

what ye're chewin' with yer teeth that the Lord made—dirty baccy, what the devil sowed the seed o'? Get done with it, do! get clear o' the devil an' all his works! Can't be no good in it, ef he sowed the seed! I be mighty glad I come to-night, to find out that! The devil sowed the seed! well, my!"

Pausing for a moment, he wiped the perspiration from his brow with a big red handkerchief, and then went on. "Yes, I be gad I came yere to-night. Praise the Lord, I hasn't drank a glass o' stuff this thirty year an' more; an' 'tis close on twenty five year sence I give up my pipe an' baccy, an' began to save up the money I used to spen' on 'em to give to the missionary meetin's. They thought I was quare in them days, when I wouldn't even take a drop at Christmas or a weddin'; but, praise the Lord, they don't think I'm quare now. An' I be proud to think I've lived to see the day when we can't even get a drop o' rum for sickness in Birchy Head without goin' miles an' miles fur it. An' I be proud to hear them dear boys an' maids, that'll be men an' women soon, leavin' to sing 'bout cold water; an' to hate rum, an' gin, an' brandy, an' whiskey, an' the whole kit an' fleet o' the stuff that's bringin' many to ruin—ruin o' both body an' soul! I likes to be in whatever's good; an' I knows the cause o' temperance is good! I knows the drink is bad,—I thinks the devil must a had somethin' to do with makin' that too—an' I knows baccy is bad; an' so I keeps clear of 'em, an' I means to keep clear of 'em as long as the Lord lends me breath. An' I says to ye boys an' ye maids to-night, don't have nothin' to do with the drink that'll send yees down to destruction, or with the baccy what that old serpent sowed the seed o'!—The Lord bless yees all! Good-night!"

The old man clambered back to his seat beside Aunt 'Lizabeth, and the minister after thanking his old friend for his kindly counsel, announced the final chorus. Clearly and sweetly the youthful voices rang out the words of a stirring temperance hymn, all the audience joining in the refrain:—

"Soon we Newfoundlanders, on our sea-girt shore,
Shall rejoice in Temperance, and shall drink no more."

Then the meeting closed with "God save the Queen," and the benediction by the minister.

Several stayed behind to sign the Band of Hope pledge, and it was some time before Mr. Duncan was at liberty; but when at length he came down to the door with his wife on his arm, he found Uncle Billy and Aunt 'Lizabeth in the porch.

"Couldn't go without a word from 'ee, my dear man," said the old man, as he wrung his pastor's hand. "We's a-had a grand meetin'! Just to think o' it! the devil sowed the seed o' baccy—I never knowed that afore! Good-night, my precious man! Good-night, ma'am!"

"Where am I Going?"

ONE summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross roads that led to his village home. His unsteady way of walking showed that he had been drinking; and though he had lived in that village home more than thirty years, he was now so drunk that it was impossible for him to find his way home.

Quite unable to tell where he was, he at last uttered a great oath, and said to a person going by:—

"I've lost my way. Where am I going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well, and pitied him greatly. When he heard the inquiry, "Where am I going?" in a sad and solemn way he answered:

"To ruin!"

The poor, staggering man stared at him wildly for a moment, and then murmured, with a groan:

"That's so!"

"Come with me," said the other kindly, "and I will take you to your home."

The next day came. The effect of the drink had passed away, but those two little words, lovingly and tenderly spoken to him, did not pass away.

"To ruin! To ruin!" he kept whispering to himself. "It is to ruin I'm going—to ruin! Oh! God help me. Save me!"

Thus he stopped on his way to ruin. By earnest prayer to God he sought the grace that made him a true Christian. His feet were established on a true rock. It was a rock mighty enough to reach that poor, misguided drunkard, and it lifted him up from his wretchedness, and made a useful, happy man of him.

Blessing the Children.

"THE Master has come over Jordan,"
Said Hannah, the mother, one day;
"Is healing the people, who throng him,
With a touch of his finger, they say."

"And now I shall carry the children—
Little Rachel and Samuel and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly;
But he shook his head, and smiled:
"Now who but a doting mother
Would think of a thing so wild?"

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there."

"If he lay his hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,

'Mong the people who hung on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hands on the brothers,
And blest them with tenderest love.

And he said of the babes on his bosom,
"Of such are the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

Why is a forest of pine usually succeeded by a forest of oak? Because the jays plant acorns under the pines. Their instinct for hiding things leads them to seek shady, secluded places. The pine-needles are an easy covering for their booty. The germ sprouts, and remains a low tender shoot for years, until the pine woods are cut away, when it quickly becomes a tree.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A. D. 28] LESSON VII. [Feb. 17

THE TIMID WOMAN'S TOUCH.

Mark 5. 25-34. Commit to memory verses, 33, 34

GOLDEN TEXT.

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

OUTLINE.

1. The touch of faith, v. 25-29.
2. The word of power, v. 30-34.

TIME.—28 A. D.

PLACE.—Capernaum.

CONNECTING LINKS.—Jesus after healing the demoniac, departed from Gadara, returning to his home in Capernaum. Here Matthew, his disciple made a great feast at which were present a mixed multitude from the publicans and the lower classes of society. The carping Pharisees entered a criticising complaint, and, when rebuked, added his severe reproof as one more cause of hate to the stock they were accumulating. Then followed at once the scenes of our present lesson.

EXPLANATIONS.—*An issue of blood*—A malady that caused great suffering, and made her ceremonially unclean. *Had suffered many things*—The treatment of this trouble is a strange mixture of drug giving and superstitious incantation, with no certainty of results. *In the press*—In the following crowd as he went to the house of Jairus. *His garment*—Matthew says the border of his garment, or the hem. *She said*—Perhaps aloud, and often repeated, but probably to herself. *shall be whole*—That is, shall be cured of disease. *Virtue had gone out, etc.*—Not virtue as the opposite of vice, but manly quality or power that was his over all things earthly.

QUESTIONS FOR HOME STUDY.

1. *The Touch of Faith.*
What circumstances in this woman's story always arouse sympathy?
What had her experience taught her as to her future?
What made her seek Jesus?
What does her purpose show as to her condition, physical and mental?
Was there any superstition in her act, or was it the last act of despair?
What did Jesus say it was that prompted her act? ver. 34.
What Golden Text of the past lessons of the quarter is suggested by her act? Psalm 103. 3.
What was the effect of her touch?
How does God look upon such silent acts of faith?

2. *The Word of Power.*
What thing unexpected by the woman happened?
What does the question of Jesus prove concerning him?
How is the difference between him and the disciples in this respect shown?
Was Jesus satisfied with the explanation of the disciples?
What did his action cause the woman to do?
What did he once say about denial and confession. Matt. 10. 32, 33.
What was the word of power?

PRACTICAL TEACHINGS.

Here was a woman whose prayer for help was an act, not a spoken word; but God heard it.
When she heard of Jesus, she went for help. Did you? How long since you first heard of him?
Jesus kept looking till he found the poor sufferer. He came to seek and to save. But he only finds those who seek him. Has he found you?
He will have no secret disciples. If his help is worth having, it is worth confessing.
"Go in peace." No ear ever hears that but the soul that has sought, found, touched, and confessed Jesus. Have you?

HINTS FOR HOME STUDY.

1. Carefully read these few verses; read them over and over so often that you can tell them accurately without the text.
2. Compare your own condition, if not a Christian, with the condition of this woman. You are worse troubled than she. Physicians might have helped her, but they can not help you.
3. Pray each day that you may understand the bearing of this on your own case.
4. Look out carefully all the marginal references, to find light on this story; and as before, compare with the story of Luke and Matthew.
5. Write out the story which this woman would have to tell to her family when she went home.

THE LESSON CATECHISM.

1. Who followed Jesus as he went through the city? A suffering woman. 2. How long had she been afflicted? For twelve years. 3. How did she expect to be healed? By touching the garment of Jesus. 4. What did he cause her to do as the result of her act? Confess him before all. 5. What principle that governed her act did Jesus repeat afterward to Jairus? "Be not afraid, only believe."

DOCTRINAL SUGGESTION.—Confession of sin.

CATECHISM QUESTION.

9. Have believers an internal evidence that Christ came from God. They have according to their faith, the witness and the fruit of the Holy Spirit in their hearts. John xiv. 20. 1 John iv. 13.