

3. **Destruction.** "*Choked in the sea.*" v. 13.
 "Sin . . . bringeth forth death." James 1. 15.

II. CHRIST'S WORK.

1. **To seek.** "*Came over . . . other side.*" v. 1.
"Come to seek . . . which was lost." Luke 19. 10.
2. **To set free.** "*Come out.*" v. 8.
"The liberty . . . made us free." Gal. 5. 1.
3. **To transform.** "*Clothed . . . right mind.*" v. 15.
"All things are become new." 2 Cor. 5. 17.

III. THE SAVED MAN'S WORK.

1. **The Place.** "Go home." v. 19.
"Show piety at home." 1 Tim. 4. 4.
2. **The Message.** "How great things." v. 19.
"What he hath done for my soul." Psa. 66. 16.
3. **The Result.** "All men did marvel." v. 20.
"Sinners shall be converted." Psa. 51. 13.

THOUGHTS FOR YOUNG PEOPLE.

Jesus and the Demons.

1. *Sin unbalances the best judgment.* Unholy love, revenge, the acquired thirst for intoxicants, avarice, and other wicked motives, when indulged, make men mad. Grave doubts frequently arise as to whether the proper place for such criminals is the jail or the lunatic asylum. In so far as they are insane, they have become so by allowing Satan to control them. All sin tends in that direction. ver. 2.

25. *To tame sinners is beyond human power.* For the fetters and chains of Bible times, modern civilization substitutes wiser laws and gentler social usages, free schools, lighted streets, better homes and clothing; and only occasionally does some flagrant sinner "pluck these chains asunder and break them in pieces"; nevertheless, the man is still untamed at heart. To effect a cure, Jesus must say, "Come out of him, thou unclean spirit!" vers. 4, 5.

3. Devilishness, whether sane or insane, tends to the destruction of him who indulges it. vers. 5, 13.

4. *Association with Jesus tends directly to "decency and order."* Extravagance of deportment, whimsicality, and turbulence are simply the lingering traces of one's former control by the flesh or the devil. ver. 15.

5. *No soul can become conscious that Jesus is near, and remain unchanged.* The demoniac hears his voice, and turns into a Gospel missionary; the swine-raisers see his works, and repel him. It is always so. **Your moral condition is not the same to-day as before the last "revival" began.** Since then you have either welcomed or repelled Christ. vers. 15-17.

6. *Jesus is never welcomed by wrong-doers.* If he could be recognized, some day this week, in a Liquor Dealers' Convention, or by a gang of counterfeiters, or by a group of millionaires trying to force a "corner" on the market, the assembly would break up in sudden panic. Eagerness for his presence in one's soul is an infallible test of the purity of one's motives. ver. 17.

7. *The saved soul's first duty is to testify to Christ's power.* Many a one has missed extraordinary usefulness by seeking personal happiness, spiritual luxury, rather than extended service. ver. 18.

8. *Home is the best place for the young Christian to begin to work for Jesus.* ver. 19.

English Teacher's Notes.

THERE are two instances given in Scripture of men whose strength was so great that it defied all human control. The one was Samson, against whose God-given might, as long as he remained

faithful to his Nazarite vow of consecration, no enemy could prevail; the other the man whose story we read to-day.

Strength is a thing which generally commands admiration, and which is constantly desired and envied. What boy would not like to emulate the mighty deeds of Samson? When the Israelite hero lost his superhuman strength he lost his freedom and fell into the hands of his foes. If we were to speak of the "great things" the Lord did for him, we should mention the restoration of that strength which enabled him, though at the sacrifice of his life, once more to triumph over the enemies of his people.

But with a man to whom our "Golden Text" refers it was just the contrary. The "great thing," the Lord had in tender compassion done for him, and which he was charged to go and tell his friends, were connected with the loss of his invincible strength. Why was this? Because the strength of Samson was the sign of true freedom; the strength of the demoniac the sign only of his bondage. The strength of Samson brought, 1.) safety to himself, 2.) deliverance to his people, and 3.) glory to God. In the case of the demoniac it was exactly the reverse.

1.) Because he could not be bound he inflicted wounds on himself. Because he could not be bound he had no shelter but such as the rock-hewn sepulchres afforded. Because he could not be bound the desert resounded with his cries.

2.) Again, because he could not be bound he was at length forsaken by all his friends. Because he could not be bound he was a terror to all the neighborhood, and no man dared pass that way. Because he could not be bound he brought misery on his home and fear on his neighbors.

3.) Once more, because he could not be bound Satan triumphed. For this strong, uncontrollable man was nothing but a wretched slave, obliged to do the will of the demons who possessed him.

That boy's spirit of obstinacy and pride; that girl's ungovernable temper which causes every one to avoid aggravating her, and procures her so often her own way, are contrary to all true freedom. The reason why they cannot be controlled is that they are under the bondage of sin and Satan. They may boast for a time of having their own way, but it brings happiness neither to themselves nor to others, for it is the way of the enemy.

Where is deliverance to come from?

When Samson wickedly and foolishly broke his Nazarite vow and gave up his God-inspired strength, a cruel foe was waiting to take advantage of his weakness. How much more was the great Deliverer ready to succor the man whose strength was his misery. The demoniac was not such a slave but that he could cast himself at the feet of Jesus. Nor is any one so hardened in willfulness that he cannot look up to the stronger One to save him.

It was a "great thing" that Jesus had done when that man whom no one had been able to bind was seated quietly and meekly at his feet, "clothed and in his right mind;" he had saved him from present

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