

gret with which they sever the tie between Mr. Torrance and his congregation, and of the regard and esteem in which they have all along held him as a minister warm-hearted, prompt and conscientious, in the discharge of pastoral duty, as a brother generous and true in his relations to the members of the Presbytery with which he has been so long connected, and as a helper wise in counsel and efficient in service, in the several positions in connection with the public work of the Church, to which, on account of his special qualifications, he has often been called. The Presbytery furthermore express their satisfaction at the prospect of having Mr. Torrance still among them, their desire that he should retain the Clerkship, and their hope that he will continue to give his valued advice and aid in the operations of the Presbytery, and in the promotion of the various schemes of the Church; and with a view to these things, memorialize the Assembly to authorize the retention of his name on the roll of Presbytery." Moved by Mr. Ball, seconded by Mr. J. C. Smith: "That the Presbytery express their sympathy with the congregation in the circumstances in which they are now placed; pledge themselves to do whatever may be in their power, in the way either of counsel or of aid, to give practical expression to their sympathy; and commend them to the care of Him who knows how to make all things work together for the good of His Church and the accomplishment of His all-wise purpose."

GOSPEL WORK.

THE MOODY AND SANKEY CAMPAIGN.

In Glasgow the work goes on steadily and powerfully, with happy co-operation from a large number of the resident ministers, including representatives from all evangelical denominations. From Edinburgh there continue to appear striking testimonies of the power of the work there. One paper says:

"The great gatherings at the Corn Exchange are being attended with extremely satisfactory results. A class of persons is being reached on whose ears, unhappily, the glad tidings very rarely fall. The thieves, the drunkards, and the fallen of both sexes are being reached, and, more, the Word is being preached with peculiar power. Take one case as an example of many others: The other night, as Mr. Moody was proclaiming deliverance for repentant sinners, one sin-stricken soul was sorely troubled. He had committed almost every offence named in the Decalogue. He had been a drunkard, he had been a blasphemer, he had been a thief; there were few crimes against God and man that he had not committed. There was, however, one enormity, the thought of which rose up and smote him, and before which his other sins, great as they were, seemed to fade into comparative nothingness. His conscience accused him of having but a few hours before been engaged in debauching the minds of the young by selling to them abominable literature. Some of the hateful books he had in his pocket at the very moment Mr. Moody was speaking, and such was the searching character of the preaching, so surely was the man smitten by the sword of the Spirit, that he was busy rending these pamphlets as he listened, and, we are happy to add, believed. His conduct he afterwards confessed, with deep contrition, to one of the Christian workers, a magistrate in the city, and since that night, by the kindness of some friends, he has since been dealing in a far different, a far purer, and a far healthier kind of literature. He now expresses his sense of the happiness he has received as the result of that night's attendance at the Corn Exchange.

"Rev. G. Wilson, of Cramond, related the following remarkable cases that he had met with at the Corn Exchange meetings:—

"I noticed one man, who seemed to be about the worst man in the meeting, but there was something intellectual about him, and as Mr. Sankey was singing 'Take me as I am,' he seemed to collapse. He was a wicked-looking man; but when I asked him to come into a corner with me, he did gladly. I took out my Bible, and we had a long talk together; and he told me the story of himself and wife, and summed it up by, 'I wonder that we have not been stepping into hell every day of our lives.' I said, 'Do you want the Lord to forgive you?' 'Yes,' he said. I then said, 'Kneel down and ask the Lord to have mercy on you.' I have heard many marvellous prayers, but never a more wonderful prayer than that, and I believe that before we separated he saw his true con-

dition in the sight of God. I told him that I did not live in Edinburgh, but that if he would give me his address I would get some one to look after him. He then asked me for my address, saying, 'Mind, there is no humbug about me. I have gone for Christ to-night, and I want Him to keep me.' I gave him text after text. He got very impatient, and at last said, 'I want to get home to tell my wife,' which convinced me of the reality of his determination to live a changed life. He was a man with shrewd Scotch common-sense, taken hold of and dealt with by the Spirit of God.

"Let me mention another case. I came to the Corn Exchange the night of that terrible mist, and, as you may imagine, after walking five miles in it my mind was not much excited. The moment I entered the building I was asked by Mr. Moody to talk to a man whose history was ten times worse than the one already referred to. I do not think that I ever heard such a story of complication, or of such a subtle network of dissipation as the devil had woven round that man. But he was perfectly willing to have the net broken, that he might go free. His cry was, 'Tell me how!' It would be wrong to say that I left him rejoicing. I hope it will be long before he can rejoice in view of his past career."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 12, } POWER OVER EVIL SPIRITS. } Mark v. 1822. } 1-20.

GOLDEN TEXT.—"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3:8.

TIME.—The morning following our last lesson—October, A.D. 28.

PLACE.—Eastern shore of the Lake of Galilee, about half way down; if "Gergesene," as in Matthew which is, probably more literally exact.

PARALLEL.—Matt. 8:28-34; Luke 8:26-39.

HINTS TO TEACHERS.

Dangers.—The subject of evil spirits is to some perplexing, and, as *Trench* remarks, one on which some scholars may ask questions that will trouble you. Don't try to explain where you don't know. You do know this, and may safely say it, that evil spirits having been permitted to afflict both mind and body, the results were those before us, and not simply insanity or epileptic frenzy, and that this evil power was the means of showing the greater power of Jesus, and an assurance of His ultimate complete triumph over the kingdom of Satan.

Notes and Comments.—Ver. 1. "Gadarenes:" Matthew, Gergesene. Gadara is south-east of the southern end of the lake; Gergesa, now called Chersa, site fixed by Dr. Thomson, better answers to the narrative. Near the shore a mountain rises above it, and the ruins of ancient tombs are found there, while Capernaum is in full view.

Ver. 2. "Met him—a man:" Matthew says two—no contradiction; this one likely the more prominent and violent. "With:" lit. "in an unclean spirit." The preposition is very forcible.

Ver. 3. "Tombs." caves, natural or cut out of the rocks—used to-day in many parts of the East, and in this very district, as dwellings by the poorer classes.

Ver. 4. Vain attempts had been made to bind him—it was needless, as he was dangerous to passers-by.—Matt. 8:28.

Ver. 5. "Night and day:" sleepless, and as Luke tells us, naked—a fearful picture of the physical state of one under the influence of demons; a type of the spiritual degradation and misery of those who are Satan's.

Ver. 6. "When he saw:" wonderful influence of Jesus upon the demoniac; "ran and:" against the will of the demon, but the man wanted help, and felt that here it was.

Ver. 7. "What have I to do?"—What have we in common? Why interestest thou with us? "Jesus," etc. The demoniac spirits seem everywhere to have known the Saviour; "Torment me not," Matt., "Art thou come hither to torment us before the time?" The language of defiance joined to a sense of weakness. This is demoniacal.

Ver. 8. "He said:" rather "was saying." The language implies but one demon; vs. 9-13 speak of many; obeying the one as a legion its commander.

Ver. 9. "What is thy name?" the man was asked. The demon replied through him, "Legion," used, as with us, for an indefinitely large number, "many." As *Engel* says, "If so many could meet in a single nest, what myriads must be in the world!"

Ver. 10. "Besought him—not send—out of the country:" explained by Luke's account (8:31) not to go into the deep—that is, the abyss, their own place; they wanted to remain on the earth.

Vers. 11, 12. "Near to the mountains:" rather "the mountain"—at its base. "Swine:" likely enough the property of Jews who thus violated the Mosaic law. "Besought him"—"If thou cast us out"—Matt. 8:31. Much as they clung to their habitation in the poor possessed one, they felt that they had to go, and rather than into the abyss, they would go into the swine.

Ver. 13. "Gave them leave:" there is much that is strange and startling in this verse. We cannot understand it fully, but can grasp the idea that the destruction of two thousand swine was a small price for the deliverance of a

man from the power of Satan. Of the action of the demons on the swine we know nothing beyond what is seen in the results.

Ver. 14. The swineherds fled, carrying the story to Gergesa and the adjacent villages, and to the scattered huts of the peasantry. "They went out:" Matthew says, "The whole city."

Ver. 15. Marvellous change, beautiful picture, "Sitting—" Luke 8:35 says "At the feet of Jesus" clothed and in his right mind." They were "afraid" in v. 4, and are still afraid, but with a different fear.

Ver. 16. The whole story was told, doubters over and over again, by the herdsmen, and carried away to spread like a circling wave through all the region.

Ver. 17. "Pray Him to depart:" they feared this wonder worker—what might He not do? He had spoken peace to the raging storm, He had cast out the demons, but He would not compel those to receive Him who did not so desire.

Ver. 18. "Be with Him:" how natural to wish to be by the side of his deliverer! There was safety from his enemies; yet Jesus, for wise purposes, "suffered him not." He had work for him to do. "Go home, etc.," his gratitude would be shown, and his safety lay in service. Why tell this man to do what He had previously forbidden to another? Plainly, because as he was leaving the country the evil results which arose from the other's disobedience would not follow.

Ver. 20. "Decapolis:" ten cities on that side of the Jordan; this was one.

Topical Analysis.—(1) The man with an unclean spirit, 1-5. (2) The demons, Jesus, and the man, 6-15. (3) What followed the cure, 16-20.

What and How to Teach.—On the first topic you can show the effect of the evil spirit on one man, a misery to himself and a terror to others, homeless, friendless, his hand against every man, dwelling in the tombs, or roving like a beast over the mountains; not to be bound—no, not with chains and fetters; not to be tamed, or brought within the influences of a much-boasted civilization. Draw this picture, then ask your class to multiply it a thousand million-fold, and to imagine a world full of such men. It is horror almost beyond conception, and yet it is just what the world might be, physically as well as morally, were the care and lordship of our Heavenly Father removed from it. Show further how sin, which is none other than a demoniacal possession, brings men down to the level of this poor wretch. There are passions which, indulged in, make those so possessed beasts and devils. It is only the lowest depth this side hell, of which what are called "little sins" are the first downward steps; it is opening the door into which a legion of devils may enter. All sin is self-destructive; it brings suffering, misery and death, while it inflicts also the most terrible injury on others—for this see Rom. 3:13-18.

On the second topic you can show how here is an illustration of James 2:19. The demons knew and trembled at Him whose Almighty power could restrain and punish them at His will. Point out how they uttered a truth they did not intend when they said "What have we to do with thee?" Christ and Satan have nothing in common, nor have the children of each. As far as light from darkness, as far as heaven from hell, are the desires, the aspirations, and the prospects of those who are the children of God from those of whom it can be said "Ye are of your father, the devil"—John 8:44. Note the power and authority of Christ as in lesson 2, chap. 1, 14-28, to which turn. There is no parity with the demon; it is "Come out," and they felt the mandate must be obeyed; they only begged for respite that the final doom might not come upon them "before the time"—Matt. 8:29. Why they asked to go into the swine, or why Jesus permitted it, you need not discuss, for, like many other things, it cannot be answered satisfactorily. Let the devils go and the swine too; Christ and the healed man are our central figures. Wonderful change! the restless maniac is quietly sitting—he who had torn his clothing to shreds, doubtless, as he wore no clothes—Luke 8:27, now clothed, and, most wonderful, "in his right mind." Do not forget to show that this is just what Jesus is doing to-day by His Gospel. Many can tell of changes, morally and spiritually, as marvellous as passed over this man. The vilest and most violent transformed into the meek and gentle follower of Jesus.

On the third topic it will be sufficient to note that self-interest sent Jesus away from these people, never, so far as we know, to return—see 1 John 2:15. His miracle had touched their property; and sooner than run the risk of it happening again, they were willing to lose all the blessings which His presence would bring. And they lost them. No sick healed—no dead raised there. Oh! blinding power of this world. But the man—blessed contrast—he wanted to be with Christ "now and always." He was not permitted, for the Master had work for him to do, and right heartily he did it. "Tell how great things the Lord hath done for thee." And right through all that region of the ten cities he went, telling the story of his deliverance, "and all men did marvel." Happy they who can tell the story of a Saviour's love to them!

Incidental Lessons.—When Christ asks a sacrifice from men, how many would rather send Him away?

That the lust of gain is opposed to the progress of Christ's kingdom.

That it is possible to send Christ away; He will not stay where He is not wanted.

Main Lessons.—There are men to-day under the power of Satan—Rom. 3:10-18; 2 Thess. 2:3-12; 2 Tim. 3:13. Misery, self-torment and destruction is the lot of the slaves of Satan—Isa. 1:4-6; Rom. 6:21-23; Gal. 5:19-21; so did Adam, Cain, Pharaoh, David, Absalom and others find.

Christ, and Christ alone has the power to deliver—Prov. 20:9; 1 John 1:7; 3:5.

When men are found at the feet of Jesus, then only are they in their right mind. So thought Paul—Rom. 4:7; 1 Tim. 1:12-16; 1 Cor. 1:16-24. Those whom Christ has healed should tell what great things the Lord hath done for them—1 Tim. 1:17; 1 Pet. 2:9.