

made to be sweet and musical. Teach that all angry tones are from below. Evil spirits quarrel, good spirits never.

Ask if children think that the evil spirit would be glad to see Jesus? No; it made him angry to see Jesus! That is why wicked people do not want to be near good people. The evil spirit inside hates the good, and wants to get away from it. Tell the story of the meeting of the two, and what was the result. Where Jesus comes sin cannot stay.



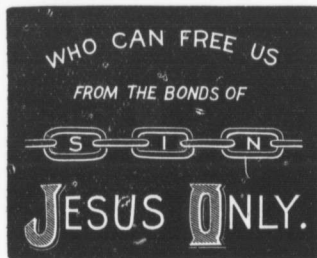
The good spirit. Now Jesus had turned the evil spirits out of the man's heart. Did he put any other in their place? O, yes; the good spirit of love, right from God, came into the wretched man's heart, and he was no longer wretched. Put symbol on the board. Now he wanted others to know Jesus, too, and he began to tell his friends about the mighty power of Jesus.

Make chain on the board. Tell that it is like sin. It binds. Jesus comes to break it. He is glad to do it. He will do it for any one who will ask him.

Make two hearts. In one print "Evil," in the other "Good." Tell that evil spirits find a home in one, and good spirits in the other. Let children help name the tempers, words, acts, that flow from each. Ask which they will choose? Jesus rules one; Satan the other. Show two faces of children—one full of love, the other of ill-will. Teach that only Jesus can send away evil spirits.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. We learn from this lesson that when one is in the bonds of sin no one can set him free but Jesus. In such bonds was the poor demoniac.

HE WAS

FILLED WITH **SIN**,
SORROW,
UPPERING,
UNTIL JESUS CAME.

CLOSING THOUGHT. Never beyond the saving power of Jesus.

DIRECTIONS FOR COLORES. Links of the chain of blue; the word "Sin" scarlet or red, all the balance white.

Lesson Word-Pictures.

Shimei, Esau, Balak, and other swine-keepers are watching their grunting, rooting herds.

"Hark!" says Shimei. "What is that noise?"

"There it is, over there! Something or somebody creeping and leaping. It is coming out of that tomb."

They all halt, and leaning on their rough staves look off.

Yes, it—whatever the object is—is coming on all-fours out of that black hole, the mouth of a tomb in the gray, gaunt hill. It has seen the great herd of swine and their keepers, it stands on two legs, and, shaking its head of long, disheveled gray hair, howls.

"The brute!" cries Shimei.

"He is a man," says Esau. "He stays in the tombs."

I saw them put chains on him the other day, and they say he got out of them somehow! And then he dashed himself against the sharp stones, yes, drove his head against them, as if in pain there. How the blood ran down his cheeks and spattered his naked breast! Poor fellow!"

"Mad fellow, say!" replies Shimei.

"And he is worse than that too."

"One of Shimei's pigs has got into him!" sneeringly says Balak.

"It is a devil inside of him," retorts Shimei; "and look out, or it may get into your pigs, Balak."

The swine-herds laugh, and then stand intently watching this breaker of chains, this tomb-dweller, this bruiser upon the stones, this howling, writhing, devil-haunted soul. When will the devil meet with one stronger, and his kingdom be routed from the souls of men?

But what now?

"O, look, every body!" says Balak. "There is that prophet and wonder-worker from over Galilee. See! His followers have come with him."

"They say he too is beside himself and a true devil sleeps inside of him," says Shimei. "Awake, some folks will have it. How those people press round him!"

Yes, there he is, the strange teacher and stranger wonder-worker from Nazareth.

"And if that crazy fool doesn't run to him!" cries Shimei.

"Like to like!" snarls Balak. The demoniac, naked, brandishing his long, gaunt arms, tossing his tangled locks of gray, yelling and raving, is running toward that crowd. And how they scatter! They run this way, that way, turning to look with horrified faces at this leaping, howling man-beast from the tombs. And now he is standing alone before the prophet. But why does he kneel? Why does he prostrate himself? Does he recognize a stronger One? Does he, this devil looking out of the man's eyes, this devil struggling in the man's hands and twisting in his distorted limbs, acknowledge one greater, and plead to be let alone?

What will Jesus do? What is he thinking of? Is he thinking of the time when this poor unfortunate, his life now dark in the shadow of the Destroyer's power, was a sweet-faced child, a boy of hope and ambition, loved and cherished and leaned upon? Does Jesus say this life in bondage, and accursed, shall be freed, shall be beautiful again with hope, shall become a strength and blessing to other lives? Jesus is speaking. Jesus is commanding. Look! Look, every body! The fleeing crowd halt and look back in wonder. The swine-herds come nearer. Only the greedy, rooting, squealing pigs are inattentive.

"He going to drive Shimei's pigs out of the mad man?" asks Balak sneeringly. "Ha, ha! Who can get rid of a devil?"

"Stop! Hush!" whispers Esau. "He is speaking." Yes, he is speaking, and the Legion-devil is leaving!

And whither does that legion go? Into Shimei's pigs, and Esau's, and Balak's, and the other swine-herds', till all over the plain what a blind, mad rush