to us?

It has been a loving hand. It has done so much for us, but O, we can only hold it regretfully when death comes, only weep our hot tears upon its chilly touch, and let it drop into its long rest again.

But Jesus holds this dead hand in his strong and loving clasp.

Clear and imperative is his voice: "Maid, arise!"

And look, look, the hand stirs in response! The arm is moved! The very body turns! And Jairus's daughter rises up from the sleep of death!

Orientalisms of the Lesson.

The name of this ruler, Jairus, seems to have been unusual, though it still occurs in the present day in the same region. It occurs in the last Jewish war, but is not found in the rabbinical writings till after the Middle Ages. This man had "one only daughter, about twelve years of age." That was the period at which a Jewish girl was recognized as coming of age, after which she was accounted a woman. Some commentators and others have expressed surprise that this Eastern man should show so much interest in a daughter, women being so little accounted of among oriental peoples. The later-day Hebrew certainly holds women in little esteem. But there is no evidence of this kind of low estimate of women in the earlier Jewish community. Anciently they had a status and liberty not accorded them since Mohammedanism has degraded women in Asia and Africa. Rebecca and Rachel, Sarah and Miriam, Hannah and Deborah, Huldah and Anna, present no suggestions of a low status of women. They and the women of their times enjoyed liberty not now accorded to women in the East. But even among Eastern secluded women there are many instances of their being greatly beloved and honored, and this ruler's tender-heartedness and affection for a young woman daughter can be matched in thousands of instances in oriental life even now. This young woman was certainly dead, and the hired mourners had already begun the funeral wail. The rabbinical rule required that there must be at least two flute players and one mourning woman. We are so accustomed to think signs of grief to be only of value when they are spontaneous and unrestrained that it is awkward to attempt to realize the regulation of these by law. The Syrians were accustomed to gash themselves with knives; but the Hebrew law (Lev. 19. 28) forbade cutting the flesh in mourning. The Egyptians, like the Hebrews, did not cut themselves in grief. The Hebrew law also forbade shaving the hair between the eyes (Deut. 14) and prohibited priest

from uncovering their heads as a sign of grief, except for nearest relatives, and the high-priest was not allowed to do so even on the death of his father and mother. The customary mourning was a very tumult in every Eastern land. Egyptian women threw dust on their heads before the mummy of a man. The women of the family covered their faces with mud, and ran thus through the streets, with their bosoms exposed, beating themselves and making loud lamentations. The Moabite women smote themselves on the thigh and breast, slapped their hands together, and stamped their feet, going barefoot. Their food was prepared for them and carried to them. This was the "bread of bitterness" or the "cup of consolation." In later times bread was distributed to the poor at funerals. The modern Egyptians parade the streets of Cairo wailing with such phrases as these, repeated over and over: "O, my brother!" "O, my master!" "O, lord of the house!"

By Way of Illustration.

Verses 41, 42, and 49. We need a Christ who will hear and answer our prayer. Prayer is instinctive. Man flees to prayer as instinctively as a child flees to its mother's arms. It is nature's impromptu cry—the weak turning to the strong for help. Now, does God give us any certainty that over against our need he stands with attention and with supply? Here is Jairus with a great hungry cry on his lips. Note the next word in the record, "And Jesus went with him." This is but a specimen of our Lord's constant action toward prayer. You cannot find an instance where he in the East turned from the least real prayer. On the way to Jairus's house the news comes, "Thy daughter is dead." How often for us between prayer and its answer a great and chilling despair settles down. As soon as Jesus heard it, he said, "Fear not." Thus he prevents despair. Though our prayers seem at first to fail as Jairus's did, looking to him we may be sure in some large and noble way our apparently failing prayer shall win its answer, even as did Jairus's prayer.

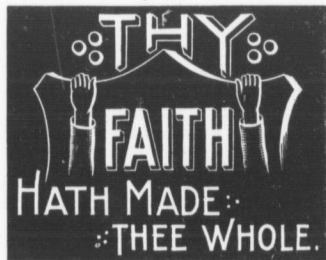
Verses 51-54. Our word "cemetery" gives us the Christian idea of death. It means a sleeping place. Christ came to bring life and immortality to light. Before Christ came very many tombs bore this inscription:

"After death no reviving,
After grave no meeting."

It is well to remember that Christianity alone, of all the systems of thought and religion, approaches your agitated presence and says, "Let not your heart be troubled." It alone says, "I would not have you to be ignorant, brethren, concerning them which are asleep."

Verse 55. The loving thoughtfulness of Jesus appears in his care that the maid should be fed. Our Christ knows that we have need of all those things. What a delightful guest and traveling companion Jesus must have been! His consideration for others was constant and beautiful. When he saw the first shade of weariness on the faces of his disciples he said, "Come ye apart and rest awhile."

Blackboard.



POWER OF FAITH.

THE WOMAN

ACTING | CONFESSING

HER FAITH

RECEIVES

PHYSICAL | SPIRITUAL

WHOLENESS.

"Thy faith hath made thee whole; go in peace."

ONLY BELIEVE.

FAITH

ENCOURAGED | REWARDED

RULER'S DAUGHTER
RAISED FROM DEATH.

"THE MASTER

IS HERD

AND CALLETH FOR THEE."

ONLY BELIEVE.

References.

FREEMAN, Ver. 41: Ruler of the synagogue, 834.

Teachers' Meeting.

Combine the narratives of the three gospels in a word-picture. Do not overlook the miracle on the woman on the way....(1) Geographically locate the scene as nearly as possible, at least the general neighborhood, by the aid of an outline map. (2) Place in their proper historic connections: year of Jesus's ministry; attitude of the priests and Pharisees to him. (3) Bring out enough manners and customs to reproduce the circumstances: synagogue customs and officials; possibility of this ruler, in his turn, having pleaded for the centurion who probably built the synagogue which he now "ruled," etc.... Jesus's character and methods as here revealed. See "Thoughts for Young People".... Importance of children in Gospel narrative: lad with loaves and fishes; children in temple; daughter of the Syrophenician woman; boy possessed of an evil spirit; this girl of twelve years.... Ruler's faith: love and importunity for daughter; tested by delay and discouraging message; triumphant.... Death is no obstacle to the power of Jesus; he can save the morally abandoned.... Worldly-minded people cannot understand the Saviour.... He has no sympathy with heartless form.... Jesus's choice of these witnesses based on character.

OPTIONAL HYMNS.

No. 1.

Love divine.
Is this thy time of trouble?
Fear not,
Broken in spirit.
Art thou saddened?

No. 2.

Glory be to God on high.
Come, Jesus, Redeemer.
O sing the power of love divine.
Jesus is mighty to save.
Go tell it to Jesus.

A Few Thoughts on an Old Subject.

BY J. I. BOSWELL, D.D.

A GREAT many persons are puzzled to give a definition of faith. No wonder, for faith is an act of the soul, and like all such acts easy to put forth and hard to define.

It must be looked at in the light of experience. The world is full of faith, and it varies both in kind and in degree. The merchant has faith in the captain of a ship and intrusts him with his goods. The general has faith in the testimony of a deserter from the ranks of the enemy and risks

the battle. The capitalist loans his money to one in whose honesty and business ability he relies.

We accept the facts, so called, of history on the testimony of historians. Young people ought not to marry without great faith in each other.

May not faith be misplaced? Certainly, but we must go on exercising it. We were not made to live and prosper in the darkness of perpetual doubt. A man must have faith in some others if he would be happy, and faith in himself if he would grasp success.

And so, though sometimes deceived, we must go, believing, trusting, confiding to the end.

Faith varies from assent to trust, from a slight assent to the deepest and highest trust. Christian faith is the latter, and it centers and rests in a person, in that divine-human Being who says of himself, "I am the truth." As an act of the soul it is the greatest which can be put forth, and its results are saving and enduring.

Yonder friend is nearly fifty years of age and has never known a day of sickness. Of course he laughs at the doctors, and affirms without a blush that they kill more persons than they cure. And now sickness comes to him and great pain. He bears up bravely for a while, and then yields; tries simple remedies, and they fail. "Shall I send for the doctor?" asks his patient wife. "Certainly not; I can get well without him." He grows worse, and in agony of pain submits after this fashion: "Wife, to please you, send for the doctor." He comes and shows his skill, for he knows how to question. The sick man confesses all. The remedies are left, and the sick man takes them on faith. He trusts his life in the doctor's hands.

Sin-sick soul, trust for this life and the next in that divine Physician who has never lost a case.

If a man is constantly learning and never uses his knowledge nor communicates it, of what value is it? It does not enrich his own life nor that of others, and he cannot even leave it behind him when he dies, as the miser does his gold. The affections that are never expressed wither up; the powers that are not exercised decline. The very qualities which are admirable in themselves exist only by being constantly employed for the benefit or pleasure of others. So no man can live unto himself. Whatever he would get and keep, that he must give and use most freely.—*Ex.*

PRIMARY TEACHERS' DEPARTMENT.

Bible Work in the Primary Class.

Yes, Bible work for the little ones. The children who cannot read may be taught the Tiny Text, if not the Golden Text. In the great majority of cases the teacher who has tact and love can secure the teaching of the lesson in the home. But if not taught there, the wise and thoughtful teacher will see to it that some portion of the word of God be faithfully put away in the little mind at each session of the class, even though the teaching of a new song or the making of an extra fine blackboard lesson has to be postponed.

Some teachers will remember with pleasure the day of picture cards, each with its Bible verse to be learned. How they were treasured, and how their precious truths, early stored in the mind, became a part of the very being, only God and the angels know. Picture cards with a Bible verse on each may be had at small expense, and, where the primary class is subdivided, the work of hearing the verses and giving out new cards is made very easy.

An alphabet of texts is always pleasing to children. Select short texts, as far as possible bearing upon daily life, and teach one each week, always reviewing the verses previously learned. The children become interested in the growth of the alphabet, and take real pleasure in the exercise.

The Chautauqua drill, familiar to all, is an admirable device, and the Bible acrostic is also pleasing and helpful. Choose some word, as "Sunday school," "heaven," "Christian," and select Bible verses the initial letters of which spell the word chosen.

"Helping Texts," such as "Watch and pray," "Looking unto Jesus," "Be courteous," "In everything give thanks," etc., may be taught, and form a child's calendar of seven verses—one for each day of the week. How helpful these texts may prove in trial days even now, who can tell? And in the wider experiences that await these scholars they may be of untold value.

There are many ways which will suggest themselves to the teacher who really desires that her little ones may be helped to hide the word in their hearts. If we will, we may make the learning of Bible verses a delight, and who shall be able to compute the rich harvests that may grow from the planting of the living seed in virgin soil?

The Heavenward Side of Earthly Teaching.

BY FAITH LATIMER.

NEVER before was primary class work made so prominent as now, when even the International Lesson Committee has announced a course for the younger scholars. Hints and helps for every kind of illustration are so abundant that an enthusiastic primary teacher may feel as did the little girl who said, "We have such good times in our class I most wish we could have two Sundays in a week." Yet with all the valuable devices for securing attendance and attention may there not be danger of overlooking the main purpose of every wise aid which may be used? What may we hope to accomplish with the bright, restless scholars who wait on our words, and whose lives will be biased for good or ill as we use our opportunity and influence? A real child-lover who sympathizes with little joys and sorrows will aim at nothing less than to win mind and soul for Christ, and lead to a life of love and service for him. Every object in nature may be used to teach of our Father in heaven, his love and faithful care.

Nearer and yet dearer to a child's heart may Jesus, who was once a child, be so presented that the little one may find thought going almost unbidden to the One associated with everyday affairs and surroundings.

How Jesus taught and of what he talked may become so familiar even to a little child that parable and miracle may be recalled by scenes in home life or by the wayside. Blessed indeed is the child where home surroundings and mother love cherish the impressions of the Sunday hour and deepen faith in Scripture teaching. What treasures can be stored in minds and hearts to anticipate future life-need, when grief or doubt may be met with prepared antidote, provided by hopeful teaching in reliance on the promise that the word shall never return void. To insure blessed results there must be a trusting love for the Father and the "Elder Brother," faith in and knowledge of his word, and as naturally as daylight follows dawn there will be a responsive lifting up of the soul. Before the child reasons about it the habit of prayer may be formed. Petitions in Scripture phrase seem made for

children. Many a little one in time of fearful storm or danger has as suddenly recalled the words, "Whoso putteth his trust in the Lord shall be safe." "I can always learn a hard lesson," said a child, "when I whisper before I study, 'Lord, be thou my helper.'"

Children have more serious thoughts and deeper experiences than many grown people suspect, and such words as, "Lead me, O Lord," "Lidethy face from my sins," and many other brief prayers may become anchors of safety and comfort. Simple prayers in rhyme, given as a daily morning thought, have been found a help to spiritual thought in child-life. They are easily remembered by the little ones and they enjoy repeating them. Many children have used in this way the verse:

"Dear Jesus, I come with the morning light,
To ask for thy grace to lead me aright;
Forgive all my sinning, and show to me
What a child may do to serve and please thee."

A company had gathered around the still body of a beautiful boy who had been the joy of the home. The pastor read Scripture words of consolation and then told some incidents in the life of the child, showing that in his play and his intercourse with his companions he had been truly a Christian child.

Reaching down to the icy hand, amid the flowers in the casket, the minister drew out a dainty picture card tied with a ribbon, and said, "Here is the keynote of the soul-life which made gladness all about him. This was his daily prayer, the last treasure in his hand when his eyes were too dim to see earthly faces, but with these words on his lips he began to see heavenly visions and to know his prayer was answered."

Then the pastor read the morning prayer used by the scholars of the class the boy had loved, saying, "Would that we all might pray with the trusting spirit of this dear boy who has been made a blessing to other lives:

"Abide with me, dear Lord, this day;
Keep me from every evil way,
Accept my song of thankfulness,
Use me as one other lives to bless,
Help me to love and serve to-day,
And pardon all my sins, I pray."

Is not the consciousness of blessing to even one of the Master's little ones enough reward for any study or self-denial to win spiritual results in primary class work?

Louisville.

Acquaint the Child with God.

BY MRS. GEORGE ARCHIBALD.

"How many of you love God?" said a primary teacher to a class of seven-year-old girls. Every hand was raised. "Why do you love him?" came a second question. After a pause one little girl said, with earnestness, "I love him because he gave me my little sister."

"Yes," replied the teacher, "he gave you your sister, and you should love him for that. But you should love him most of all because he sent his Son to die for your sins."

The happy look died out of the eyes of the possessor of the new sister. The others looked, if possible, a shade less comprehending than before.

"I hope each of you will learn to love God better than anything else or anybody else. How many will try?"

Each right hand was again raised, with the exception of that of the child with the new sister. Hers lay trembling in her lap as she sat flushed with a consciousness of the surprised regard of her teacher and the curious glances of her mates.

When the time for dismissal came the teacher detained the little one to say, gently,

"Amy, can't you tell me why you did not hold up your hand?" and she received the prompt reply:

"Because it would be a story to hold up my hand and say I would try to love God more than I love my mamma and my papa and my little sister."

"But, my dear, God is willing you should love them, only he wants you to love him more. Jesus said, if we loved father or mother more than him we were not worthy of him. I wish you would promise to pray to God to help you to love him best."

But the small rebel against distasteful teaching was silently perverse, and the well-meaning teacher felt baffled and discouraged. The child, too, was unhappy, and could hardly wait to reach her mother and lighten the burden of an uneasy conscience.

"I thought I loved God," she said, her eyes wide and pathetic. "I thought he was so good to give me my little sister. But just to think, he wants me to love him better than I do you, and he knows I'm not hardly acquainted with him."

It was well for the child that the mother knew how to lead her back to peace and the place in her young experience where she could begin to love God just where she had left off—as a natural

response for the gift of an ardently desired sister. At ten this child, so apparently obstinate toward her teacher's instruction, had attained so much perception and fervor in her love toward God that she could say of the death of a playmate: "It must be awful to leave your papa and mamma, but I suppose that some way God makes it so pleasant for you when you are with him that you don't hardly miss your folks."

Amy's protest was founded on reason. "He knows I'm not hardly acquainted with him." How many children under our religious care might say this! We take no pains to acquaint them with God, yet we ask of them an allegiance to him who is to them a stranger.

There is no work so hopeful as that of making the children know God. Where an object is worthy of love, they have much spontaneous affection and faith. Shall we, then, offer them the dry rules of spiritual conduct toward God rather than the bright, living truth about his personal love and care toward his creatures? Shall we lead them up to a cold duty of service, and say, "You must!" rather than to a warm privilege of service, and say, "You may!" Acquaint the child with the real God, and the last is possible.

Prayer in the Primary Department.

BY ALICE MAY DOUGLAS.

THE primary teacher who does little but teach her scholars how to pray accomplishes a great deal. While the majority of children are taught at home to repeat each night, "Now I lay me down to sleep," comparatively few learn from their parents the true meaning of prayer.

We make it a rule to offer prayer at the opening of the primary hour, telling our scholars that before having our lesson we must first ask God to make everything that we do or say pleasing to himself. We often add that since we always talk with those whose houses we enter, so should we speak with God on coming into his house. Again, we dwell on the rudeness of whispering or of general disorder when one is talking with another—even the Creator. Such thoughts prepare the minds of the children for the prayer, and bring them into a greater state of quiet than can be produced by abruptly saying, "Let us pray."

We believe that the teacher of a primary department should make her prayer before her class as simple yet as dignified as possible, using no

words which the little people cannot understand. We once heard a dear sister ask in her prayer before her primary class that there might be "no undue levity" during the hour. The teacher should remember that when her scholars form secret prayers of their own, either during the present or future, hers will doubtless be the model by which they may unconsciously mold them.

Whether or not it is best for children to pray in concert is to our mind an open question. We have heard the Lord's Prayer repeated in concert scores of times when, to all appearances, none meant the solemn words they prayed. The rapidity with which it was offered made the exercise seem more like a form than a devotion. Of late we have taught our class no concert prayer, although we formerly had them repeat this one at each session: "Dear Lord, give me a clean heart for Jesus' sake. Amen." We grant that we may err in making this general omission.

We have sometimes had the children offer individual prayers. Then we have taught them how to form their little prayers, having them repeat one over until they have it by heart. This is not prayer in concert. It is simply a lesson in the form of a prayer. Even the disciples needed to be taught how to pray, and the Lord's Prayer which the Lord taught (not prayed) was their model.

By the way, the Lord's Prayer should be taught to every primary class. It would be well for the teacher to suggest that her pupils make it either their morning or evening prayer. Why not? Is it too difficult for children under eight years of age to commit to memory? Think with what length and often more difficult selections little people encumber their minds for the average Sunday school concert.

We never fail to put the following questions to our class every Sabbath: "How many have prayed at home, night or morning, at any time during the week?" We make the query thus general, because children are apt to be careless in their answers, which makes them careless of the truth. Had we said "every night and morning," as many hands would have responded. The scholars would not have stopped to think if they had indeed prayed so often, but would have immediately given an affirmative answer because the rest did. Doubtless few would have been so faithful in their home devotions, but certainly all had prayed at least once or twice. So the general reply to the general question was satisfactory.

We have had the following prayer printed on

slips of paper for our scholars. We have them repeat it at each session, often in a whisper, since being a prayer it should be uttered softly. We wish that other teachers would teach it to their classes, for morning seems the best fitted time for the prayers of childhood:

"Now I awake and see the light,
 'Tis God who kept me through the night.
 To him I lift my voice and pray
 That he may keep me through the day.
 If I should die before 'tis done,
 O God, accept me through thy Son. Amen."

A Word to the Wise.

BY MRS. W. F. CRAFTS.

SUPERINTENDENTS should not ask their primary class to be present both at the opening and closing exercises of the school, because the half hour allotted for lesson study is not sufficient for teaching the lesson and carrying on the several kinds of exercises desirable for young children. A good primary teacher can profitably use the time of the whole session, but it may be well for the unity of the school to have the primary class present either at the opening or closing exercises. The opening time, beyond the hymn and prayer, is not to be preferred, because the children's freshest powers give the primary teacher her best opportunity.

These powers will be worse than wasted if children are confirmed in habits of inattention and irreverence when the Bible lesson is read before the whole school.

It can hardly be expected that children will give proper attention to what they do not comprehend. Undoubtedly many of them would listen if the Bible should be read, after they had been taught the lesson, as a part of the closing exercises.

The closing time is to be preferred rather than the opening for the presence of the primary class in the main room; first, because it brings them near to older brothers and sisters who are to take them home; second, because the change in environment freshens them; third, because there will be much in the closing exercises which they can understand and probably participate in.

The primary class should not be dismissed before the main school, because the children become a source of disturbance, either by noise outside or by percolating all through the classes in search for those who are to take them home.

Clifton Springs.

Begin Early.

At the best it is supposed that while children are young we can only sow that seed which in after years will take root and spring up and bear fruit. We almost take it for granted that we are not to expect any religious earnestness until they have been in the school for many years, and have passed through all the lower classes. And yet we know that children may realize the love of Christ and try to please him.

There is a new world created every thirty or forty years. More than half the people now living in England were born within the last twenty-five years. There lies our hope. With the men and women over twenty-five years we have comparatively little chance; they have taken sides. By some miracle Christ may lead them to break with sin, but it is with the young, and with the young in the schools, that our great opportunity lies.—*Dr. Dale.*

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.

LESSON V. (February 2.)

THE POWER OF JESUS. Luke 5. 17-26.

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

Primary Notes.

BY MRS. J. H. POLHEMUS.



I am going to tell you a story to-day that is not true, but that will help you to understand something that is true. This kind of a story is called a legend; that means, a story that has been told year after year by fathers to their children, and children to their children, till by and by it is told to us. Well, this legend says that there once lived a very strong man named Offero, who wanted to work for some one who was stronger than he. Hearing of a powerful king, he entered his service, and for a time all went well. One day a minstrel came to the court to sing for the king. Offero noticed that whenever the minstrel mentioned the name of Satan, the king crossed himself, so he asked him the reason. The king said, "I cross myself because I fear Satan." "Ah!" said Offero, "then there is some one stronger than you. I serve the strongest, so I leave you to serve Satan."

Satan was very glad to have such a strong servant, and kept Offero busy; but one day in traveling through the country they came to a cross, and instead of going right on, Satan turned and went far around it. Offero asked him why he did so, and Satan told him that on the cross Jesus died, and he feared Jesus. Again Offero said, "There is some one stronger than you; I go to serve Christ." Not knowing where to find him, he asked a hermit to show him the way, and the hermit told him that to find and serve Christ he must help those in trouble and work for the poor and weak. This Offero did faithfully. He never looked for another master; there was none stronger than Jesus, and in time his name was changed from Offero to Christophero, the Christ-bearer.

Why do you think I have told you this story? Because it is true that Jesus is the strongest in all the world, and because I want you to serve him. How do I know he is the strongest? What did we learn last Sunday about his words (Luke 4. 32)? His words had power [print and review].

After leaving Nazareth he came to Capernaum, and there he did some wonderful things. [Tell the incidents of Luke 4. 33-40.] You see, not only did Jesus's words have power, but his touch. The hour is not long enough to tell you of all Jesus did in that city by the sea. I think he wanted everyone to know that he was God, and so he showed his power in these many ways. He wanted them to understand that one who could make sick people well, heal lepers, and cast out evil spirits, could do the greatest thing of all, forgive sins. Our lesson story shows us this.

[Tell the story contained in verses 17-26, picturing the scene, the crowds, the man carried on his bed, the means used to bring him to Jesus, and his double healing. Make the house on the board while telling the story.] You see, Jesus tried to make it plain to the people that he could forgive sin as easily as he could heal a sick body. He said, "That ye may know that the Son of man hath power to forgive sin [print], I will cure this man of his sickness, that, seeing him walk to his home well and strong, you may believe that I can do this greater thing, forgive his sin." Why could Jesus do this? The scribes and Pharisees were right when they said, "None but God can forgive sin." It was because Jesus was God that he could do so.

What does it mean to forgive sin? When you have been naughty, and mamma forgives you, it means that she treats you as if you had not done wrong, and that she really forgets about the sin. When Jesus forgives sin, he takes it away and treats us as if we had not sinned. The only reason he could do this for that sick man was because he was to bear the punishment for sin. What is the punishment for sin? How did Jesus die? This afternoon at-home make a cross and print on it "Je-

sus" and "sin." I want you to think, while making it, how Jesus died on the cross that he might have power to forgive your sins.

Have you asked him to forgive them? If you have, be sure he will; then, like Offero, serve the strongest, even Jesus, who said, "All [print] power is given unto me in heaven and in earth" (Matt. 28. 18).

COLORING FOR BLACKBOARD. House, brown; steps, white; "all," white; rest of words, yellow.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. The Power of Jesus. Luke 5. 17-26.

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

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 7. 36-50; *The Tempest* (Shakespeare), (study the contrasts in Caliban, sensual and wicked, and Ariel, activity serving in love); *Christ in Literature* (Eggleston), pages 128-130; *The Place of Christ in Modern Theology* (Fairbairn), pages 452-465; *Philosophy of the Plan of Salvation* (Walker).

ATTENTION STORY.

After Jesus had preached to the people in the church at Nazareth, he went on a journey to a city with a long name which was near to a beautiful lake. The name of the little city was Capernaum, and the lake was Galilee. A man named Peter, who was a fisherman, lived in that city, and it is supposed that at his house Jesus spoke to the people. Great crowds came and listened to his words. By and by four men came to the house carrying a sick friend, but they could not get inside the door because of the crowd. Well, they knew that the roof of the house was flat like all the other houses there, and that it had steps upon the outside, so they took their sick friend up to the housetop and let him down into the room where Jesus was. The men knew Jesus was able to do anything, and they trusted him. Jesus knew this, and when he saw how trustful they were he told the man that he would forgive his sins, and that surprised the people. Then Jesus told the sick man to get up and to take his bed and go to his house, and he

did so. His friends did not have to carry him away, for he could walk. His heart was thankful, had all the people were glad, and said that they had seen strange things that day. We may read about this in Luke 5: 17-26.

Explain unusual words: "Pharisees," "Judea," "scribes," "multitude," "palsy," "departed," "glorifying," "amazed."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. The men who had a sick friend tried to find some way of getting him to Jesus. They "sought means," and the nineteenth verse says that, when they could not find any way to get in, because of the crowd, they went to the housetop.

Tuesday. They did not have all the trouble for nothing, because Jesus knew their hearts, and he saw that the sick man needed his help. He always knows when people need him, and he is always ready to help them. He was never too busy to help others.

Wednesday. He made the man well and glad in his mind and his heart, first, by saying that he would forgive all the naughty things in his life.

Thursday. When the man's head and his heart were made well Jesus healed his body too, and he went away thankful. Perhaps he was singing his gladness, and all the people were joyful; they "glorified God."

Friday. The man was so well and strong that he could carry his bed away. He did not have a bedstead, but just a mattress. Whenever any one comes with a loving, trustful heart, and looks to Jesus for help, the pain and sickness and naughtiness are all changed, just as they were in this man. Only think! four men carried him to Jesus, but he was so strong and so glad after being with him that he could walk away and carry something with him.

NATURE WORK. During these cold winter days the little children in a cold country called Sweden ride through the snow in sledges drawn by a large deer, which is much larger than the red deer or stag which we have talked about. This one is called an elk or moose, and his shoulders are as high as those of a horse. In winter the moose likes to go alone, but in summer he is in a herd or large deer family. His legs are very long, and sometimes his antlers weigh fifty pounds. Find out some things about him.

ART WORK. Get some snow scene or picture of a deer, and let the children examine it and tell what they see.

HAND WORK. The kindergarten children may build houses with the blocks, and also in the sand table. They may outline houses with three, four, or five inch sticks, and with the smallest sticks they may imitate the stairs and the windows on the house.

The **TRANSITION CLASS** may color the picture upon the card in whatever colors they choose, using water color pigments or colored crayon pencils.

SCIENCE AT HOME WITH MOTHER. Talk of home life and of the kindness of neighbors and friends who are interested in each other. The friends of this sick man took the trouble and the time to help him, and when he was well enough to walk, even well enough to carry a large bundle, how glad they must have been. They showed this joy more fully because they had helped to bring it about. We all need the kindness and help of others, and they need our help. Let us be helpful!

LESSON VI. (February 9.)

THE SERMON ON THE MOUNT. Luke 6: 21-26.

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

Primary Notes.



If you should go in the summer to a place called Northfield, you would find it full of people who had gathered for the sake of the meetings which are held there every year. Each day a large crowd of men and women fill a big hall and listen to sermons and talks from ministers and teachers who come from all over the world to preach and teach in Northfield.

What part of a church service do you like best? Children often grow tired during the sermon and wish they could run out of doors, so I think the Northfield meetings you would like best are those I want to tell you about now.

Not far from the building of which you have just heard is a lovely green hill, shaded by large trees; in the distance a river winds its way through the valley, while near by are fields of corn, orchards of apple trees, and houses peeping through the trees. On this hill, which is called Round Top, just about sunset the people gather for an out-of-door meeting. Many sweet hymns are sung there. While standing under one of the trees some one preaches a sermon or tells of those across the ocean who do not know of Jesus. Sitting on the grass, or standing under the trees, I am sure you would think this one of the sweetest places in the world in which to listen to a sermon.

Did any of you ever go to church out of doors? The greatest sermon that was ever preached was preached in the open air long years ago. I wish I could make you see the place. It was a grassy plain, with a mountain just above it; not far away

was a lake, and all around were lovely trees; here and there in the grass were bright lilies, and birds were flying overhead. On this plain—once gathered a great crowd of people, men, women, children, sick, lame, blind, well—all come to see one man, to be healed by one man, to hear one man. Who was this wonderful man? Why did all this great company gather around Jesus? Because Jesus had power to do what for them? As Jesus saw the crowd, some of whom had come from a great distance, as he looked into the tired, sick faces, as he saw the strong men and little children, his heart was filled with a great love for them and he longed to help and comfort. So "He opened his mouth and taught them, saying"—can you tell me what he said? [Let the class repeat as many Beatitudes as they know.]

The beginning of his sermon was full of blessings, blessings that even the sick and lame might have. I could not begin to tell you all Jesus said in that "Sermon on the Mount." [Print the title.] He taught the people how to pray, teaching them the words we call the "Lord's Prayer" [repeat.] He told them to look at the lilies and the birds and remember, if God cared for them, that he cared a great deal more for his children. He told them how they should treat others, and gave them what we call the Golden Rule. Who can say it? [Matt. 7. 12.] Every child ought to learn this beautiful rule and practice it.

He told them how they could ask their heavenly Father for whatever they needed, and, knowing that many of them only saw what was bad in other people and never thought they were wrong themselves, he told them, before they tried to set other people right, they must see and get rid of their own faults.

I suppose Jesus may have seen some fruit trees near, for he talked a little about trees and their fruit. [Tel what is found in verses 43-45.]

And Jesus now, looking into the faces of those who were listening, knew that many would just go away and forget what he had said; he knew there were two kinds of people around him, and he ended his sermon with a word-picture of these two. Listen while I give you the picture. [Read verses 47-49.] It was useless for these people to hear Jesus if they did not do what he said; it is as useless for us to-day.

There are these two kinds of hearers in this room: those who hear Jesus's words and do them, and those who hear and do not. To which kind do you belong? [Repeat Golden Text.] Will you hear and do, or hear and forget, which? [Write the question on the board.] To help you remember how you should hear, make at home a picture or illuminated text like this [show a card on which are painted "hear," "do"] and hang it on the wall of your room.

COLORING FOR BLACKBOARD. Title, yellow; question, white; mountain, brown; grass and trees, green; lilies, orange; birds, white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Sermon on the Mount. Luke 6. 43-49.

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

AIDS TO THE KINDERGARTEN. Holy Bible, Matthew, chapters 5, 6, 7; *Life of Christ* (Geikie), pages 40-90; "These Sayings of Mine" (Dr. Joseph Parker), *Butler's Bible Work*, vol. i; *Sermon on the Mount* (by French and also Tholuck).

ATTENTION STORY.

Jesus did not always teach the people while they were in the temple or in a house, but many times while he was out of doors under the clear blue sky, and often among the trees and flowers he talked to them and told them of his love for them. He asked them to be kind and loving to each other. Our lesson to-day is about a sermon Jesus preached to the people, and this time he was on a mountain. The people were standing and sitting all around him; perhaps many little children were there, and he commenced the sermon by telling them how they might be happy with God's blessing. He said that those who were sorry should have comfort, and the pure in heart and the meek all should have blessings. Those who were merciful—that means very kind—were to be blessed. The people who did not like to see others quarrel, but made peace and said gentle words, were to be called the children of God. The whole sermon was about kindness and gentleness and love. It taught just what the little Golden Rule teaches, that we are to do what we would like to have others do to us, not what they really do. Then he said to the people that they cannot do all this and be true and loving unless the inside life is good. Our thoughts must be good if we would have our actions good, just as a good tree bears good fruit. Let us read the lesson. [Read Luke 6. 43-49.]

Explain unusual words: "Bringeth," "corrupt," "bramble," "abundance," "vehemently."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Talk with the children of verses 43, 44, and read to them one reason why figs never grow on thorns or grapes on bramble bushes. This reason is found in Genesis, chapters 1 and 2. In a simple manner you can lead the mind of the child to understand that this is one of God's great laws, and after he made this plan the trees and flowers will bring fruits and buds after their kind forever.

Tuesday. Our hearts are like little treasure houses, and we may decide whether good and useful things are brought from our treasure houses, or other things. Each one of us may bring out in our speech either good or naughty words. We choose what kind of fruit will come from our lips. God gives us much freedom because we are his children and we are not trees.

Wednesday. We will talk of our Golden Text to-day. The people called Jesus "Lord, Lord," meaning it for a very dear name of a master, and when they did not do the things he said he was sad. Your father and mother feel somewhat like that when you say, "I love you very much," and then you forget to choose to do the things they have told you to do.

Thursday. Study verses 47 and 48 to-day. Here we read what it is to obey the words of Jesus. One who does this is like a strong house, and a little child who is good is like a little strong house.

Friday. Study verse 49. Impress the children with the thought of obedience bringing blessedness, or happiness and strength.

NATURE WORK. Have daily talk of opposites. Encourage the children to talk and express their ideas of the different qualities of thorns and figs, brambles and grapes, bitter and sweet, light and darkness, good and evil, a strong house and a weak house.

ART WORK. Show the picture of a castle or strongly built tower. David believed God's word is like a strong tower.

HAND WORK. Let the children prove the strength of a house built of stones and blocks by pouring water from a little waterpot upon it, and then they may build a house in the sand table and see how soon it will disappear as the shower from the waterpot falls upon it. The children may draw mountains the blackboard, and imitate them on their paper folds.

The **TRANSITION CLASS** may sew the words which are upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Just as a tree is known by its own fruit (verse 44), so a little child is known to be good or naughty by its actions and its speech. A kind and loving heart has a fruit of gentle, tender words, and a child who speaks such words and does helpful little acts is a real comfort and sunshine in the house. This is a science or a law; it is always so.

LESSON VII. (February 16.)

THE GREAT HELPER. Luke 7. 2-16.

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

Primary Notes.



In a city of Mexico lived for many years a good doctor; every day the halls and steps of his house were filled with people, some on crutches, some with their eyes bandaged, some looking as if they could hardly walk from weakness; mothers were there with sick babies and little children; some were comfortably dressed, but most of them looked ragged and dirty. What did they all want? [Print "Help."] I never could tell you all that kind doctor did for those people; he was very skillful and his help was given freely. He never asked pay of any who were very poor. Besides curing their bodies, he would talk to them about Jesus, he would comfort them in their troubles, and help them in many ways. O, how the poor people of that city loved him! They loved him because he was their helper. [Complete the word.] He not only was their helper sometimes, but was always ready to help; he was not only their helper in little troubles, but in big ones; so I think he could be called a great helper [print]. Do you suppose there was ever a sick person he could not cure or a trouble he could not help? Yes, sometimes the sick died in spite of his skill, and sometimes there was trouble he had no power to relieve.

Does this helper make you think of anyone? Can you tell me of any way in which Jesus was a greater helper than this doctor? There was no sorrow or sickness that Jesus could not help, and to-day we are to learn of still greater things that he did than we have learned before. As there was nothing he could not do, we may surely call him "The [print] Great Helper."

Where did we leave Jesus? [Review.] His sermon ended, Jesus went back to Capernaum, where he had done so many wonderful works. How glad the people would be to see him! Who do you think would welcome him? A rich man lived in Capernaum, who was a centurion; that means one who is captain over a hundred soldiers. This centurion had a servant whom he loved dearly, who was very sick and about to die. I suppose the doctors had done all they could, and so it seemed as if there was no help for him; but while he still lives some one tells the centurion that Jesus has come back—Jesus, who has cured so many sick, couldn't he cure this servant? Quickly he sends some of his friends to Jesus begging that he will

come and heal his servant. [Tell what is found in verses 4-10.] Wasn't it wonderful that Jesus could cure without going near the sick man? Shouldn't this story make us feel that we can tell Jesus about our sick friends, and be sure he will make them well if it is best?

People in Capernaum and the country round had learned what a helper Jesus was, and still they did not know all his power, so the next day he did something he had not done before. [Tell of the raising from the dead of the widow's son (verses 11-15).] If you had been in Nain that day, and had seen that young man made alive, who would you have said Jesus was? What do you think those who were there said? [Repeat Golden Text.] I am afraid even now many did not believe he was the Son of God, the Messiah; some thought he was a great prophet sent by God, and they glorified God for what he had done.

Are there any sick and needy ones now? Can Jesus help such? [Illustrate by some incident known to the teacher.] Does Jesus make the dead alive now? No; I think he did so when he was on earth to make people know he was really God. We don't need this to make us believe, but we do know that Jesus will raise our dead bodies by and by, and we can wait. Another thing we know is that Jesus is as ready to be our helper to-day as he was when in Capernaum; tell him all that troubles you. Jesus will either take the trouble away or help you to bear it.

Did you ever think how much Jesus used his hands in helping people? Uncover hands on the board, and speak of incidents where he touched the sick and blind, and how they were wounded for us that he might be our Great Helper. See, I have made you a hand to copy at home. Ask mamma to lay her hand on paper for you to mark around it, and so have a bigger hand than yours would make. Mark the print of the nail, and print "Helper" on it, and when you look at it think that Jesus is your helper.

COLORING FOR BLACKBOARD WORK. Hands, white; nail print, red; title, yellow; "in time of need," green, outlined with yellow.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Great Helper. Luke 7. 3-10.

GOLDEN TEXT. "God, hath visited his people" (Luke 7. 16).

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 5. 12-26; *Illustrations of Scripture* (Bush); *Faith-Work, Christian Science, and other Cures* (Dr. L. T. Townsend); *The Divinity of Serching* (Mark Hopkins); *Maudsley's Pathology of Mind*, pages 306-316; *Jesus of Nazareth* (Abbott), page 13.

ATTENTION STORY.

After Jesus had ended his talk to the people he went to the little city of Capernaum where Peter lived. You remember that he healed the sick man who was taken to the housetop and let down into the room where he was. In that city there lived a man who was a captain of a hundred men, and this captain's servant, whom he loved, was very sick. Perhaps the captain had heard about the man who was healed in Peter's house, and he wanted very much to have Jesus help his servant. He had some of the Jews go to ask Jesus if he would come and make the servant well. They went, and they said to Jesus that this captain was a good man and that he loved their country and he had built a church, and the people knew he was a good man. Perhaps they told Jesus that they would show him the way to the captain's house. He started to go with them, and when they were pretty near to the house some friends of the captain came and said, "Do not take too much trouble," and they said that the captain believed that if Jesus only spoke the word, and did not even go into the house, the man would be well. Jesus listened, and was very glad that they all believed his words; and when the men went into the house again they found the servant was well. We may read about it here. [Read Luke 7. 3-10.]

Explain unusual words: "Beseeching," "besought," "instantly," "synagogue," "centurion," "marveled."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. This centurion must have been a good neighbor and very helpful to others. When trouble came to his house he was sure to have friends who were willing to help him. That is as we all should live, and be glad to be helpful, for other people need us and we need them.

Tuesday. The people said, "He loves our nation;" that means the people of his country, just as we love the people of our country. You remember our little prayer, "God bless our native land!" Let us say it.

Wednesday. He must have loved the Church, for he had built a synagogue for the people. This showed that he was helpful with his money, and did not keep it all for himself.

Thursday. He thought he was not good enough

to ask Jesus to his house, but he wanted him to know that he believed all people and all troubles to be under his care and his word.

Friday. We see that this centurion or captain loved his family or household; he loved his neighbors and helped them; he loved his country; he loved the Church; and he loved God. He trusted and believed that Jesus could and would help him, so he asked that his good servant might be healed, and he was not refused this request.

NATURE WORK. Talk of the appearance of the trees, and if possible get some twigs and branches. Note the difference in their shades of color. Talk also of the different animals which are sleeping during these cold winter days. They have warm little houses in caves and in the banks of the rivers. They gather leaves and moss and sticks, and even mud the little beavers brought to make the house secure and warm.

ART WORK. Let the children see pictures of winter scenes and winter sports. Explain to them that this is a season with its own peculiar beauty.

HAND WORK. The kindergarten children may build a temple and houses with blocks, and with sticks they may represent soldiers and a captain in vertical positions. The soldiers may stand in horizontal position, they may lie down, they may be placed in slanting positions, and they may run.

The **TRANSITION CLASS** may write the words of the Golden Text upon the card, just under the copy.

SCIENCE AT HOME WITH MOTHER. There may be talks on love of home, love of country, and love for the Church. Though it was a captain of one hundred men whose neighbors said he had this love, yet each boy and each girl may have this love for the three great institutions of the world, the home, the Church, and the country.

LESSON VIII. (February 23.)

FAITH ENCOURAGED. Luke 8. 41, 42, 49-55.

GOLDEN TEXT. "Fear not: believe only." (Luke 8. 50).

Primary Notes.



Perhaps the title of our lesson to-day is a little hard to understand. What is it? I think you will know what it means if we go back to the history of the Israelites, which we studied last year. [Recall the crossing of the Red Sea, the fall of Jericho, and Gideon's triumph, showing how the Israelites' faith in God was encouraged or made strong by seeing what he did for them.] To encourage, then,

means to make courage stronger, and "faith encouraged, means faith made stronger. [Print "faith."]

What is it to have faith in any one? To believe or trust such a one. Our lesson to-day is to encourage our faith in whom? [Print "In Jesus."]
It seems as if the three years Jesus lived in Palestine, after leaving his home in Nazareth, were just spent in trying to make every one have faith in him, and encouraging the faith of those who were beginning to believe in him. Can you think how he did this? By his wonderful miracles and by the help he gave those in need.

Last Sunday we heard two wonderful stories. Who were helped by Jesus in Capernaum and in a city called Nain? [Review.] I wish we might stop and talk over all that Luke tells us about what Jesus did after this, but we must hurry over how he went "through all the cities and villages, preaching and telling the glad tidings" that he had come to bring. We have no time to tell of the storm on the lake that was quiet at his word, or how a man with an evil spirit was cured (Luke 8. 1, 22-39), for to-day we must go back to Capernaum with Jesus, for in that city there was a home where sorrow has come, a home where Jesus, the great Helper, was coming to turn sorrow into joy.

[Read verse 40, and picture the eager welcome given to Jesus by the waiting people; then tell of Jairus's coming. Try to make the children see the home he had left, the little daughter lying very sick, and the sorrowing parents; bring out clearly that it was because these parents had faith in Jesus that the father, trusting no one with the message, went himself to bring Jesus; picture the difficulty of the going because of the crowd; tell of the interruption on the way, of the blessing that came to the sick woman, and how her faith was encouraged. Now finish the story of Jairus's daughter.]

What help and comfort those loving hands of Jesus brought when they raised the little daughter from her bed and gave her to her mother! Jesus was ready and able to help, but suppose Jairus had said, "I have no faith that Jesus can cure my little girl," or, "I have no faith he will come to my house; he's too busy." What then? The little girl would not have been restored to life. Don't you see it was Jairus's faith that made him go for Jesus, and it was seeing his faith that brought Jesus to the sick girl's side? Jairus's faith was like a hand [draw a hand around "Faith"] that reached out and, taking hold of Jesus's power, brought it right into his home. It was the woman's faith that made her reach out her hand and touch his garment; it seems as if her faith was right in her hand, for Jesus said, not "Your touch has made you whole," but—[repeat Golden Text].

These stories are put in the Bible that we may see what Jesus is able to do, and to show us how our faith may take hold of his power in this same

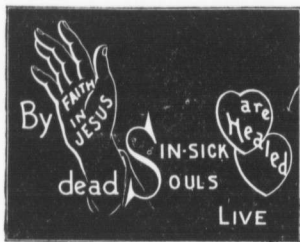
and Gideon's triumph, showing how the Israelites' faith in God was encouraged or made strong by seeing what he did for them.] To encourage, then,

way; it is like putting our hand into the hand of some strong person to be helped.

What will your faith in Jesus do for you? Everything? Yes, but I have been thinking how our hearts have a sickness that is a little like that of the poor woman in Capernaum. They have been sick a long time, and no doctor has been able to make them better; what is the matter with them? [Print "sin-sick" and draw two hearts.] What can Jesus do for them if we ask him in faith? By faith in Jesus sin-sick hearts are healed. [Complete the sentence.] But for Jesus, what must happen to our souls? But when Jesus touches them what then? [Print "Dead souls live."] He will make them live now and forever. How Jesus longs to see you looking up to him with faith!

Last Sunday you made a hand larger than your own; to-day put your own hand on paper and draw around it; cut it out and print on it "Faith," then paste it across the other hand, to make you think how faith in Jesus brings him to be your helper in every time of need.

COLORING FOR BLACKBOARD WORK. Hand, white; "By faith in Jesus," blue; rest of words, pink; hearts, white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Faith Encouraged. Luke 8. 41, 42, 50.

GOLDEN TEXT. "Fear not; believe only" (Luke 8. 50).

AIDS TO THE KINDERGARTNER. Holy Bible, John 11. 30-45; Robertson's *Sermons*, "The Healing of the Daughter of Jairus;" *The Ministry of Healing* (Dr. A. J. Gordon); "The Integrity of the Home," *Public Opinion*, May, 1894; *Epictetus*, "On Natural Affection," page 37.

ATTENTION STORY.

It must be that when the servant was made well everybody in that house was glad. We know how very sorry we feel when anyone in our home or in a friend's home is ill, and how happy everyone is when all are well and strong and able to work.

Our last lesson was about a man who was ill, and our lesson to-day is about a little girl twelve years old who was ill. Her father was so sorry about this that he went himself to Jesus to ask if he would come quickly to make the little girl well again. Jesus was crowded by the people, who wanted to hear all his words and to see whatever he did, but he started to go to that home where the little girl was ill. He said to the father, "Fear not," and promised that the little girl should be made well. How very kind and loving he was to everyone, and always ready to visit those who were poor and sick. This lesson shows us that he was interested in families, interested in the father, the mother, and the children. Perhaps you remember about the family at Bethany, and that Jesus liked to go to their home to rest when he was tired. What were the names of the two sisters and their brother? When Jesus went to the homes of the disciples I suppose he talked to the little children and was glad to have them come to him. He said, once at least, "Suffer little children to come unto me." Let us say the words. Well, this little sick girl could not go to him, but he went to her and made her well. We may read about it here. [Read Luke 8. 41, 42, 50.]

Explain unusual words: "Jairus," "synagogue," "besought," "thronged."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Talk of the father's love for the child, for he besought or begged that Jesus would come to her. The father's heart loves his little child, and the grown up man or woman as well, for love never, never stops, and the years do not make it less strong, but deeper and more like God's love.

Tuesday. Talk of the love which children have for their fathers and mothers. One of our kindergarten finger game songs says,

"This is the mother good and dear;
This is the father we try to cheer."

I suppose that when this little girl was well she tried to cheer her father. For twelve years she had been a joy in his home. The love of a child may, in its oft-repeated expression, "I love you, I love you," be likened to the joyful dance of the shimmering waters of a lake lying under the sunshine, but the "I love you" of a man or a woman uttered to a parent has the depth and dignity of Niagara River below the falls, steady and true and onward.

Wednesday. How the multitude loved their friend. They "thronged him;" that means, they crowded together to get nearer to him, that they might hear his sweet words and feel his loving touch sometimes.

Thursday. Jesus loved this father and his family, and he was willing and glad to go to their home. God's great love is given to all families and to all homes. Think of some of the good things his love gives to you in your home. He loves your family.

Friday. The Golden Text says, "Fear not: believe only." God knows that sometimes little children feel afraid, but his word written here is, "Fear not," and it is because he pities us just as a father pities his children when they are sad or afraid. Jesus said to his disciples, "Let not your heart be troubled." So we will not be afraid of sickness or of anything else, for we are in God's care.

NATURE WORK. The little girl's father came to Jesus just after he came across the Sea of Galilee in a ship, and this book says that the people were glad to see him and were waiting for him. Do you remember anything about this sea? We have talked of it many times. The name Galilee means "circle." It has high and rocky banks and a beach with pebbles on it. We may talk of pebbles and rocks, the same in substance, but they differ—how? We may play, "Let us find the pebbles' track."

ART WORK. Get a woodcut of the Sea of Galilee and color it, and hang it upon the wall after showing it to the little people. Let them talk about it.

HAND WORK. The little children may build a synagogue, an Eastern house, and in the sand table hollow the bed of a lake with high banks around it.

The **TRANSSION CLASS** may outline the words upon the lesson card, choosing the colors.

SCIENCE AT HOME WITH MOTHER. Talk of two great topics, God's love for families and his wondrous care of them. Talk also of the wise provisions for matter for food. Few go hungry.

Whisper Songs for February.

FIFTH LESSON.

HAVE you heard the Saviour say,
"Rise, and walk with me?"
Listen, and this very day
He will speak to thee!

SIXTH LESSON.

Little children, build your house
Safe and strong and sure;
Build on Jesus Christ, the Rock,
Then it shall endure.

SEVENTH LESSON.

Jesus is our loving Friend,
Always kind and true;
He'll go with us to the end
If his will we do.

EIGHTH LESSON.

Trusting in the Saviour's power,
O, how safe I am!
Every day and every hour
He will keep his lamb.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

PRaise SERVICE.

Teacher. Praise ye the Lord.

Class. Praise the name of the Lord.

Teacher. Blessed be the name of the Lord,

Class. From this time forth and for evermore.

SING or REPEAT:

"Praise him, praise him, all ye little people,
He is love, he is love.

Love him, love him, all ye little people,
He is love, he is love.

"Serve him, serve him, all ye little people,
He is love, he is love.

Crown him, crown him, all ye little people,
He is love, he is love."

PRAYER SERVICE.

Teacher. I cried unto the Lord with my voice,

Class. And he heard me out of his holy hill.

CONCERT PRAYER.

"Dear Jesus, I love thee, I want to be thine,
And live so that others may see my light shine;
I want to be honest and useful and true,
And do unto others as I'd have them do.
I need thee each moment, I need thee always,
O, come to me, Saviour, and in my heart stay."

PRAYER BY TEACHER, closing with the Lord's Prayer.

SINGING. A church hymn adapted to the lesson.

GIVING SERVICE.

Teacher. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Class.

"Give with a glad heart, loving and free,
Give as the Saviour hath given to thee;
Give him thy heart's love, tender and true,
Give him thyself, 'tis all thou canst do."

BIRTHDAY OFFERINGS, followed by singing.

SUPPLEMENTAL LESSON.

REVIEW OF LAST LESSON.

MOTION SONG.

LESSON TEACHING, followed by **ECHO PRAYER**.

PARTING WORDS.

Teacher. The eternal God is thy refuge,

Class. And underneath are the everlasting arms.

Teacher. The Lord bless thee, and keep thee:
the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

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