



LESSON VII.—MAY 13, 1906.

## A Fierce Demonic Healed. Golden Text.

Go home to thy friends and tell them how great things the Lord hath done for thee.—Mark v., 19.

### Home Readings.

Monday, May 7.—Mark v., 1-20.  
Tuesday, May 8.—Mark v., 21-34.  
Wednesday, May 9.—Mark v., 35-43.  
Thursday, May 10.—Matt. viii., 28-34.  
Friday, May 11.—Matt. ix., 18-26.  
Saturday, May 12.—Mark iii., 22-30.  
Sunday, May 13.—Luke viii., 26-39.

(By Davis W. Clark).

Mark v., 1-20.

Jesus' own life was a fascinating parable to his disciples. Each incident was the unfolding of a new lesson. Best and most conclusive of all was sight of His tireless and self-oblivious consecration to the work He believed His Father had given Him to do. In this instance He stood in need of rest and refreshment. He sought it on the bosom of the lake on the shore of which most of His mighty deeds were done, and on the eastern shore, which was by comparison, sparsely populated. The extremity of His exhaustion is manifest in that He could sleep during the sudden gale that put not the sea alone in commotion, but the crew of the imperilled craft as well. His rebuking the storm in the natural world was a prelude to His quieting the strange and terrible convulsions of a human soul. . . . The meeting of Jesus and the demonized unfortunate makes one of the most vivid pictures of the New Testament. He was a murderous and suicidal malady. Self-control, or control by others was impossible. He had worn his chain out upon the rocks. The mountain tombs were his haunts. He made them echo with his outcries. As to a magnet the demoniac flew to Jesus. And what the Master had just done in nature he proceeded to do in human nature. He produced a calm. . . . Into the pathology and psychology of the strange case others may enter. There seems to have been a double and conflicting personality. One worshipped. The other cried, 'What have we in common?' 'My name is Legion!' 'Don't send me into the abyss, but into yonder swine.' The rationale of supersensuous influence upon animals is as unexplainable as other phases of this occult matter. . . . As the incident closes it is true to human nature to the dot. Sordid avarice was molested to the beneficent character of the deed, and one bemoaned the material loss incurred. Two thousand hogs outweighed the restoration of a man to his right mind, to his home and neighborhood. On the other hand gratitude pled the privilege of perpetual service. Incidentally there is new evidence of the practical wisdom of Jesus. The healed man could best serve his master in the very locality where his fearful malady was best known. Right royally did the man fulfil his commission when he published in Decapolis how great things Jesus had done for him.

### THE TEACHER'S LANTERN.

That religion is 'not for home consumption' seems to be the impression of some people. Whereas the very best evidence of its genuineness is that it is worth one hundred cents on the dollar in the home. This truth underlies Jesus' command to the cured man, 'Go home to thy friends.' . . . It is only within a hundred years that they

have ceased chaining the insane in ordinary prisons. The present humane treatment of this unfortunate class is a mark of advanced civilization. . . . This vivid scene is either pictured from life by an eye witness or it is a surprising feat of imaginative genius. It bears all the incidental marks of authenticity. . . . The moral courage of Jesus and His disciples was put to the test by the sudden charge of these two unclothed, screaming madmen. The calmness with which they stood it brought the maniacs to their knees.

. . . . A torment not to torment is what it is to some men as well as devils. To be deprived of the power to inflict excruciating mental or physical suffering upon others is esteemed a great loss by some. . . . \$5,000 worth of pork outweighed in these crude minds the restoration of a man to sanity and home, and the abating of a public terror. There are present-day estimates, however, which in view of advanced civilization are even less justifiable. They are such as consider the gains of certain evil traffic an offset to the loss of men. . . . A species of wireless telegraphy has long been in use in the East. By some subtle means, and with the swiftness of lightning, intimations of any unusual occurrence are carried from village to village and the whole population of a district congregated in an incredibly short time.

The courage of the cured man commands admiration. His loyalty to his deliverer was put to severest possible test. To retravel the country through which he had been driven by the demons at their will, and to face the people who had seen him in his naked insanity, no wonder that he begged to be permitted to leave the region. His obedience under such circumstances was fine evidence of his moral worth. He was fit to be the first missionary to the heathen.

### C. E. Topic.

Sunday, May 13.—Topic—Christ's life. V. Lessons from His miracles of healing. Matt. ix., 27-34; xxv., 31-40.

### Junior C. E. Topic.

#### A PROMISE KEPT.

Monday, May 7.—David and Jonathan. I. Sam. xviii., 3, 4.

Tuesday, May 8.—David's promise. I. Sam. xx., 42.

Wednesday, May 9.—The covenant. I. Sam. xxiii., 18.

Thursday, May 10.—Remembering the promise. II. Sam. ix., 1-4.

Friday, May 11.—Keeping the promise. II. Sam. ix., 5-13.

Saturday, May 12.—Jonathan's son spared. II. Sam. xxi., 7.

Sunday, May 13.—Topic—How David kept his promise. II. Sam. ix., 1-7; I. Sam. xx., 13-26.

### A Newsboy's Verdict.

That it is possible to tell a Bible story with the vividness and enthusiasm applied in telling secular tales to children, may be conceded in principle, but not every Sunday school teacher fully uses his or her gifts in this direction. An unconscious tribute to the success of such an endeavor is given in the following incident:

A deaconess had just finished telling the story of Peter's release from prison to a class of interested boys, when one of the number, a newsboy, exclaimed excitedly: 'Geel! Wouldn't that make a jim dandy extra?'

When the boys can be made to feel that the lesson story is as good as an 'extra,' there is little need to fear they will leave the school.

### Expiring Subscriptions.

Would each subscriber kindly look at the address tag on this paper? If the date thereon is May, it is time that the renewals were sent in so as to avoid losing a single copy. As renewals always date from the expiry of the old subscriptions, subscribers lose nothing by remitting a little in advance.

### A Good Suggestion.

A very suggestive exercise was observed by a visitor in a city Sunday school. The teacher, a wide-awake young woman, called the roll by streets instead of names. It appeared that each girl was responsible for her street. 'Southwood street?' 'No new houses. No one moved in.'

'Taintor Street?' 'One house going up. Two families moved away.' 'Three chances for missionary work there then. Don't you hope that new house will have a lot of children move into it? Keep watch of the two empty tenements. Try to show some kindness to the new tenants when they come. People appreciate a little friendliness when they first come into a neighborhood.'

So it went on. One girl was able to report a new family and a new scholar present that morning in one of the younger classes. That teacher is doing more than grounding her pupils in Bible facts and history. She is practising them in the spirit of the Gospel. Church extension, home and foreign missions, any other work of the Kingdom, will be familiar, every-day ideas to those girls long before they are women.—Missouri 'Observer.'

It is all too common in our Sunday schools to hear teachers confess to their classes that they have not thoroughly studied the lesson, and even to have confessions that the teacher 'had not time to look at it,' which is manifestly not true in those who make it, for the busiest men of affairs who are Sunday school teachers find time for large study of the lessons. It will do us all good to see how the humorist, Robert J. Burdette, views this excuse. He says: 'Sometimes a teacher goes before his class with the remark, "Hope you've studied the lesson. I've been so busy through the week, hardly time to look at it"—as if a hostess should say, seating her invited guests at table, "Hope you've brought a few crackers or sandwiches with you. I've been too busy to prepare anything."'—'Christian Standard.'

He has his plans. What if he even holds back all through the summer-time of life some of his plants from flowering, that they may be more ready for some day of days? Never question the wisdom of his will.—Sarah F. Smiley.

### The Nursemaid's Bible.

A young woman who loved her Bible, and knew it well, was nursemaid in a family. A young man used to come to the house, and laughed at her because of her religion, for he was an infidel. He used mockingly to ask for her Bible, saying he would open it anywhere and prove it was not true. At first she indignantly refused to allow him to touch it; but one day, after repeated assurances that he would treat it very reverently, he proposed to read aloud and refute the first verse that his eyes lighted upon. She accordingly brought her Bible. He opened it and read, 'The fool hath said in his heart, There is no God.' It is almost needless to say that he gave her back the book without a word, and never mentioned the subject again.

'Any railway, college, or store that swings along on its old impetus without any new thought or attention is gradually drying up. This is true also of the church and its chief assistant, the Sunday-school. There must be thinkers and care-takers, who will be alert to cultivate new life and watch all the movements of the old life. A Sunday-school and Church can become sick and fall into a slow consumption. Its two lungs, of preparation for teaching and conscientious, regular attendance, may both be so badly affected that the weak thing has hardly enough strength to stand up. Call in the doctor—the pastor. Ask the elders in to nurse the beautiful child of the Church back to life. To neglect it is to let it die.'—'Living Epistle.'

It was a good thing for the Ephesians to burn their bad books. It would be good if all the bad books in the world were burned. But it is not enough to destroy what is bad, we must fill the place with something good. Give the young good books and papers to read. Cultivate a taste for that which is pure, and thus destroy the desire for what defiles.—'Evangelical S.S. Teacher.'