

theory (see Bruce's *Miraculous in Gospels*, pp 172, 173, 174). We cannot admit, however, that the very able argument just cited weakens the decisive evidence of such declarations as Matt. 12, 43-45. Could Jesus by such words have deliberately sanctioned a popular error in the realm of spiritual (surely not mere scientific) truth? The theory, in fact, inevitably lowers on some side our conception of him, and this result is directly opposed to the growing tendency of modern thought. We believe there is no real difficulty in the following statement: Possession was a real tyranny of evil spirits over the physical and mental powers of men, fixing not necessarily on the morally reprobate, but on highly wrought nervous temperaments. A special outburst of such demoniacal powers was natural in the age which prepared and witnessed the coming of Christ. But they may perhaps be recognized even now in fields of missionary enterprise, and at home in such varying phenomena as those of "religious mania," or even delirium tremens. This is not denying the agency of definite psychological laws; such laws, which are the instruments of God's own working, may become the weapons of Satan.

VER. 21. Jesus and his four disciples are now entering the thriving town on the lake, which was henceforth to be called "his own city," since Nazareth had rejected him (Luke 4, 20-31). *1. A nightingale.* St. Mark's favorite expression, setting forth the decisiveness and vigor with which he loves to invest the Saviour's actions. For the manner of this teaching compare Luke 4, 16-21; the substance of it in verses 14, 15. VER. 22. Comp. Matt. 7, 28. It was no longer "Rabbi X, ben Y, said," but the majestic "I say unto you" of One whose whole life yet showed a humility utterly alien to the rabbins. VER. 23. It seems implied that the demoniac was drawn thither by the knowledge of the Lord's presence, a strange fascination conquering the demon's opposition. VER. 24. The cry is from the demon through the demoniac's voice. We, "The demons have a common cause."—Bengel. Nazareth. Bengel observes that the enemy may well have watched with eager anxiety the life which that name recalled. *Destroy.* A clear example of the use of this word without implying the termination of existence. *I know.* Though men did not, Comp. James 2, 19. *Holy One.* Comp. Luke 4, 34; John 6, 69; Acts 3, 14; 4, 27, 30; Rev. 3, 7; 6, 10. The "unclean" demon fixes on that attribute of Jesus which expresses his innate repulsion. VER. 25. *Rebuke.* "Such rebuke belongs to God alone."—Bengel. *Ho!d.* Literally, "be muzzled," the command addressed to the angry sea (chap. 4, 39). Jesus refuses such testimony as being probably intended to encourage blasphemy like Matt. 9, 31; comp. Acts 16, 18. VER. 26. The convulsion and the departing demon's shriek recur in chap. 9, 26. VER. 27. Mark is always careful to depict the effect of the Lord's words and works on the spectators. Here their amazement is silently contrasted with the noisy and ineffectual incantations of Jewish exorcists. VER. 28. Clearly this does not denote the miracle as the first one wrought in Galilee, but only as the first of its kind. The opposition between this verse and John 2, 11 is about as probable as the rest of Strauss's discoveries. VER. 29. This section is for obvious reasons unpopular at Rome. Peter's wife was living (1 Cor. 9, 5); moreover, he still had a house, whereas to be a proper ascetic he ought to have given it up long before their wandering life made it necessary. *Feet.* Luke, the physician, gives it the technical name, "a high fever;" Matthew says Jesus "saw" her; Mark, "they told him;" Luke, "they besought him." The last two actions were thus super-

fluous. Notice Luke's vivid additions. VER. 31. *Left.* Entirely and at once, so that she was strong enough to attend to her guests. Matthew's "ministered unto him" gives a glimpse of the loving eagerness with which she would try to show her gratitude. VER. 32. Religious scruples forbade their bringing them during the Sabbath, that is, before sunset. VER. 33. A similar vivid hyperbole is in Matt. 3, 5. The "door" is Simon's. VER. 34. He would not allow the fleeing demons one word, for he would not be proclaimed Messiah by such lips, nor proclaimed at all just now.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Give a general view of Christ's ministry in Galilee: 1) Its place in his life, the second year of his public work, the first having been in Judea. 2) Its duration, about a year. 3) Its character, teaching, and miracles. 4) Its results, popularity, many disciples, and the choice of the twelve....Locate Capernaum, drawing map of Sea of Galilee, and showing the towns around it, Tiberias, Magdala, Capernaum, Bethsaida, Gergesa. Name with each an event in Christ's life....Wherein, in this lesson, is Jesus our example? 1) Sabbath-keeping. 2) Church-worship. 3) Teaching others. 4) Opposing Satan. 5) Doing good to men....Notice special lines of thought, adapted for teaching, in the Analytical and Biblical Outline, and the Thoughts for Young People....Do not delay long on "possession of evil spirits;" state views, but avoid debate....Note the word "straightway," a special trait in Mark's gospel, expressive of Christ's energy, activity, and promptness....Alexander, when asked how he conquered the world, answered, "By not delaying."....William Burns, when he volunteered to go as a missionary to China, was asked, "When will you be ready to go?" He answered, "To-morrow morning."

References. FREEMAN. VER. 22: The scribes, 648. FOSTER'S CYCLOPEDIA. VER. 21: Poetical, 2821. VER. 23: Prose, 7959, 7960; Poetical, 337. VER. 24: Prose, 9513, 11801. VER. 21: Poetical, 3881; Prose, 9355.

Come and worship.  
Lord, this day thy children meet.  
Blessed hour of prayer,  
Once more 'tis eventide.  
My Sabbath song.  
This is the day of light.  
O let us be glad.  
Thy word, almighty Lord.  
Come, said Jesus' sacred voice.  
A wonderful joy.  
Take the name of Jesus with you.  
What a Friend we have in Jesus!

### Primary and Intermediate.

#### LESSON THOUGHT. *Jesus the strong One.*

INTRODUCTORY. Tell that after Jesus was baptized he went away into the wilderness for forty days, where God showed him many things. Then he came back to Galilee and began preaching. A map will be of much service here. Tell how he called his first disciples, and then went into Capernaum and taught in the synagogue.

*Jesus teaching.* Who speaks in the church, in these days? Yes, the minister. Jesus stood up before all the people, and spoke to them. Ask how children think he would look and speak. A child has a sure instinct concerning the divine Saviour. What did he tell