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Sunday School Lesson

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

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LESSON FOR NOVEMBER 5

JESUS THE GREAT PHYSICIAN

LESSON TEXT—Luke 4:31-44; 5:12-26.

GOLDEN TEXT—Himself took our infirmities, and bare our sicknesss.—Matt. 8:17.

REFERENCE MATERIAL—Matt. 9:35-38; Mark 1:21-45.

PRIMARY TOPIC—How a Sick Man Was Brought to Jesus.

JUNIOR TOPIC—Jesus Healing the Paralytic.

INTERMEDIATE AND SENIOR TOPIC—Jesus' Power to Forgive Sin.

YOUNG PEOPLE AND ADULT TOPIC—Jesus' Ministry to Human Need.

Since the topic sets forth Jesus as the Great Physician, it will be better for adult classes, especially, to take the larger text chosen by the committee and note the several outstanding cases of His healing. For some classes it will be better to study the one case of healing, namely, the healing of the paralytic.

I. Jesus Healing a Demoniac (4: 31-37).

While engaged in teaching in the synagogue He was interrupted by a man who had an unclean spirit. Jesus rebuked the demon and compelled him to come out of the man. This healing shows Jesus not only gracious, but powerful to set free the whole brood of diabolical passions, such as lust, envy, anger and jealousy which rule men.

II. Jesus Heals a Woman of a Great Fever (vv. 38:39).

Peter's mother-in-law was prostrate with a great fever. They of Peter's household besought Jesus for her. Jesus rebuked the fever and it left her so that she immediately rose and ministered unto them. No earthly physician had ever been known to heal in that way. Divine healing is immediate and complete. We should distinguish between divine healing and faith healing. Faith healing is the result of the action of the mind upon the body and is measured by the degree of the faith, while divine healing is the action of the power of God upon the diseased one, and is always complete and immediate, because it is measured by the power of the Healer, God. His fame spread abroad and many sick of divers diseases were brought unto Him and He healed them all, even casting out demons and forbidding them to testify of Him.

III. Jesus Heals a Leper (5:12-16).

Leprosy was a most loathsome and terrible disease. Because of its foulness one afflicted therewith was an outcast. The disease was incurable by man, therefore the leper was regarded as hopeless and dead. In response to the leper's earnest request Jesus touched him and bade the leprosy to depart, and immediately he was healed and cleaned. Leprosy is a type of sin. Jesus has power to heal and cleanse and restore.

IV. Jesus Heals a Paralytic (5: 17-26).

1. Watched by the Pharisees and Doctors (v. 1). Jesus' fame spread abroad, and this only incited jealousy on the part of these men.

2. The Paralytic Brought (vv. 18, 19). This is a fine lesson in Christian service. They could not heal the man, but could bring him to Jesus, who could heal and restore. They had faith in Jesus to heal him. No effort which is required to bring a sinner to Jesus should be regarded as too great.

3. The Man's Sins Forgiven (v. 20). Jesus looked back of the palsy to its cause—sin. All disease and death is the result of sin. Jesus saw the faith of those not only who brought him, but of the man himself.

4. The Purpose of Miracles (vv. 21, 22). The Pharisees accused Christ of blasphemy when He declared the man's sins forgiven. Jesus showed them that back of the beneficent deed to the man was the demonstration of His deity. The main purpose in the working of miracles is the authentication of the divine mission of the one performing them. The working of the miracle was to demonstrate His authority to atone for sin and to grant forgiveness. While the divine power and authority are thus shown, the wisdom and love of God are shown in that in all cases the supernatural work is for the good of the individual. A true miracle is never spectacular. It is not merely a demonstration of power, but the working of power for beneficent ends, the good of some one in need.

5. Relative Value of Physical Ills and Moral and Spiritual Maladies (v. 23). Physical ills are less serious than the sins which cause them. In dealing with them we should follow the example of Christ and first deal with the cause.

Self-Love.

Self-love is a cup without any bottom; you might pour all the great lakes into it and never fill it up.—O. W. Holmes.

A Thought for Today.

Who art thou that judgest another man's servant? To his own master he standeth or falleth.—Romans 14:4.

The Lord Knoweth.

The Lord knoweth our frame and remembereth that we are dust.—Ps. 103.

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COMMISSIONERS' NOTICE

Hereafter, and until further notice the County Commissioners of Carroll County will meet at their office in Westminster every Mondy and Tuesday of each week for the transaction of business.

By order,

SAMUEL J. STONE.
Clerk.

NOTICE TO CREDITORS

This is to give notice that the subscriber has obtained from the Orphans' Court of Carroll County, Maryland, letters of administration on the estate of

PAUL YINGLING

late of Carroll county, Maryland, deceased, under the provisions of chapter 146 of the Acts of the General Assembly of Maryland of 1912. All resident or non-resident creditors of the decedent are hereby warned to exhibit their claims against said decedent with the vouchers thereof legally authenticated, to the subscriber, and to file the same in the Orphans' Court of Carroll County, on or before the 13th day of May, 1923, they may otherwise by law be excluded from all benefit of said estate.

Given under my hand this 10th. day of October, 1922.

HARRY M. YINGLING,
-0-13-5t Administrator.

On the railroads they use block signals, but what they need on the automobile roads of Maryland is blockhead signals.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Shaeffer, D. D. November 5th—Better Thinking. Phil 4: 4-8.

We are here considering a subject that lies at the heart of all our living and at the source of all our doing. "Out of the heart are the issues of life." But the Bible also says, "As a man thinketh in his heart, so is he." If we could but know the inner thoughts of men we might know their actions, and if we could control the thinking of people we might bring about a transformation in all the earth. God is a discerner of the thoughts of the heart. He knows them afar off, and it is likewise the spirit of God that makes our thoughts and our thinking worth while.

It is interesting to observe how great the emphasis is which the Bible, and particularly the New Testament, lays upon thinking. Trace it in the teachings of Jesus. He said to His Apostles, "What think ye?" Observe it in the writings of Paul. He himself was a great scholar and understood the value of clear-thinking. The idea occurs at several places in this Epistle to the Philippians. After enumerating certain exalted and ennobling qualities in life, he says to these simple-hearted Christians, "Think on these things." Again he says to them, "Let this mind be in you which was also in Christ Jesus." He tells them that he forgets the things which are behind and grasps the things that are before—a purely mental process. Religion is not merely a matter of feeling and doing, but also of thinking. Paul happily combines the two: "Think on these things." "These things do." Thoughts are the springs of action. They give meaning and content to our deeds. We need to gird up the loins of our minds, which simply means that we must gather together, control and organize, loose-flowing thoughts in our minds.

The fault with so many people is that they are unwilling to do any real, serious thinking. They prefer to get their thoughts ready-made. Thinking requires effort. It is an act which must be enforced by the will. But it is an art which can be readily learned. The business of the teacher is to train pupils to think. It is not to store the mind with facts, but to arouse and stimulate the faculties of the mind so that the student can go to the sources of knowledge and can organize them in his mind and utilize them at his will. We learn to think by thinking just as we learn most everything else, by doing it. Now, there are several great laws which need to be observed:

First, the law of attention. Thinking requires concentration. The difference between a great thinker and a small thinker is merely a matter of concentration. Many people are afflicted with mind-wandering. Their thoughts drift out upon the wide sea and they seem to possess no power to bring them together on a single subject for any definite time. This matter of concentration is achieved by the determination of the will and by constant practice. There are people who can sit down and write and study amid a hub-bub of noise and confusion, simply because they have mastered this matter of concentration. Attention is the first law of good thinking. It implies wide-awakeness, alertness, interest, receptivity, eagerness to learn. One needs only to look over an average audience to see the listlessness, the lack of interest of many people, all of which is due to lack of proper attention.

Second, the law of thinking clearly. If one wants to do better thinking he has got to think accurately and express himself clearly. There is so much vague and misty and foggy thinking in the world. People do not give words their definite and distinct meaning. Mark Hopkins said that half the disputes of the world could be settled if people could come to a proper understanding of the meaning of the words which they use. Good thinking means clear thinking.

Third, the law of certainty. One must not only think clearly and closely, but also surely. We must be certain about facts and premises. There is too much guessing in the world. People approximate. One is constantly astonished at the little people know positively. The reason is that they have been satisfied with slipshod, superficial knowledge. All this is due to inadequate thinking.

Fourth, the law of candor. One must keep the mind free from prejudice. There are people who are unwilling to know the truth. They bar their mind against the reception of new things and are unwilling to receive any truth except that which conforms to their own intellectual bias. This will rob the mind of the possession of full-orbed truth and will impoverish the soul to this extent. Hospitality, receptivity, open-mindedness are requistites in developing one's intellectual powers.

To do good thinking one must have leisure. The Greeks conceived of the scholar as one who was care-free and who wandered along the streams and in the forests and listened to the nightingales and the babbling of brooks, and who had time to read and meditate. In our modern life we scarcely have time to think, and consequently much of our action is the result of superficial or no thinking at all. Consequently, we have to retrace our steps and undo our deeds.

Guard well your thoughts. "Sow a thought, reap an act." What do you think about? What are your thoughts when you are alone, when you are at leisure? Think of the best and the highest and the noblest.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable (venerable), whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received, and heard and saw in me, these things do; and the God of peace shall be with you." Phil. 4: 8, 9. (R. V.)

MILLERS

Mr. and Mrs. Everett Miller spent last Sunday visiting Mr. and Mrs. Harvey Rhodes, of near Manchester.

Those who were entertained at the home of Mr. and Mrs. S. H. Hare on Sunday last were Mr. and Mrs. John Brown, Mr. and Mrs. L. M. Hare, Mrs. Lulu Russell, and Mrs. Harry Convery, of Baltimore.

Mr. and Mrs. John K. Miller, Mr. and Mrs. Clinton Bollinger and daughter, Fern and Frances Miller spent last Sunday visiting Mr. and Mrs. Luther Wentz, of Greenmount.

Mr. and Mrs. William Rinehart, of near Sinsheim, spent last Monday visiting the former's parents, Mr. and Mrs. Henry Rinehart.

We wish to congratulate Miss Emma Bollinger and Mr. Charles Leese who were recently married.

Mr. Leonard Berkheimer spent last Tuesday visiting relatives in Baltimore.

Mr. David Brown, who had been a patient at a Baltimore hospital for several weeks, returned to his home last Saturday much improved.

MT. OLIVE

The Ladies' Aid Society will hold an oyster supper in the Masonic hall, at Mt. Airy, on election night, November 7, 1922. Everyone welcome.

Mr. and Mrs. J. Theolore Gosnell, Mrs. George Buckingham and baby, spent Thursday in Uniontown, visiting Mr. and Mrs. John Burall.

Mrs. Edith A. Sellman, Mrs. Lucinda Ecker, Miss Alma Ecker, Miss Lelia Smith, and Mr. Kelso Ecker called on Mr. Charles Grimes and family Thursday evening. All spent a very pleasant evening.

Mr. J. Theodore Gosnell made a flying trip to Sykesville Friday afternoon.

Those who spent Sunday with Mrs. Lucinda Ecker and family were Mr. and Mrs. Bernard Ecker, and Mr. and Mrs. John Maus, of Union Mills, and Mr. and Mrs. J. Theodore Gosnell.

Mr. and Mrs. Spencer Mullinix, of Daisy, spent Sunday with Mr. U. G. Poole and daughter.

Mr. and Mrs. J. Theo. Gosnell spent Saturday afternoon with Rev. and Mrs. Lumb.

Sunday, November 5, 1922, no services during the day. The Sunday convention at Westminster. Every one invited to attend. Epworth League at this church at 7:15 P. M. Every one welcome.

Now that "interpretive dancing" is being taught, the girls will learn how to express their feelings when the boys tread on their party shoes.

The officials who look at their job as feeding at the public crib, are apt to be sent out to the old rock pasture to browse for themselves.

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