

no impact, only swayed idly like a weed; and was now swiftly—and yet with dream-like gentleness—impelled against my guide. So does a child's balloon divagate upon the currents of the air, and touch and slide off again from every obstacle. So must have ineffectually swung, so resented their inefficiency, those "light crowds" that followed the Star of Hades and uttered "exiguous voices" in the land beyond Cocytus.

There was something strangely exasperating, as well as strangely wearying, in these uncommanded evolutions. It is bitter to return to infancy, to be supported, and directed, and perpetually set upon your feet by the hand of someone else. The air besides, as it is supplied to you by the busy millers on the platform, closes the eustachian tubes and keeps the neophyte perpetually swallowing, till his throat is grown so dry that he can swallow no longer. And for all these reasons—although I had a fine, dizzy, middle-headed joy in my surroundings, and longed, and tried, and always failed, to lay hands on the fish that darted here and there about me, swift as humming-birds—yet I fancy I was rather relieved than otherwise when Bain brought me back to the ladder and signed to me to mount. And there was one more experience before me even then. Of a sudden, my ascending head passed into the trough of a swell. Out of the green, I shot at once into a glory of rosy, almost of sanguine light—the multitudinous seas incarnadined, the heaven above a vault of crimson. And then the glory faded into the hard, ugly daylight of a Caithness autumn, with a low sky, a gray sea, and a whistling wind.—*Scribner's Magazine.*

#### THROUGH A GLASS DARKLY.

How many times, within the glass,  
I see a figure pause and pass;  
As like myself as it can be,  
And yet it scarcely looks at me.

But one day, one, before the glass  
I paused, and did not dare to pass;  
For there, with some foreknowledge lit,  
A face looked out—I looked at it.

The sad eyes pierced me through and through,  
From the set lips a challenge flew;  
As it had passed through searching flame,  
A voice, imperious, called my name.

Before some clear, inshining light,  
My earthly atoms fled from sight;  
As that which evermore would be,  
My soul itself confronted me.

I looked at it, ashamed, dismayed;  
It wore a crown—I was afraid;  
As one who might, it made demands  
Of blood and brain, of heart and hands.

It questioned me, it whispered clear  
Great secrets that I ought to hear;  
It bade me keep, in solemn trust,  
Its royal purple from the dust.

The trust was ended—I could see  
A veil drop down 'twixt it and me;  
I had no question more to ask  
Of life or death—I knew my task.  
—*Ellen M. H. Gates, in Scribner.*

#### A MISSIONARY INCIDENT.

Dr. J. L. Phillips made an address at the late annual meeting of the American Tract Society, in New York, in which he related the following incident as illustrating the value of books and tracts in missionary work:—

A young Brahmin came to my bungalow one day in Midnapore, and wished to become a Christian and join our Bible school. A few weeks later I visited his village and found that the whole family of five persons had intelligently believed on our Lord Jesus Christ, and were ready for baptism. By the help of my native brethren I examined these native converts, and they were baptized and organized into a branch church. Generally the poorer and lower castes came first; but here it was the Brahmin, and the church was planted in the first family of that Hindoo village. My horse stood saddled at the door, and I was about starting for home after breaking bread with these new disciples, when a thought came to me, and I called the young man and asked him what it was that first turned his mind towards Christ. Quietly slipping away into the next room, he soon returned, bringing a little book. Imagine, if you can, my surprise and delight when he said, "This little book first brought light to our home," and when he added, too, "You let me have it ten years

ago." And he was right, for on the corner of the fly-leaf I found in pencil my own mark, being the date, the price (six pice, or about four cents), and my initials. That year I now and then marked a book like this. A school-boy of ten asked me for the best book I had left. We were returning home from a tour, and our book box was almost empty. I gave him a Bengali copy of "Peep of Day," not knowing that in ten years my book would come back to me bearing golden fruit. It was the Lord's doing and marvellous in our eyes.

#### MEMORIZING SCRIPTURE.

By suitable persuasives persistently followed up, the end is almost sure to be gained. Suppose the teacher, after having told the class the week before what he desired in this matter, and how much he will be pleased with their doing it, should begin the lesson on this wise: "You heard my request last Sunday about committing the verses to memory; which of you are prepared to recite them now? I see that three of you are ready; I am delighted! Are there any others that know part of the verses? It seems that almost all of you know one verse or more. That is an excellent beginning; now let us try an experiment that I am sure will interest you. We will all close our books and listen to William while he recites the verses; no one must interrupt him while he is reciting, and no one must look in the book; but after he is through, let us see if you or I, any of us, have noticed any mistakes that he made, any word misplaced or left out. Now, William go on." But as will often occur, especially at first, suppose no one of the class is ready to undertake the recitation. Then let the teacher say: "Well, perhaps some of you may be ready next Sunday; if you cannot at first come prepared to say the whole, try and say a part, if it is only a verse or two, make a beginning. To-day as none of you seem willing, I will try and say the verses myself, and as I do so, all of you open your Bibles and see if I make any mistake. I dare say I shall, for it is difficult for me to commit to memory; but I have studied the verses a good deal, and I think I have the words by heart. Do not interrupt me while I am reciting, for that would confuse me; but note carefully every word as I proceed, and at the end let me know every mistake that I shall make." Suppose a considerable number of the class, but not all, know the words: the teacher might vary the exercise in this way: "William and Joseph and Thomas and Theodore and myself think we know the words: the rest of you, who do not, open your Bibles and watch for mistakes, while we recite the passage verse about. I will take the first verse, William the second, and so on." Now if I know anything of child nature, it is not possible but that exercises like these will gradually take effect; there will be a healthy excitement about it; the minds of the scholars will be stirred up to exertion in the way of committing to memory. Let the teacher, however, always identify himself with the class; say "we" instead of "you." In all our efforts to get work out of others, it makes a great difference whether we say, "Come, boys!" or "Go, boys?"—*Prof. John S. Hart.*

#### WHY THE YOKE IS EASY.

Mark Guy Pearso tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden.

I had finished my sermon, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something."

"Well, my friend," I said, "it is very good of you. May I not have it still?"

"Do you know why His yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said." (I had referred to the Greek word. But how much better it was to know the real thing.)

He went on triumphantly: "Father's yokes were always made heavier on one side than the other. Then, you see, we

would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder."

Then his face lit up as he said: "That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder."

So shall ye find rest to your souls.

#### SCHOLARS' NOTES.

(From International Question Book.)

LESSON VI.—FEBRUARY 10.  
THE FIERCE DEMONIAIC.—Mark 5: 1-20.  
COMMIT VERSES 18-20.

#### GOLDEN TEXT.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark 5: 19.

#### CENTRAL TRUTH.

God hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.

#### DAILY READINGS.

M. Mark 4: 21-41.  
T. Mark 5: 1-20.  
W. Matt. 8: 28-34.  
Th. Luke 8: 26-40.  
F. Rev. 20: 1-15.  
Sa. 1 John 3: 1-10.  
Su. Eph. 6: 10-24.

#### HELPS OVER HARD PLACES.

1. *The other side:* from Capernaum. *Into the country of the Gadarenes:* on the south-east coast. (See Place.) 2. *Tombs:* caves formed by nature, or cut in the rocks. There are many such around Gadara. *Unclean spirit:* a demon. 3. *Dwelling among the tombs:* there were no asylums for the insane, and they had to keep in desolate places. 4. *With fetters and chains:* fetters were for the feet; chains for any other part of the body. *Plucked asunder:* he was so strong and fierce that nothing could hold him. Matthew says that it was dangerous for any one to pass that way, and Luke says he was naked. 5. *Crying:* with loud, unearthly yells. *Cutting himself:* and maiming himself with sharp-edged stones. 6. *When he saw Jesus:*.... he ran: to Jesus. This was probably from a longing of the man to get rid of the demon, and break from his fearful master. 7. *I adjure:* entreat solemnly, as under oath, or the penalty of a curse. 8. *Thy name:* asked to bring him to self-consciousness. *Legion:* 6,000 was a Roman legion. It is used for a large number. 9. *Out of the country:* out of their permitted abode on earth. They did not want to go back to their punishment. 10. *Swine:* the property of Gentiles or Jews. If of the Jews, it was forbidden; if of the Gentiles, it was a temptation and insult to God's people. 11. *Gave leave:* not told them to go, but did not prevent them. *Why did Jesus give this permission?* Because (1) there may have been no other way to make the man feel that he was cured till he saw the demons somewhere else. (2) The loss of property called the attention of all the people to Jesus and his healing power, tended to save their souls, called them to repentance. (3) It was a bad business, forbidden to the Jews, and tempting and demoralizing if pursued among Jews by the heathen. A bad business must fall before Christ. 14. *They went out:* all the people of that region. 15. *Clothed, etc.:* a type of what Christ does for all sinners who come to him. *Affraid:* they were in the presence of a power that filled them with awe and alarm, and their consciences were awakened. 17. *To depart:* for fear of still greater harm to them or their property. They did not care for the relief of poor men, but only for their own property. 20. *Decapolis:* the region (of ten cities east of the Jordan) of which Gadara formed a part.

#### SUBJECT: THE WONDERFUL CHANGE.

#### QUESTIONS.

I. THE DEMONIAIC (vs. 1-5).—What kind of a country was Gadara? Describe the demoniac that met Jesus here. Why did he live in the tombs? Why are devils called unclean spirits? What showed this man's strength? Why did they want to bind him? How did he injure himself? What do you learn about him from v. 9? What is a legion? How does the Bible describe these evil spirits? (John 8: 44; Eph. 2: 2; 6: 12; 1 Pet. 5: 8; Rev. 12: 9.) Can this evil power harm us unless we yield to sin? (1 Pet. 5: 8; Eph. 4: 27; 6: 13; James 4: 7.)

II. A TYPE OF THE POWER AND EFFECTS OF SIN.—Was this demoniac once an innocent child? How did he come to be in such a terrible state? Does sin seem so very evil at first? Does it ever in this world or the next make men like this demoniac? Can we judge of the nature of sin till it has done its work? In how many respects is this demoniac a type of the sinner, as to his separation from men, his strength, cannot be restrained, his injury of himself, his injury of others (Matt 8: 28), his unrest, his foreboding (v. 7), his name (v. 9)?

III. THE WONDERFUL CHANGE (vs. 6-13, 15).—Why did the demoniac go to Jesus? What did he ask of Jesus? What did Jesus command? What favor did the unclean spirits ask of Jesus? What did they do? What became of the swine? Why did Jesus permit such a loss of property? What change was made in the man? What three marks of his being cured are given? Picture the change.

IV. A TYPE OF CONVERSION.—What great change is required of us all? (John 3: 3, 5; Ezek. 36: 26; 2 Cor. 5: 17.) What is one great result of this change? (Col. 3: 12, 13.) How does Paul express the contrast? (Gal. 5: 19-23.) Is every saved sinner at rest? (Rom 5: 1.) With what is he clothed? (Job. 29: 14; Rev. 3: 5; Gal. 3: 27; Col. 3: 14.) How does forsaking sin prove that one is in his right mind?

V. OPPOSITION TO CHRIST (vs. 14-17).—What did the swineherds do? Who gathered together to see the wonder? Why did they wish Jesus to leave their country? How does this show their meanness of spirit? Do you think of any cases where people now act in the same way? Why did Jesus do as they wished? Did he ever come back to them? What did they lose by their course?

VI. THE SAVED SEEKING TO HELP OTHERS (vs. 18-20).—What did the cured man wish to do? Why? What did Jesus tell him to do? Did he do it? How could he do much good among his own people? Why more there than elsewhere? Was this another effort to save the Gadarenes who had rejected Jesus? Why should we first seek to bring those at home to Christ?

VII. APPLICATION TO TEMPERANCE.—In what respects does strong drink injure men as the demons did the man of whom we have been studying, as to home, friends, wretchedness, violence, torment, name of "legion"? What ruin is wrought by the demons of strong drink? Should we bring such men to Jesus? What change will be made in them? Why are some opposed to temperance? What good can those do who have been reformed?

#### LESSON VII.—FEBRUARY 17.

THE TIMID WOMAN'S TOUCH.—Mark 5: 25-34.

COMMIT VERSES 33, 31.

#### GOLDEN TEXT.

Be not afraid, only believe.—Mark 5: 36.

#### CENTRAL TRUTH.

Faith in Christ the means of salvation for body and soul.

#### DAILY READINGS.

M. Mark 5: 21-43.  
T. Matt. 9: 20-26.  
W. Luke 8: 41-56.  
Th. John 11: 1-19.  
F. John 11: 20-45.  
Sa. Matt. 15: 21-28.  
Su. Luke 7: 1-10.

#### HELPS OVER HARD PLACES.

25. *A certain woman:* her name not known. Tradition says she was a Gentile of Cesarca-Philippi, named Veronica. 27. *She had heard of Jesus:* she founds her faith on facts. Jesus had healed many, and therefore might cure her.

OBSTACLES TO HER FAITH.—(1) Sickness. (2) poverty. (3) she was timid and retiring. (4) all former efforts had proved failures, (5) great crowds around Jesus, (6) Jesus was busy, hastening to a dying girl. *Press:* crowd. *Touched his garment:* rather (Matt. 9: 20), the hem or border of his garment: i. e., one of the four tufts or tassels attached to the four corners of the outer robe. 28. *If I may touch but his clothes:* she showed true faith, strong, active, reasonable, using all the means in her power. It was not superstition that led her to touch Jesus' garment, but faith; for in nearly all cases Jesus touched the one he healed. 29. *Straightway:* instantaneously. *Felt in her body:* there was a sense of returning health. 30. *Virtue:* healing power. *Who touched?* Christ was not ignorant, but wished to draw out from her a confession of her faith in order that her soul might be cured as well as her body. 31. *His disciples said:* Peter and they were with him (Luke 8: 45.) 33. *Fearing and trembling:* just as was natural a humble, shrinking woman should, at the public exposure, and knowing that, according to the Levitical law her touch was unclean. 34. *Daughter:* a term of affection, also implying a spiritual relationship. *Thy faith hath made thee whole:* hath cured thee, saved thee, made thee body and soul. Christ saved her, but her faith was the condition.

#### SUBJECT: THE FAITH-CURE FOR HUMAN ILLS.

#### QUESTIONS.

I. THE SUFFERING ONE (vs. 25, 26).—Where was Jesus going when our lesson opens? Who went with him? Who came to him on the way? What efforts had she made to be cured? With what success? How long had she been trying?

II. AN ACTED PARABLE.—Do people take as much pains to be saved from their sins? Can they save themselves? What are some of the ways in which men seek to be saved without going to Jesus? (Note what Bunyan's Christian did before he went to the cross.) What is the usual result of such efforts?

III. GOING TO JESUS (vs. 27-29).—What had the woman learned about Jesus? Was this a good foundation for faith? Have we the same reason for going to Jesus for help? What hindrances do you find, in the narrative, in her way? What did she do? What did she expect? Did Jesus usually touch those whom he healed? What was the result?

IV. SAVED BY FAITH (vs. 30-34).—How did Jesus know she touched him with faith? What did he ask? Was this because he did not know? What was his object? What did Peter answer? What was the difference between her touch and that of the throng? Is it possible for us to be close to God's Word, and worship, and the influences of his Spirit, and yet not be benefited thereby? What is the reason?

What did the woman do? Did this public confession help her to be saved? What did Jesus say to her? How did faith make her whole? What were the characteristics of her faith? Why does God require us to believe in order to be saved? Will faith help us in sickness and trials? (James 5: 15; Rom. 8: 28.) Why must we believe? (Heb. 11: 6.) What kind of faith must we have? (James 2: 14-17.)

#### LESSON CALENDAR.

(First Quarter, 1889.)

- Jan. 6.—The Mission of John the Baptist.—Mark 1: 1-11.
- Jan. 13.—A Sabbath in the life of Jesus.—Mark 1: 21-31.
- Jan. 20.—Healing of the Leper.—Mark 1: 25-45.
- Jan. 27.—Forgiveness and Healing.—Mark 2: 1-12.
- Feb. 3.—The Parable of the Sower.—Mark 4: 10-20.
- Feb. 10.—The Fierce Demoniac.—Mark 5: 1-20.
- Feb. 17.—The Timid Woman's Touch.—Mark 5: 25-34.
- Feb. 24.—The Great Teacher and the Twelve.—Mark 6: 1-13.
- Mar. 3.—Jesus the Messiah.—Mark 8: 27-38; 5: 1.
- Mar. 10.—The Childlike Spirit.—Mark 9: 33-42.
- Mar. 17.—Christ's Love to the Young.—Mark 10: 13-22.
- Mar. 24.—Blind Bartimeus.—Mark 10: 46-52.
- Mar. 31.—Review, Missions, and Temperance.—Eph. 5: 15-21.