

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

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

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

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

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

A. D. 28.] LESSON IV. [Oct. 23.]

THREE MIRACLES.

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

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

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

THE HARVEST AND THE LABORERS.

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

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