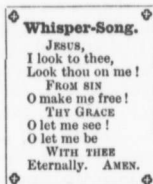


not be discussed in an infant-class. It is enough to bring before the minds of the class a man deaf and unable to speak. Explain the word "impediment." To impress upon them the condition of the man a few questions like these might be asked: "If you were deaf what is there you could not hear?" Different answers will be given to this, such as, "Mother's voice," "Waggons," "Cars," "Birds," until the fact is brought out that a deaf man cannot hear any thing. "If you were dumb, or could not speak plain, how would it trouble you?" Bring out the difficulties arising from such a state. It was a man in this condition that Jesus cured.

Illustrate from the lesson how hard it is for sinners to hear the good voices which are telling them to do right, and to say right things. Jesus cures the soul as he did the body of this poor man, and then, what a change! Recite simultaneously Isa. 35. 5, and the Golden text.



Blackboard.

The application of the blackboard exercises this month is that we should follow the example of those that brought the deaf mute to Jesus that he might be healed, and bring *some one* to Christ that he may be healed of his sins.

Miscellaneous.

PRAYER MEETING TOPIC: Hearing and speaking for God's glory. TEXTS: Isa. 29.18; Psa. 5. 3; John 11. 41, 42.

SUNDAY, OCT. 11, 1874.

LESSON II.—*The Evil Spirit Cast Out.*
 Mark ix. 17-29.

GOLDEN TEXT: Mark 9. 24.

Berean Notes.

I. GENERAL STATEMENT.

After the glory of the transfiguration Satan's kingdom rages; as after the baptism and the

voice from heaven the devil drove Christ into the wilderness to be tempted. Jesus descends from the heights of Hermon or Tabor to find the worst case of demoniacal possession he had encountered, and to find his disciples powerless. This case of unusual malignancy he cures. Compare.

MATT. xvii. 14-21. MARK ix. 14-29
 LUKE ix. 37-43.

II. OUTLINES.

See "Berean Lesson Leaf." Or, 1. Help needed, vers. 17-22; 2. Help sought, vers. 17, 19-22; 3. Help offered, ver. 23; 4. Help accepted, vers. 24-27.

III. NOTES AND ILLUSTRATIONS.

1. THE FATHER'S PLEA, vers. 17, 18. (1) Made to the Master; (2) Made in behalf of his son; (3) Made under a sense of great need. DUMB. Obstnacy of silence sometimes seen to break out in most noisy ravings. TAKETH—literally, *seizeth*,—TEARETH, to fling down, to dash to the earth. St. Vitus' dance, or some form of epilepsy.

2. THE DISCIPLES' WEAKNESS, vers. 18, 19 THEY COULD NOT. They followed Christ, but could not work in the name of Christ. Weak faith. O FAITHLESS GENERATION!

Unbelief is, in the sight of Christ, the sin of sins.

BRING HIM UNTO ME. Blessed helper!

Christ in this narrative may be compared to a general who retrieves by his own presence a battle well-nigh lost by his army.—*Lang.*

3. THE BOY'S DISTRESS, vers. 20-22. When the spirit saw Christ he raved the more furiously.

The devil is angry as ever when he sees that Christ will rob him of a soul.—*Queenel.*

Things oft go backward ere they come forward; as the corn grows downward before it comes upward. This child had never such a sore fit as now that he was to be cured.—*Trapp.*

OF A CHILD. From the beginnings of life the evil in us has power. Habits long established are hardest to be broken.

Though born in sin and from childhood living in sin, the power of saving grace is sufficient to deliver from sin.

4. THE FATHER'S FAITH, vers. 22-24. HAVE COMPASSION. "IF" shows the presence of doubt, albeit the coming shows faith ascendant.