

Vol. XIII.]

[New Series.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 15.]

MARCH, 1882.

[No. 3.

## TABLE OF CONTENTS.

	PAGE.		PAGE.
For the Master.....	65	THE LESSON COMMENTARY .....	69
Not Knowing .....	65	SUNDAY-SCHOOL LESSONS.....	75
EDITORIALS .....	66	MUSIC—"Behold I Stand at the Door" ..	96
BOOK NOTICES.....	67		

## THE SUNDAY-SCHOOL BANNER

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# SUNDAY SCHOOL BANNER

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YOUNG PEOPLE.

VOLUME XVI ]

MARCH, 1882.

[No. 3.

## For the Master.

I SAT in the darkening twilight,  
And thought of the day that was gone ;  
The hours had been crowded with labour ;  
But only a little was done.  
My brushes and pencils were lying  
Just where they had dropped from my hand ;  
My easel was bright with the colours  
Of blue sky and rich meadow land.  
I'd taken great pains with that picture,  
I worshipped that canvas and paint,  
As the heathen worship the idol,  
Or devotees kneel to a saint.

But then, as I sat in the twilight,  
With the picture at last complete,  
A voice seemed to say, "When the ransomed  
Lay sheaves at the great Master's feet,  
Would you dare to bring this poor canvas,  
And whisper to him your great name ?  
Who'll give you a welcome to glory,  
Because of your coveted fame ?"  
In sorrow I turned from my picture,  
My cheeks burning hotly with shame ;  
I never had thought of the Master,  
I was simply toiling for fame.

But to-day as I sit in the twilight,  
I hear but my Saviour's low voice ;  
And pictures from life now before me  
Will make me forever rejoice.  
From pitfalls and snares of the tempter  
I've rescued the thoughtless and wild,  
I've heard from white lips a "God bless you !"  
I've brightened the life of a child.  
And now I can hear, if I listen,  
These words, like a sweet melody,  
"Whatever ye do for my children,  
I count it as done unto me !"

## Not Knowing.

I KNOW not what shall befall me ;  
God hangs a mist o'er my eyes ;  
And so at each step in my onward path  
He makes new scenes to rise,  
And every joy he sends me  
Comes a strange and sweet surprise.

I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

For perhaps the dreaded future  
Is less bitter than I think ;  
The Lord may sweeten the waters  
Before I stoop to drink ;  
Or if Marah must be Marah,  
He will stand beside the brink

Oh, restful, blissful ignorance,  
'Tis blessed not to know ;  
It keeps me so still in those arms  
Which will not let me go,  
And hushes my soul to rest  
On the bosom that loves me so.

So I go on not knowing ;  
I would not if I might ;  
I would rather walk in the dark with God  
Than go alone in the light.  
I would rather walk with Him by faith  
Than go alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose ;  
So I send the coming tears back  
With the whispered words,—He knows.

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## The Sunday School Banner.

REV. W. H. WITHEROW, M.A., EDITOR.

TORONTO, MARCH, 1882.

### Doctrinal Teaching.

WE commend to all teachers the following weighty utterances on this subject, by the Rev. Dr. Vincent, in the last number of the *Sunday-School Journal* :—

"The outcry against doctrine, doctrinal preaching, doctrinal teaching, is sheer nonsense. Doctrine may be abused, and the importance of certain dogmatic statements may be over emphasized, and out of differences may come uncharity, alienations, bitterness. All these several results are not because doctrine is itself unimportant, but because we do not sufficiently exalt it, and because we allow a wrong spirit to control us in the advocacy and defence of it. It does make a difference whether a man is a fatalist or a believer in divine moral government and human freedom; whether he believes God to be just and holy, or whether his God is an indulgent, indifferent sort of being, to whom wrong is as good as right, and error as worthy as truth. It does make a difference whether a man believe the doctrine of moral probation or whether he regards life as the Epicurean—a sphere

for present gratification regardless of moral qualities or consequences. It does make a difference whether the Bible is a human production, the outgrowth of a certain intellectual, moral, and religious evolutions through the ages, or the divinely produced word of God for human direction and with divine authority. It does make a difference whether the Christ whom we worship is a man like Socrates, or God manifest in the flesh. It does make a difference whether the Spirit of God, the Holy Ghost, be merely a force in truth, or whether he be a person, the spiritual manifestation to the human spirit of divine personality and companionship. It does make a difference whether the will of man is a mere product of material organization, or a spiritual, individual, immaterial entity and personality which moth cannot corrupt, water dissolve, nor fire consume. Let us stand up for doctrine, for true doctrine. Let us search the word of God for doctrine. Let us bring every doctrine to the word of God as the final test and authority. Let us in our pulpits, in our homes, in our Sunday-schools, teach and illustrate the true doctrines of the true Church, drawn from the true word of the true God."

### Cheap Lesson Helps.

IN this connection we heartily endorse the following opinion of an experienced Sunday-school worker about the Berean Series of Lesson Helps of the great M. E. Church of the United States, which are the same as our own :—

A distinguished layman of the Methodist Church; a good scholar; for many years a Sunday-school superintendent and local preacher, and a man highly respected in every department of Church activity, says: "I have had nearly all the series of lesson helps of the — denomination, the — denomination, the — denomination, and, alas! the — which you characterized as the 'cheap series.' All of these I have compared with the 'Berean,' and laying aside that in ours which might be considered strictly denominational, the Berean is far in advance in quality and

quantity of any of the others. In the material make-up every one concedes their superiority. In speaking of quality I refer more particularly to the versatility, accuracy, and scholarship of the Berean Lesson Helps. If ours are a little more expensive, there is a reason for it, and we cannot afford to lower our standard a particle. If our 'Lesson Helps' are, as some complain, above the heads of some of our people, why, 'some of our people' had better elevate their heads. I know of many in other communions, some of the most intelligent and efficient teachers of Scriptural truth who use our lesson helps because of their great excellence. Be assured that the discontent with our Sunday-school helps among the few has its foundation partly in ignorance and partly in the itching desire for novelty, and in the complacent assumption of independence."

We confidently anticipated a large increase in the circulation of our Sunday-school periodicals, in consequence of their improvement in quality and reduction in price. Nor have we been disappointed. The greatest increase has been, as we expected, in the *Pleasant Hours*, of which we now print 7,000 more than at this time last year. We are already out of the first numbers of the year; but subscriptions may begin any time, and as each number is complete in itself—there being no continued stories—schools can thus begin whenever convenient.

*Pleasant Hours* gives very great satisfaction. The copy for February 11 has a fine engraving of the Metropolitan Church, Toronto—the handsomest Methodist Church in the world; also, of the famous Mission Church at Port Simpson, on the Pacific coast, which is further north than any other Methodist church in the world. A full account of the mission is given, besides many temperance sketches and poems.

Specimens free, or 100 copies for \$1.

The number for February 25 has pictures of Hudson's Bay dog team and missionary dog stories, by Rev. E. R. Young. All our other periodicals have increased largely in circulation, and, in consequence, will be made better than ever.

Of the *Canadian Scholar's Quarterly* we had to print no less than four successive editions to supply the unexpected demand.

## Book Notices.

*Canadian Methodist Magazine* for February, 1882. Price \$2 a year; \$1 for six months; 20 cents per number. A \$1.20 premium for 30 cents.

### CONTENTS.

"The Stately Homes of England. Part I., illustrated. This series of articles, by the Editor, will be illustrated by over forty fine engravings.

"Picturesque Canada." Part I. The St. Lawrence, illustrated. To be followed by others copiously illustrated.

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"Christianity: Ideal and Actual." Part II. By President Nelles. This article will be sure to attract great interest.

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Music. "Behold, I stand at the door."

NEVER despair of becoming a good writer when Esterbrook's steel pens are within the easy reach of all, both in the ease with which they can everywhere be procured from the stationers, and the low price at which they are sold.

*Studies in the Book of Mark for Teachers, Pastors, and Parents.* By the Rev. D. C. HUGHES, A. M. 8vo, pp. 318. New York: I. K. Funk & Co. Toronto: William Briggs. Price, \$1.

The aim of this book is threefold. To furnish expositions, accurate in scholarship, free from pedantry, and plain in style; to afford the S. S. worker abundance of biographical, historical, and geographical material for the unfolding of each lesson, together with careful treatment of such topics as miracles, parables, demoniacal possessions, and other difficult Bible questions; and to furnish for the family interesting reading on the S. S. Lessons, and for the pastor, superintendent, and teacher one organized and practical form of the lessons.

The book is divided into forty-eight sections, corresponding with the forty-eight lessons of the International Series. Each section is carefully analyzed, its words and phrases critically explained, and its persons and places accurately described. Errors are pointed out, and rendering of recent revisions indicated—thus adapting the work to the wants of all readers and students of the Word of God.

The author's long practice in the Homiletical Method has enabled him to bring home old truths with surprising vigour. It is the work for the family, the Sunday-school, and the pulpit.

*Chautauqua Library of English History and Literature.* Vol. III. The Wars of the Roses. 8vo., pp. 140. New York: Phillips & Hunt; Toronto: Wm. Briggs. Price 50c.

The volume treats of an important period of English history, and consists of readings from Hume, Knight, Gairdner, Hallam, Lingard, Shakespeare, and the great writers who have illustrated the Wars of the Roses. It is a good plan to make such copious use of Shakespeare. The reader will at once become familiar with the greatest classic in the English tongue, and gain a more vivid conception of the period than is possible in any other way.

*Talks to Boys and Girls about Jesus, with Bible Links to make a Complete Life of Christ for the Young.* Edited by Rev. W. F. CRAFTS. Illustrated and handsomely bound in cloth. 400 pp. New York: I. K. Funk. Toronto: William Briggs. Price, \$1.50.

This book consists of a series of sermons on the International S. S. Lessons for 1882, by thirty successful preachers, to children in Great Britain and the United States. Dean Stanley, Bishop Cox, Dr. Newton, Dr.

Vincent, E. P. Hammond, Mark Guy Pearse (not "Gay," as misprinted), and the editor's, are among the distinguished names. Mr. Crafts has a capital Temperance sermon on the Slaughter of the Innocents, that we wish could be put into the hands of every boy and girl in Canada. The book, we think, cannot fail to give an impetus to the growing custom of preaching to children. The sermons, or rather the "sermonettes," are the right sort for young folk—about five minutes long. They all illustrate the lessons for the year, and the book contains twenty full-page engravings of Bible scenes.

*Voices from Calvary. A Course of Homilies.* By CHARLES STANFORD, D.D. London: Religious Tract Society. Toronto: Wm. Briggs. Pp. 272; price, \$1.

Around the Cross of Christ gather the most momentous issues of time and of eternity. It is the central fact of the universe. The tragedy of the Cross is the supreme event in the history of the world. To the illustration of this sublime and solemn theme, Dr. Stanford devotes this devout and beautiful book. It treats of the incidents of our Lord's death, from Pilate's preaching the Gospel by the threefold inscription on the Cross, when—

"God held his pen while he did write,"

through the seven cries of Jesus—to the glorious triumph of completed redemption. These discourses are among the most reverent and impressive we have ever read. But why not call them sermons, instead of the little used and somewhat Churchy word, homilies?

*What the Angels Saw on Christmas Eve.* By the author of "How Marjorie Watched," etc. Illustrated. New York: Phillips & Hunt; Toronto: Wm. Briggs. Price 65c. This is a charming story of two little children and a dear old man, and the blessedness of unselfish love. The lesson is—

"Be good, dear child; let who will be clever,  
Do noble things, not dream them, all day long;  
And so make Life, Death, and the vast Forever  
One grand, sweet song."

*The Tempter Behind.* By JOHN SAUNDERS. 12mo, pp. 297, illustrated. Boston: D. Lothrop & Co. Toronto: William Briggs. Price, \$1.25.

This is a stirring temperance story. It traces the degradation, through drink, of a noble nature. A young Oxford student, brilliant, well connected, destined for the Church, through social drinking makes shipwreck of his prospects, and in spite of tears of repentance and vows of reform sinks deeper and deeper into an abyss of intemperance. Through the influence of human kindness, of religion, and, its most potent

ally, a noble woman's love, the drink demon is cast out, and its wretched victim, restored to himself, sits clothed in his right mind at the feet of Jesus. He becomes an earnest evangelist and zealous temperance worker. The tale is well told by a veteran *litterateur*, and is calculated to do much good.

*Julia Reed.* By PANSY, author of the "Chautauqua Girls," etc. Boston: D. Lothrop & Co. Toronto: William Briggs. Pp. 372; price, \$1.50.

The popularity of the "Pansy books" increases with every one the accomplished author writes. They are interesting in incident, excellent in literary style, and breathe a spirit of earnest Christian life. Many, especially many young people, will receive deep religious impressions from those fascinating stories, who would be uninfluenced by didactic discourse. This, like the other Pansy books, will be found admirably adapted for higher class Sunday-school libraries.

### The Lesson Commentary.

LESSON X.] [MARCH 5, 1882.  
CHRIST STILLING THE TEMPEST.

MARK IV. 35-41.

ALL storms that blow upon men, all terrors that startle them, and the way out of their fears, these are all recognized and symbolized in this transaction. We read and re-read the record with unwavering interest, not because it is a striking old-world story, but because it is full of instruction and comfort to every troubled soul.

Certain truths are specially emphasized.

I. *The unrest of life.* The inference from the narrative is, that it was a quiet evening when Christ and his disciples set sail from the shore of the Sea of Galilee. The sea itself was like a child asleep: not a ripple on the surface, not a wave on the beach. In utter quiet the little vessel starts on its voyage. A few hours later, and everything is changed. The wind comes shrieking down from the gorges of the mountains. The driving mist shuts the shore from sight. The short, disordered waves peculiar to inland seas toss the vessel hither and thither on their crests, and pour into the standing room, until the danger of foundering is imminent. The ship has no steerage way, no rag of sail can stand

a moment the fierceness of the wind. A little while ago all was serenity and safety; now, wreck and death seem the nearest things.

What a picture of human life that is. The unpredicted and the unexpected in experience are commonly the actual. There are no weather probabilities by which men can calculate their future. The life that begins the fairest may end the foulest. The road that seems to lie clear and smooth before us may have its abrupt termination in a precipice. This sudden shift in the level of experience is not dependent upon character. "Thou knowest not what shall be on the morrow," is a maxim of the common law of the world. Often the greatest revolutions in individual life are the swiftest. One hour the Czar of all the Russias kneels in the cathedral, surrounded by his splendid court,—great armies and navies obedient to his nod, hundreds of thousands waiting to know his will; the next hour he lies mangled and dead,—the poorest serf in all his empire a mightier man than he. One week some household has prospects of happiness for years to come, the next a thunderstroke of Providence shatters those dreams and hopes. Husband and father and friend is carried to his burial, and, for scores, all plans of life must be rearranged. Day by day the funeral trains in the streets weave with their shuttles strange changes in the web of human conditions. Men talk sometimes of commonplace lives. There are none such. There is something startling in all experiences.

"By each fireside, tragedies are acted  
In whose scenes appear two actors only;  
Wife and husband,  
And, above them, God the sole spectator."

We are called to notice

II. *The silence of God.* On board that terror-stricken ship there is one person who is unaffected by the general panic. He is oblivious to the shriek of the gale and the thunder of the waves. The wild carnival of fear maddens in intensity, but he makes no sign. And yet every one on board that threatened vessel knows that he is a man unlike the rest. They have seen or heard how easily he heals the sick, opens the eyes of the

blind, brings back the dead to life. If he would, doubtless he could, turn all this peril into safety. But he makes no sign, speaks no word.

Of all the strange things in this strange life of ours, there is nothing stranger than the *silence of God*. All-powerful and all-good, we believe he wishes, and we know he is able, to secure the best interests of the world. And yet what a spectacle current history often presents. Oppression and wrong are in authority, whole generations are crushed between the upper and nether millstones of irresponsible power, and blood, not wheat, is the fruit of the grinding. Individual liberty, home life, social prosperity, all lie at the mercy of the despot, and find that the tender mercies of the wicked are cruelty, and so the outrage and the iniquity go on, and yet God makes no sign. No wonder that men often cry out with Martin Luther in his extremity, "My God, art thou dead?" His silence is the profoundest mystery of life.

We have emphasized

III. *The refuge of prayer*. The disciples struggle long and hard. They worked instead of wept. All the resources of their seamanship were brought into play. They were no cowards, but self-reliant men, and strained their utmost to extricate themselves from peril. Not until they were baffled at every point did they do at the last what they ought to have done at the first,—CALL UPON THE MASTER.

Time and emergencies bring all men to their knees. The trouble is, men do first things last. They wait for extremity instead of embracing opportunity. When they are "at their wit's end" they cry unto the Lord, instead of making prayer the initial letter in the chapter. But better so than never; when all else fails the refuge of prayer is still left. This is the stronghold; and, when the outworks are carried, men may retreat into that and so come into safety.

"He that hath made his refuge, God,  
Has found a most secure abode."

And so we are called to note

IV. *The divine answer*. At the cry of the disciples the Master awakes from his sleep. He rises and stands serene and

sovereign amid the tumults of the hour. Lord of both wind and sea, he says to the sea, "Peace," and to the winds, "Be still," and all the air is quiet, and all the waves are at rest. Prayer effects what skill and labour fail to accomplish; for it is heard, and Omnipotence comes to answer its bidding.

The story, as a whole, teaches two impressive truths.

1. *The importance of right views of life*. The storm that so terrified the disciples was sent for their help, not their hurt. Its mission was to increase their faith, and strengthen their loyalty to the Master. And so always in life. Men are bewildered and crushed by the experiences that are sent to them because they miss their intent. In a world like this, tranquillity and contentment are impossible, until we learn that both joy and sorrow come under the invariable law that "all things work together for good to them that love God."

2. *The importance of the effectual presence of Christ*. It counted for nothing to its disciples that he was with them in the ship until they recognized that their only safety was in his being there, and so recognized it that they made their appeal to him. In like manner, while most men admit the superintendence of God in human affairs, there is often an indifference that practically is as bad as Atheism. That God is in the world is not much; that he is consciously in me is everything. The storm breaks upon us, but we hear him, who is our life saying to the waves, "Peace," and to the winds, "Be still." The frail vessel in which we sail is tossed to and fro on the cross sea of adversity, but it cannot go down while he is on board. Strange shapes of doubt and dread come walking towards us in the night-watches of experience, but we hear his voice saying, "It is I, be not afraid;" and all is well. And as we drift nearer and nearer to the sunset horizon, and are full of questioning concerning the dim beyond of eternity, one utterance of his suffices, "Where I am, there shall ye be also." It is enough, and more than enough when we know that we are now and "so shall we forever be, with the Lord."



## LESSON XI.]

[MARCH 12.]

## POWER OVER EVIL SPIRITS.

MARK V. 1-20.

The sea was the Sea of Galilee, and the "other side" was the eastern side. The precise locality referred to, we need not linger to try to determine. Our Saviour had just shown his mastery of the winds and the waves, and here he is to prove his power over evil spirits.

Now this narrative suggests a number of points.

I. It has been doubted by some whether bad spirits have any existence; or, at least, whether if they exist they are allowed to exert their influence or power for the hurt of men. But the question cannot be a trivial one. It has to do with our safety and peace. Answered in the affirmative, we should have fresh reason for watchfulness against temptation, and trusting flight to the protection of God. And, answered according to Scriptural teaching, I do not see how any but an affirmative is possible.

II. But why should the active agency of such spirits have been limited to Christ's day, and not continue to our own?

It is not certain that they were so limited. They may then have been more common than now. So too were the known visitations of angels. It would seem that all good beings were interested in the coming and mission of Christ. Never were there so many recorded angelic appearances as in the brief period of his earthly sojourn. At every step of his earthly work they were ready helpers. This is not strange. Nor is it strange that bad spirits should have been equally interested, but not benevolent, spectators of the same great and far-reaching events. Gladly would their leader have overcome the Saviour at the threshold of his work. How natural that his allies should be especially active at such a time; and that they should just then be suffered to do their worst.

Perhaps the strongest positive indication that the agency of evil spirits actually has not ceased, is furnished by modern Spiritualism. As a distinguished professor has so forcibly maintained, all that is most mysterious in it has, in the

New Testament teachings concerning demonology, its most simple explanation. He who offers himself as the passive medium of any spirit that may choose to come to him, is surely quite as likely to be taken possession of by a bad as by a good one. I should myself fear that result. And I should anticipate, in my own case, the moral deterioration and misery which have so often followed such sin and folly.

III. It is time to note how our Saviour regarded and dealt with these cases of demoniac possession.

He compassionated the sufferers and cast the demons out. It is impossible for us to explain how this man came into the condition in which Jesus found him. It must have been by some fault of his own. No form of evil ever gets possession of a heart without its consent. We are not, however, to infer that this man was the worst of sinners, or that he had exceeded his neighbours in wickedness. Satan may take especial delight in overmastering better souls, just as do some base men in corrupting the pure and fair. It is quite likely that this man was sensible of the source of his misery and was desirous of escaping it. Hence it was, perhaps, that "when he saw Jesus afar off, he ran and worshipped him." So much, at least, of what he did, we may take to be his own act. His heart, for the moment, cried out for deliverance. It was this which made him a subject for the Saviour's gracious interposition; as it does any sinner. So long as there is yearning for redemption, so long is salvation at least possible.

It is noteworthy that Jesus did not wait to be entreated. Sometimes, no doubt, he does. But, in this instance, the prayer was written on the wild and torn sufferer's face. He read it there. And, before the man, or the demons through him, had time to speak, the compassionate wonder-worker had said, "Come forth, thou unclean spirit, out of the man!"

IV. But we must not fail to give some attention to the effects of this most wonderful work of divine power.

The chief significance of the narrative is by no means in anything told us of the

swine. Fearing lest they should be sent to their own place of torment, the spirits begged to be permitted to enter the unclean herd near by. The end was that these, filled with frenzy, rushed into the sea, and were drowned. No doubt Jesus, who foresaw this, had good reason for suffering the property to be destroyed; just as he always now has, when he permits its destruction by fire or flood, or the agency of wicked men. A few swine are thought more important than the deliverance of a soul from the power of Satan and of sin. How blind of mind and hard of heart do these Gerasenes seem to us. And yet were they unlike very many about us? Unlike some of ourselves? Do not some of us prefer that Jesus, in his saving power, should be, just now at least, not near?

The effect of the miracle on the now happy subject of it was different. It is easy to imagine the light which beamed in his eye, and the joy which swelled his heart. Grateful tears trickle down his cheeks. And what is his thought concerning his deliverer? The possibility of separation from him is a dread, a pain. He "besought him that he might be with him."

That Jesus should have granted the request of the people, and denied that of this man, may seem remarkable. But, for the denial he had a reason both wise and merciful. It was not needful that this saved one should be bodily present with Jesus to be under his protection, or to testify his grateful and wondering love. In spirit and power, the Saviour is near his trusting ones, even when he may seem afar off. He reads their hearts; he sees their perils; he listens to their prayers; he grants them his aid. For this man he had work to do, and testimony to bear, in this very country and among these very people.

1. Since Jesus has taught us so plainly the reality and malignity of these evil spirits, is it not well to recognize the fact? Let it increase in us the sense of life's solemnity. Let it be to us a fresh and urgent reason for watchfulness and prayer.

2. We see the sin and danger of trifling with that modern diabolism termed

Spiritualism. It is forbidden of God, and only hurtful in its tendencies and results. If any spirits have to do with it, they are from below, not from above.

3. Truly ours is an almighty Saviour! The winds and the sea obeyed him. At his voice the lame walked, and the dead sprang to life. He could forgive sins. And the devils, too, were subject unto him. He can save us here, and hereafter.

4. We see what keeps some from welcoming Christ; they cannot part with the things represented here by the swine. Some lower treasure or delight is better to their thought than all the good he has to give.

5. It is a good sign when one desires to be much with Jesus. And, in heart, every disciple can be. It is also a good sign when one makes haste to testify to his acquaintances and friends of what Jesus has done for him. It is in this way that one best insures the Saviour's blessing upon himself; and thus it is that others are won to trust for like mercies.

6. How wonderful the change which, at the word of Jesus, came over this poor sufferer, this ferocious dweller among the tombs! Do not *you* need some, not precisely similar, but great change in your heart? Surely there are evils there which need to be cast out. You are not truly and fully blest. You cannot say that your peace is real and deep. Perhaps you are, year by year, the more wretched, not the less. Jesus can help, can save, even *you*. It is a fearful thing to repel him; even by act to bid him depart. Rather, desire to have him with you. Seek him; call upon him; open to him your heart's door. *Let him save you.* This is in his power. This is his eager, loving desire.

LESSON XII.] [MARCH 19.  
POWER OVER DISEASE AND  
DEATH.

MARK V. 21-43.

From the eastern side of the Sea of Galilee, where his presence was a terror and an offence, Jesus returns to the western side, where a multitude of people gathered to greet him. Impelled by a motive that knows no denial, Jairus, a ruler of the synagogue, left the bedside

of his child, and, hastening through the gloom of his darkened house, set off that he might find Jesus, the great physician.

"And Jesus went with him." And now hope, with a bright ray, tinged the cloud of anxiety and anguish which had darkened the father's heart. But scarcely had they started when out of the multitude, suddenly, as if rising up out of the earth, a poor, emaciated woman stopped him. Oh, what a chill and disappointment to the father's gathering hopes! How can he submit to this interruption? Delay here is defeat and death in that darkened chamber!

But the poor woman;—for twelve long, weary years she has been struggling with disease; she has sought the most distinguished names in all the great cities of the land; "she has suffered many things of many physicians," till her fortune is exhausted and her end near. She has heard of Jesus; of his wonderful sympathy with the sick; of his miraculous cures. She does not wish to keep him from the dying girl. But this is her last chance. Her little strength is almost gone. Urging herself through the restless throng, till she came near the object of her search, and reaching out her withered hand, she says to herself, "If I may but touch his clothes, I shall be whole."

Seeing the desperate earnestness with which she pressed through the crowd, and the unconscious expression of faith and triumph with which she laid her thin hand on the border of his garment, Jairus even must be silent. His own burdened heart gave him a profound sympathy with another's wasting sorrow.

But in the long conversation that followed, a messenger from home appeared, and, approaching the ruler, said to him, in an undertone of grief and disappointment, "Thy daughter is dead; why trouble the Master any further?" All hope in the ruler's house had perished. They believed, perhaps, that Jesus might heal the sick; they never thought that he could raise the dead.

As they approached the house the weeping and the wailing confirm the sad tidings of the messenger. And the words of Jesus are the same as those uttered

concerning his friend Lazarus—"Sleepeth." Sleepeth: Ah, but for him, a sleep that knows no waking.

And now, the tumult hushed, and the officious mourners turned from the door, Jesus leads the way, the three chosen disciples following the bereaved and wondering parents through the silent house. What will he do? Will he calm their minds with some great truth, as he did the minds of the sisters at the grave of Lazarus? Will he uncover to their gaze the solemn mysteries of death? Will he awaken the dead? The question is in every watchful eye: what will he do? He took the child by the hand, and said, "Damsel, I say unto thee, arise." And straightway the damsel arose and walked, for she was of the age of twelve years.

Or, filling out the record as the meditative eye sees it—

"The Saviour raised  
Her hand from off her bosom, and spread out  
The snowy fingers in his palm, and said,  
'Maiden, arise!' And suddenly a flush  
Shot o'er her forehead, and along her lips,  
And through her cheek the rallied colour ran;  
And the still outline of her graceful form  
Stirred in the linen vesture, and she clasped  
The Saviour's hand, and fixing her dark eyes  
Full on his beaming countenance—arose."

Life from life. Light from light.  
Jesus, the living one, alone imparts life.

We are told of the astonishment of those who stood by and beheld the miracle. But we are left to imagine the gratitude and devotion of the child. With what sweet confidence, as she opened her eyes, did she look into the face of Jesus. With what serenity of love she contemplated his person. With what ardour and delight she listened to his words and stored them in her memory.

And did not his own power and love, exercised in restoring her to life, make her, restored to life, evermore an object of his special regard and affection? Was not this child's home evermore an attraction to him while he dwelt about the sea? Every evening, as the sun sinks toward the western hills, a beautiful child, about twelve years old, stands upon the steps of her father's door, looking, with a celestial depth, in her eye, toward the mount of beatitudes, and along the course of every winding path that leads down

from Tabor, or from Nazareth. The shepherds are folding their flocks. Weary men and women as they pass, returning from the fields, receive from the child a gentle recognition. And still she waits—waits till, in the distance, her watchful eye catches the well-known form, the chiefest among ten thousand, the one altogether lovely—and then, with the elasticity of a fawn, she bounds away to meet his approach. She lifts her sweet, sunny face to receive the Saviour's gracious greeting; worth more to the loving heart than all the world beside. She takes the extended hand of Jesus, and leads the mighty conqueror into her father's house. She leans against his bosom; she nestles in his arms; she anticipates his wishes; she makes his stay restful and happy. Oh, that all children were such. May the Holy Spirit lead all rulers, parents, and Sabbath-school teachers to seek Jesus for the healing of their children.

But let us turn to some of the lessons which are taught us by this Scripture.

I. Jesus is ready to meet us in the day of sickness and sorrow. Disappointment and disease are a part of our inheritance, liable to be found set down among the things receivable in the family for any day. But the disappointment and the disease which lead us to find Jesus cannot be regarded as calamity. Paul could exult in the loss of anything and everything, if thereby he might gain the excellence of the knowledge of Christ Jesus his Lord.

It is a sad proof of our spiritual stupidity and blindness that, even while Jesus is among us, we need some shock of affliction to arouse us to lay hold on him.

II. Jesus has power over diseases and death. He is not only *willing*, full of sympathy and benevolence, but he is *able*—able to heal and to save to the uttermost all that will come unto him.

But, granting that he has this power,—will he exercise it? Jesus did, in the cases before us. He healed the poor woman. He restored the ruler's little daughter. Twice he healed the lepers. Four times he gave the blind their sight. Three times he cast out devils. Three

times he raised the dead. He healed all manner of diseases among the people.

But, it is asked, does Jesus, in answer to our prayers, *exercise* the same power now over disease and death? This is a question which we cannot answer. We do not know that in all cases he healed those coming to him when he was upon the earth. But suppose that he did? there is not the same reason for the exercise of such a power to-day. When he was upon the earth in physical form his claims to be the Messiah were to be established. And it has been well said, I think, that had the miracles been wanting, there would have been wanting the evidence of his Messiahship. Wrought, as they were, in compassion, to meet the necessities of individuals, and, in the midst of his teachings, to confirm the truth, they not only attract attention to his power to redeem from sin, they are the credentials of heaven from which he comes.

But now that his claims are established, and his religion admitted to be universal and final, there is no need of such miracles.

Besides, we must remember that the Lord cannot always interpose to hear our prayers for the sick; for the decree has gone forth, "Dust thou art, and unto dust shalt thou return." Every prayer for recovery to health must be qualified with the condition, "Nevertheless, not my will, but thine, be done." On the other hand, being restored, our ignorance leaves us the privilege of accepting the blessing as in answer to our prayer, and of giving God thanks. This certainly accords with the divine word and meets the instincts of the Christian heart; and this surely becomes both our dependence and our piety.

Nay, more. For health continued day after day, for life prolonged, we ought to bring daily and hourly our tribute of gratitude and devotion: "For in him we live, and move, and have our being."

ONE by one come the desolate days. It is only to-day that toucheth thee. Look straight before thee! Some guiding rays shine down on thy path. Go on with praise in the light that thou canst see.

## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

MARCH, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [A.D.] at the side.

A. D. 27.

## LESSON X. CHRIST STILLING THE TEMPEST.

March 5.

Mark 4. 35-41.

35 And *a* the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

*a* Isa. 42. 4; Matt. 8. 18, 23.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there was also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and *b* rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

*b* Job 28. 11; 38. 11; Psa. 29. 10; Eccl. 5; 89. 9; 93. 4; 107. 23-29; 135. 5, 6; Nah. 1. 4.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they *c* feared exceedingly, and said one to another, What manner of man is this that even the wind and the sea obey him?

*c* Psa. 33. 8, 9.

## GENERAL STATEMENT.

The long day is over, and the sun goes down behind the hills of Galilee. The Saviour, worn out by the mental strain of continuous teaching, is in need of rest. But there can be no sleep for him in Capernaum, where the streets around Peter's house are already crowded with an expectant multitude, and where the scribes have already met to assail him in wordy warfare. He turns his eyes eastward, where the Gardarene cliffs rise in shadows across the lake. There he may find rest, and perhaps new opportunities for labor on the morrow. At his word the fishermen leap into their boat and ship their oars, while a few of the more ardent among the multitude follow in their own little boats. A few moments more and the Saviour, pillowed upon the boat-cushion in the stern, is lulled to sleep by the measured play of the oars and the music of the wavelets around the prow. Down the gorges of the valley sweeps a sudden storm, lashing the sea to fury, rolling wave on wave over the little fleet, and filling every heart, save the Sleeper's, with terror. With tumultuous cries they arouse the Master, forgetful that they are safe while he is with them. He who sleeps as man awakes as God. Looking out upon the storm, he speaks but the words, "Peace, be still!" and in an instant the waves sink back

to their level, the wind drops into a calm, and all is quiet in sea and sky. With tender words he rebukes their want of faith, while all wonder at that power which compels obedience from even the forces of nature.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 35. The same day.** A day closely occupied in words and deeds of mercy, as we learn by comparison of the four gospels. It began with healing a demoniac, (Matt. 12. 22,) followed by the Pharisee's accusation, and Christ's answer, (briefly given in Lesson VII.) Then came the parables by the sea, of which only a few are given, and their interpretation to the disciples. 1. He who came to die for man began by living for men. **When the even was come.** The night comes in tropical countries with scarcely any intervening period of twilight. **Let us pass over.** To obtain the rest from which the presence of the crowd debarred him, to enjoy the cool evening upon the water, and perhaps with the divine consciousness of the demoniac's need (see next lesson) on the further shore. **The other side.** "The beyond," is the literal meaning. The western shore of the Sea of Galilee is a plain, once dotted with cities; the eastern is lined with steep hills, and was then, as now, thinly populated.

**36. Sent away the multitude.** Probably by informing them that the teaching was ended for the day, and that the Teacher was in need of rest. 2. The hunger of this multitude after the gospel should be a rebuke to our carelessness of it. **Took him even as he was.** Without making preparation for the voyage, but merely pushing out into the lake the little vessel in which he was sitting, tired from long teaching. **In the ship.** "In the boat." [Revised Version.] It was a small vessel, propelled by oars. **Other little ships.** Containing a few of the multitude besides the disciples, perhaps those who had just offered themselves for Jesus' service. Matt. 8. 18. Or it may be that not all the twelve were in one vessel. 3. Where Jesus is, his followers love to be.

**37. A great storm.** From the snowy summits of Lebanon on the north, winds suddenly rush down upon the lake, which is 650 feet below the level of the Mediterranean, and overhung by a warm atmosphere. The ravines in the hills at the head of the lake are like great funnels, through which the winds pour in tor-

nadoes. Waves beat into the ship. Over its sides. **Now full.** "Now filling." [Rev. Ver.] 4. Though Christ's followers are in the way of duty, and have their Master's presence in the midst of them, they yet find trouble and peril. 5 "The ship in the sea, an emblem of the Church in the world."—*Quemel*.

**38. He was in the hinder part.** "He himself was in the stern." [Rev. Ver.] He is emphatic; while all the rest were excited and alarmed, he was calmly sleeping. In ancient ships the stern was much higher than the prow. **Asleep.** "Jesus sleeps, because he has emptied the fund of his compassions, and poured himself completely out in works of mercy to the sick and the poor."—*Bushnell*. 6. See in this sleep the token of the humanity and the humility of our Redeemer. **On a pillow.** The leather cushion of the rower's bench. **They awake him.** In their awaking him, the disciples show both faith and fear; fear in the storm, and faith that Jesus could save them from it. **Carest thou not.** The three accounts vary in the language, as no doubt there were many and varied calls, and the gospel writers aim to present the impression, rather than to record the precise language. **That we perish.** There is a tone of rebuke and fault-finding in the words, showing the familiarity of the disciples' intercourse with their Master.

**39. Said unto the sea.** Here is the token of absolute power over nature. If the wind only had ceased at his word, it might have seemed merely a coincidence. But the waves would require time to become quiet, and the instant calm shows the power of one mightier than the storm. **Peace, be still.** Words which none but God could utter without becoming an object of ridicule. Contrast the story of Xerxes ordering the Hellespont to be flogged, and of Canute commanding the tide to roll back. This incident fits into accord with but one character in all the history of mankind. **A great calm.** Great, because in contrast with the previous scene of confusion and terror. 7. Christ comes to transform stormy elements on earth to peace.

**40, 41. He said unto them.** The lesson to the disciples was as important as their safety. **So fearful.** They should have accounted themselves safe while their Saviour was among them. 8. Even those nearest to Jesus need rebuke for the imperfection of their faith. **No faith.** In Matthew he says, "little faith." Probably neither represents the exact words of Jesus. They had faith, but their fear made it almost powerless. **Feared exceedingly.** Such a miracle would appeal to a class of men who were accustomed to the sea and its dangers, and would arouse in them the deepest awe toward Christ. **What manner of man.** Man he was to sleep; God he must be to awake with such power. No human wisdom is yet able to comprehend the mysterious interweaving of the human and the divine in Jesus. 9. We may go to him as man, we may rest in him as the Almighty God.

## GOLDEN TEXT.

He maketh the storm a calm, so that the waves thereof are still. Psa. 107. 29.

## OUTLINE.

1. The Storm. v. 35-37.
2. The Calm. v. 38-41.

## LESSON HYMNS.

No. 934, New Hymn Book. C. M.

How are thy servants blest, O Lord!  
How sure is their defence!  
Eternal Wisdom is their guide,  
Their help Omnipotence.

In foreign realms, and lands remote,  
Supported by thy care,  
Through burning climes they pass unhurt,  
And breathe in tainted air.

Our life, while thou preserv'st that life,  
Thy sacrifice shall be;  
And death, when death shall be our lot,  
Shall join our souls to thee.

No. 935, New Hymn Book. Ss & 7s.

Out on life's dark heaving ocean,  
Winds and waves around us rave;  
In the tempest's wild commotion,  
Friend of Sinners, shield and save!  
Vain are all our weak endeavours—  
Thou our Guide and Helper be!  
Star of Hope! in danger cheer us;  
Help can only come from thee.

When the storms of fierce temptation  
Wildly sweep across our way,  
And the night of fear and sorrow  
Quenches every starry ray,  
Let thy presence, great Redeemer,  
Banish all our guilty fear;  
And the joy of thy salvation  
Every fainting spirit cheer.

No. 22, S. S. Hymnal 7s.

Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life be past;  
Safe into the haven guide,  
O receive my soul at last!

Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone,  
Still support and comfort me:  
All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing.

## HOME READINGS.

- M. Christ stilling the tempest. Mark 4. 35-41.  
Tu. Christ's miracle by the sea. John 6. 1-14.  
W. Christ walking on the sea. Matt. 14. 22-36.  
Th. The risen Christ by the sea. John 21. 1-19.  
F. Paul in the storm. Acts 27. 14-36.  
S. God's wonders in the sea. Psa. 107. 15-31.  
S. No more sea. Rev. 21. 1-7.

Time.—A. D. 27, on the same day with the teachings of the last lesson.

Place.—The Sea of Galilee.

**Parallel Passages.**—Matt. 8. 18-27; Luke 8. 22-25.

**QUESTIONS ON THE LESSON.**

**1. Storm, v. 35-37.**

Where did Jesus sit while he was teaching the

people? Matt. 13. 2.

How long did he teach?

What did he propose to do at evening?

How did he cross the sea?

Who went with Jesus?

What took place while they were on the sea?

What was Jesus doing at this time?

How did he show his trust in his Father's care?

What did the disciples do in the storm?

What ought they to have done?

**2. The Calm, v. 38-41.**

What did Jesus do when he was awaked?

Repeat the GOLDEN TEXT.

What power did this show?

What reason may we here find for trusting Christ?

In what words did Christ rebuke his disciples?

What should we do in church?

How did the disciples feel toward Christ?

What did they say to each other?

How should we regard Jesus? Matt. 16. 16.

How may we have peace in our hearts? Isa. 26. 3.

**PRACTICAL TEACHING.**

Where in this lesson do we learn—

1. That Christ's people may meet with trouble?

2. That Christ's presence brings safety?

3. That Christ's followers should have faith?

**The Lesson Catechism.**—(For the entire school.) 1. What happened while Jesus and his disciples were crossing the Sea of Galilee? A great storm arose. 2. What was Jesus doing at that time? He was sleeping in the boat. 3. What did he say to the wind and sea when the disciples awaked him? "Peace, be still." 4. What then followed? A great calm. 5. For what did Jesus reprove his disciples at this time? For their want of faith.

**DOCTRINAL SUGGESTION.**—The omnipotence of Christ.

**ANALYTICAL & BIBLICAL OUTLINE.**

**Aspects of Christ in the Ship.**

**I. HIS HUMANITY.**

He was asleep. v. 38.

"Not ashamed to call them brethren."

Heb. 2. 11.

**II. HIS HUMILITY.**

In the hinder part . . . on a pillow. v. 38.

"In fashion as man . . . humbled himself." Phil. 2. 8.

**III. HIS HELPFULNESS.**

He arose, and rebuked the wind. v. 39.

"Who went about doing good." Acts 10. 38.

**IV. HIS AUTHORITY.**

"Peace, be still!" . . . great calm. v. 29.

"Thou rulest the raging of the sea." Psa. 39. 8.

**V. HIS DIVINITY.**

Even the winds . . . obey him. v. 41.

"The Word was God." John 1. 1.

**ADDITIONAL PRACTICAL LESSONS.**

**The Presence of Christ.**

1. Christ loves to be with his followers, and to enjoy their presence. v. 35.

2. When present with his followers, Jesus shares in their discomforts and trials. v. 36.

3. Christ's presence does not free his disciples from the necessity of toil, (rowing,) v. 36.

4. Christ's presence does not preserve his followers from danger. v. 37.

5. Christ's presence gives the privilege of calling upon him in danger and trouble. v. 38.

6. Christ's presence brings safety in the midst of danger. v. 39.

7. Christ's presence brings encouragement to faith and rebuke to doubt. v. 40.

**CATECHISM QUESTIONS.**

27. *Who was this Moses?*

Moses was one of the children of Israel, who was wondrously saved from drowning by Pharaoh's own daughter, when he was a child.

28. *How did God appoint him to deliver Israel?*

God appointed Moses to deliver Israel by appearing to him in a burning bush, as he was keeping sheep, and sent him to Pharaoh to bid him let Israel go.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

To know a face well you need to see more than one likeness of it. There are few faces so inane as to wear always the same expression. And even in such a case the side face will differ from the front, and one portrait will be insufficient to show the whole.

In the seven verses appointed for this lesson, the evangelist gives us two pictures of Him whose life he is portraying—two portraits which form a complete contrast, and which yet blend sweetly and harmoniously together.

There are numerous ways of dealing with these verses, and many different points of interest and of profit to be gleaned from them. But I would suggest to the teacher to take as the central point, to which all others must be subordinated, the two pictures here shown us of our Lord Jesus Christ.

1. *The portrait of a weary man.*

Many of us have watched, down by the sea-side, the starting of a boat from the shore. It is a pleasant sight. Whether it be merely for a party of pleasure, or whether the expedition be a matter of business, there is an agreeable excitement about the setting forth. Everything has been prepared; the voyagers

are properly equipped, and there is an air of animation about all concerned. It may be that the sight was too common on the shores of the Lake of Galilee to arouse even a passing interest, for in those days the lake was crowded with boats bent on all kinds of errands. But if any stranger had sauntered down to the shore after the dismissal of the multitude on the day of which we read here, they could hardly have failed to notice the appearance of one man among those who embarked. Several small boats are starting at the same time, all of them probably filled with humble folk. There is one among the party who has made no preparation for the voyage. After a day full of excitement and fatigue, (Matt. 12. 22-50 ; 13. 1.) he is about to cross the lake, and they take him "even as he was in the boat." He wears no air of animation, or expectation, or business. He is simply wearied out. And instead of taking an oar, or otherwise assisting in the management of the little craft, he has thrown himself down in the stern, with his head upon the boat's cushion, and is soon wrapped in slumber.

For a while the motion of the boat, and the fresh and pleasant breeze, are probably lulling in their effects. But by and by one of these terrific storms which sometimes sweep across the lake comes on. Fiercely the gusts sweep down the ravines between the surrounding hills, and lash the waters into a fury. But the roaring winds and the raging waves do not disturb the sleeper. Not even when the angry waters beat into the little vessel and threaten to swamp it, does he wake.

Thank God that one evangelist has recorded this sleep of our Saviour's! We read more than once of his spending a night in prayer, but this is the only passage in which his sleeping is mentioned. In this sound slumber of weariness we see how truly he was in all things made like unto ourselves. He knew the need, and he knew the refreshment, of sleep. Yet how many hours did he watch for our sakes!

But now we shall see

### 2. The portrait of one full of power.

At length those who have up till this moment managed the boat can do no more. They are accustomed to be out on the lake, and have, no doubt, weathered many a storm before this night. But now neither experience nor skill is of any avail. Their cry is "We perish!" And to whom is it addressed? To the weary sleeper—to him whom they took into the boat, him whom they have been serving.

And he who looked so weak and so weary arises. Does he hasten to bale out the water? No, the danger is beyond the power of human

effort to deal with. He speaks to the cause of it. He rebukes the wind, which had raised this tumult in the waters. It is hushed in a moment. But will not the waves continue, as usual, to seethe and toss for some time longer? He says to the sea: "Peace, be still!" "And there was a great calm." The boat floats calmly on the quiet water. The peril is past.

If the "other boats" that set out with our Lord when he left the shore had not previously put back into shelter, they must have been in equal danger with the one which contained him and his disciples. And they must have shared in the deliverance. So that others beside the "twelve" who accompanied him were witnesses of this miracle. It would appear natural that they should "fear exceedingly," after seeing this display of his power. But it seems strange that such should have been the effect upon the twelve. We must remember, however, that they are not in the same case with ourselves. We are more struck with the weariness and the slumber, which to them had nothing extraordinary in it.

We come to the narrative knowing of whom we are about to read, and the miracle, therefore, hardly surprises us. But in actual practice we need as much to bear in mind and appreciate both the portraits placed before us, as the disciples did the latter one.

We need to remember:

1. *That he who says, "Follow me," is "very man."* He does not look down from his throne and bid us tread a path which he has never trodden. He knows all about trials, discouragements, weakness, and weariness. He understands what it is to lay the head on a rough pillow after a hard day, (in the sense of other things besides work.) So he can feel for all. He will never put upon his servants more than they are able to bear. And why did he stoop to get this knowledge? "For your sakes he became poor, that ye through his poverty might be rich."

2. *That he who says "Follow me" is "very God."* It seems quite natural that Jesus should have performed wonders when on earth, but we are apt to forget that he is the same now. He is just as able to deliver us out of our particular trouble or danger as he was to save the frightened disciples. As the wind and the sea obeyed him then, so must all things obey him now. And notice (a) that he awoke at the cry of the disciples—his power was put forth for them directly they cast themselves on him: (b) that he rebuked them for their want of faith even when they cried to him. For if they fully trusted him why should they be terrified? And one thing more. Need his servants fear when they see



the display of his power? Surely not. Except in this: Let them fear to disobey him whom all nature obeys. And still more let the obedience of the elements rouse in them a holy emulation. "Jesus will not take the sea with him up to heaven," said a child of ten years old, after narrating the story to her little brothers, "and yet the sea obeyed him. And I think that we, whom he has loved so much, ought to obey him too."

**BEREAN METHODS.**

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

Give a brief review of the day's events which took place before those of the lesson . . . A word-picture of the lake at sunset; departing crowd; boats on shore; disciples; water lit up by setting sun . . . a word-picture of Jesus in the boat asleep; disciples rowing, etc. . . . The storm . . . the call . . . the command . . . the rebuke . . . Aspects of Christ (See Analytical and Biblical Outline) . . . What Christ's presence brings. (See Additional Practical Lessons) . . . What Christ expects: (1) Obedience; (2) Work; (3) Faith; (4) Reverence . . . ILLUSTRATIONS. Jesus like us. Weary at Jacob's well. John 4. 6. Weeping at Lazarus' tomb. John 11. 35. Thirsting on the cross. John 19. 28. See the incident of Scott's "Lady of the Lake," when Fitz-James, the knight of Snowdon, is suddenly revealed as the king of Scotland. So Christ comes to us in lowly guise, but is none the less regal and almighty . . . Contrast Jesus on the sea with King Xerxes, who commanded the Hellespont to be whipped because it had broken his pontoon bridge. The latter pretended to have power, the former possessed it.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Verses 35-41. Poetry, 4038, 4041. Ver. 38, Prose, 12041. Ver. 39, Prose, 3454. Ver. 40, Prose, 1239. Ver. 41, Prose, 4317, 7405, 8111. . . . FREEMAN'S HAND-BOOK: Ships, 662; Boat-cushion, 737.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** Safety with Jesus. To be taught: The lesson of Jesus' power. The wisdom of having Jesus with us.

1. Tell the story simply. The hard day's work, the tired body needing rest, the journey to the other side of the sea, and the raging storm that arose—all will interest the children, and prepare for the lessons to be drawn from the story. Talk about a storm on the water, and show that it is enough to make one afraid unless there is some one along to take care of us. Get children's idea as to why the frightened disciples awoke Jesus. Did they think he could save them? Then why were they afraid?

Show that like us they had a little faith, but not enough to make them strong and courageous. Their surprise when Jesus calmed the sea with a word showed how little they really believed in him.

2. If the disciples had not taken Jesus with them, very likely they would all have been lost. Why were they with him? Ask what a disciple is, and show that it is only those who are learning of Jesus who want to have him with them. If Jesus had not been in the boat they could not have wakened him when they were in danger. Make a few crayon marks for waves. Print "The Sea of Life," and show how each child is out in his own little boat on this sea. Times of temptation, of sickness, of trouble, are stormy times. Who will be in our little boat if we are disciples or learners? Yes, Jesus will be there; shall we be afraid? Show why the disciples were fearful—because they had not faith, and impress upon the children the truth that if Jesus is in their life-boat nothing can harm them. How can a child get Jesus in his boat? Just as his disciples did—they "took him with them," and they did it because they wanted him. Do we want him, and with him, safety? Then let us take him.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



This blackboard picture illustrates the outline of the lesson. 1. The Storm. 2. The Calm. The voice of Jesus is all powerful, for "the wind and the sea obey him." This picture may be too difficult for some to place on the board; if so, the following exercise may be used: 1. A cancelling sentence showing the omnipotence of Christ. Write, JESUS IS EVERY-WHERE. Cancel Y and W, and it will read "Jesus is ever here." 2. Write in large letters, Safe with Jesus, and by questions get answers to fill in these words.

<b>SAFE</b>	IN STORMS	<b>WITH JESUS.</b>
	IN TRIALS	
	IN PERIL	
	IN SICKNESS	
	IN LIFE	
	IN DEATH	

A. D. 27.

## LESSON XI.—POWER OVER EVIL SPIRITS.

March 12.

Mark 5, 1-20.

1 And *a* they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains;

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and *b* worshipped him.

*b* Acts 16: 17; Phil. 2: 10, 11.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of *c* swine feeding.

*c* Lev. 11: 7; Deut. 14: 8; Isa. 65: 4.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus *d* gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

*d* 1 Kings 22: 32; Job 1: 12; 2: 6; 12: 16; Matt. 28: 18; Luke 4: 36; Eph. 1: 20-23; Col. 2: 10; Heb. 2: 8.

14 And they that fed the swine fled and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and *e* in his right mind: and they were afraid.

*e* Rom. 16: 20; 1 John 3: 8.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And *f* they began to pray him to depart out of their coasts.

*f* Deut. 5: 25; 1 Kings 17: 18; Job 21: 14; 32: 17; Matt. 8: 34; chap. 1: 24; Luke 5: 8; Acts 16: 39; 1 Cor. 2: 14.

18 And when he was come into the ship, he *g* that had been possessed with the devil prayed him that he might be with him.

*g* Psa. 116: 12; Luke 8: 38.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and *h* began to pub-

lish in Decapolis how great things Jesus had done for him: and all men did marvel.

*A* Isa. 63: 7; Exod. 15: 2; Psa. 116: 16; 1 Tim. 1: 13.

## GENERAL STATEMENT.

The voyage is over, and the prow of the little vessel grates on the eastern shore of the Sea of Galilee. Perhaps in the grey morning, perhaps by the light of the moon, two strange visitants rush to meet the company. One of the two appears more prominently, and is, therefore, alone mentioned by our gospel. He is a man possessed by demons of unusual fierceness, so that no chains can bind and no force can control him, but day and night he roams among the mountains, making his home among the rock-hewn tombs. The power within, overmastering his own will, drives him to the feet of Jesus, and in a hollow voice the demons offer homage, and beg, not for mercy, but to be left to themselves. Sternly Jesus bids them leave their victim, and, for the instruction of his disciples, compels them to disclose their name, which is that of a multitude. They ask for the privilege of entering into a herd of swine which pastures near the brow of the hill. In order to let them reveal their nature, he who is master of all creatures permits them. They enter the beasts, and at once the destructive tendencies of Satan's kingdom are revealed. In a mad fury the swine rush headlong down the hill, and are drowned in the sea. Their keepers hasten to the heathen village close at hand and tell of the strange Being whom demons own as master. The people flock out, and as they see the former demoniac sitting clothed and submissive at Jesus' feet their ignorant fears are aroused. Dreading the approach of one whose power they have seen, but whose love they know not of, they beseech him to leave their shores. Sadly he turns from them, and gives command once more to cross the sea. The restored man begs to stay by his Saviour's side, but is sent back to his people to show them what mercies he has gained and what privileges they have lost.

## EXPLANATORY AND PRACTICAL NOTES.

**Verses 1, 2. The other side.** The eastern shore of the Sea of Galilee. **Country of the Gadarenes.** "Gerasenes." [Revised Version.] Gadara and Gerasa were two large cities in the district, and are therefore referred to by Luke and Mark, who wrote for the Gentile world. Gergesa, now Kersa, was a small village on the shore, well known to the people of Judea, hence Matthew, who wrote for the Jews, mentions "the country of the Gergesenes." **Immediately.** "Straightway;" Mark's characteristic word. **Out of the tombs.** The hills around all ancient Oriental villages are full of rock-hewn sepulchres, which are often the abode of wild beasts, and sometimes the homes of poor families. **A man with an unclean spirit.** Matthew says, "two men." Matt. 8: 26. Probably one was so much more prominent in the events, that the

other was scarcely noticed in the account.

1. There are real, spiritual, evil personalities, and not one, but many. 2. They have power to enter human bodies and control human actions. 3. Who can tell but that there may be many such possessed by demons in the world now?

3, 4, 5. **His dwelling among the tombs.** Perhaps because driven out from among men, but more likely, because the place suited the wildness and terror within his soul. **No man could bind him.** The demoniac power within gave extraordinary strength to his victim. **Often bound....fetters broken.** Perhaps this means, not that he had power at once to break his chains, but that sooner or later, despite every attempt at control, he broke away from them. **Neither....tame him.** It was evidently a case of more than usually powerful possession, perhaps of long continuance and growing worse constantly. **Night and day.** Showing the restlessness of the demoniac nature which would not permit the sufferer to sleep. **Cutting himself with stones.** As maniacs often injure themselves in their wild fury. 4. See here the wretchedness of a soul under Satan's dominion. 5. Imagine a world in which the powers of evil reign.

6, 7, 8. **He saw Jesus afar off.** Perhaps as the ship was approaching the shore. It may have been at midnight, or after, and by the light of the moon; for the voyage (see last lesson) began after sunset. **He ran and worshipped.** The evil spirit recognized the Son of God, (in what way we know not) and hoped, by showing reverence, to be permitted to remain in control of his victim. **And cried.** That the evil spirit should control the man's vocal organs is no stranger than that his own spirit could. **What have I.** "What is there to you and to me?" A common Jewish phrase desiring to be rid of anyone's presence. **Son of the Most High God.** Jesus had never been there before, yet was promptly recognized as a divine being. 6. How sad the state of that soul which knows Christ to be a Saviour, yet knows him not as his Saviour! —*Burkitt.* **Torment me not.** "Send me not out of the man into the place of torment." **Come out of the man.** Jesus never waited to be asked, but always expelled the demons whenever he met them in possession of men. 7. How well the Golden Text declares Christ's mission to men!

9, 10. **He asked him.** Jesus asked: some commentators think the inquiry was addressed to the man, others to the evil spirit. It was not because Jesus did not know, but because he would have others understand the malignity and power of the evil spirits. **My name is Legion.** The legion was a band of Roman soldiers, corresponding to a brigade or division, and numbering about six thousand men. The word was used to embrace any number of men in order and subordination. **We are many.** Since spirits are not material, they do not occupy space, and any number might be in the same place at once. 8. If so many could meet in a single nest, what myriads must be in the world! —*Bengel.* **Out of the country.** The petition of the demons is explained by the parallel passage in Luke 8.

31. "Into the deep," or "the abyss," which may mean the destined abode of the lost spirits. They besought the privilege of remaining on earth, in any abode whatsoever, rather than in hell. 9. Those who know the most about perdition dread it the most.

11, 12. **A great herd of swine.** Swine in Oriental countries are often diseased, and their flesh when eaten tends to cutaneous eruptions, so there were sanitary as well as ceremonial reasons for the Mosaic prohibition against eating them. This was a heathen region, where the Jewish laws were not regarded. **Send us into the swine.** That demons could enter swine is no more wonderful than that they could enter men.

13. **Jesus gave them leave.** Christ may have permitted this (1) To show his own power over spirits. (2) To show the malignity of the demon-nature. (3) To show the completeness of the man's rescue from their power. (4) To test the character of the Gergesenes. (5) To make the preaching of the restored man more emphatic and powerful. **Went into the swine.** Perhaps by passing from one abode to another their exit from the man was more quiet, and less dangerous to his life. See Mark 9. 26. **Ran violently down....were choked.** At the locality generally assigned to this event there is a steep declivity, where such an occurrence could have taken place. The animal nature having no balance like the personal will and reason of the man, was at once overwhelmed by the Satanic power. The loss of the swine is not to be named beside the saving of the man; and God, not their heathen possessors, was their supreme owner, and disposed of their lives as he saw fit. 10. See the destruction that follows when Satan becomes absolute master!

14, 15. **Fed the swine.** The ignorant keepers, probably heathen, to whom the whole event was a mystery. **They come to Jesus.** 11. Not all who come to Jesus come for salvation. **See him that was possessed.** The word see should be gaze at, or behold. It expresses the idea of a close and wondering look. **Clothed, and in his right mind.** 12. The most striking evidence of Christ's power is the transformation which he accomplishes. 13. Every saved soul is a new creature. 2 Cor. 5. 17. **They were afraid.** They saw in Jesus a mighty conjurer, one possessing marvellous powers, and the loss of their swine was to them greater than the restoration of the demoniac.

16, 17. **They that saw it.** The swineherds, and perhaps others with them. **Concerning the swine.** Laying in their narration greater stress on the swine than on the healing. **Pray him to depart.** The Gadarenes had obtained a conception of Jesus as mightier than the demons, and perhaps more dangerous. 13. How little they know of Jesus who pray him to leave them! It was the prayer (1) Of ignorance; (2) Of selfishness; (3) Of error. Yet Jesus answered it. 14. Jesus will never remain where hearts are not open to receive him.

18, 19, 20. **Come into the ship.** At the shore, as the restored man saw that his Saviour was about to leave him. **Prayed....that he**

might be with him. Perhaps dreading a return of the evil spirits; perhaps afraid of injury from the owners of the swine; but also with a loving desire to be with his Saviour. 15. Those redeemed by Jesus' power long to enjoy his presence. **Suffered him not.** Because (1) It was better for the man to face difficulties, and to do work than to sit down to enjoyment. (2) It was better for the people to know what privileges they might have possessed if they had not been so blind. (3) It was better for Christ's cause. There was no place where this man could be so useful as there, in that land. 16. Christ denies our prayer when denial is the best answer. **Go home. . . . tell.** The place where work for God should begin, and the work for the saved soul to do. **How great things.** Satan cast out, a nature transformed. **Compassion on thee.** The motive which prompts God to save men is love. **Decapolis.** "The Ten Cities," a general name for the region east of the Sea of Galilee, because it included ten cities which enjoyed certain privileges under the Roman rule. **Jesus had done.** He saw that Jesus was God, or at least one whom God had sent. "The healed man became a preacher, not only where Christ had been rejected, but where he had not gone."—*Schaff.* **Done for him.** His sole message, and there could be none more eloquent, was his own experience. 17. Let every saved soul tell to others what Christ has done for him. **Men did marvel.** As they saw too late, what an opportunity they had lost, and lost forever, for Jesus never came to that shore again, though a year afterward he visited Decapolis. Mark 7. 31.

**Time.**—A. D. 27, immediately after the events of the last lesson.

**Place.**—The eastern shore of the Sea of Galilee.

**Parallel Passages.**—Matt. 8. 23-34; Luke 8. 26-40.

#### GOLDEN TEXT.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3. 8.

#### OUTLINE.

1. The Works of the Devil. v. 1-5.
2. The Son of God. v. 6-14.
3. The Work of Grace. v. 15-20.

#### LESSON HYMNS.

No. 9, S. S. Hymnal.

C. M.

Jesus! the Name high over all,  
In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly.

Jesus! the Name to sinners dear,  
The Name to sinners given;  
It scatters all their guilty fear,  
It turns their hell to heaven.

Jesus the prisoner's fetters breaks,  
And bruises Satan's head;  
Power into strengthless souls it speaks,  
And life into the dead.

No. 476, New Hymn Book.

Ss. & 7s.

Lord of life, when foes assail us,  
And our hearts are bowed in pain,  
Earthly friends can not deliver;  
Sword and bucklers, all are vain.

Be our buckler, thou whose pity  
Bore the shame upon the tree:  
Man of sorrows in our sorrows  
We can only trust in thee.

On the darkly heaving billows,  
Thou didst walk, and they were still;  
Thou canst stay the ills that press us,  
They are servants to thy will.  
Thou alone art King of nations,  
Lord of life and victory:  
Man of sorrows! in our sorrows  
We can only trust in thee.

No. 506, New Hymn Book. 8, 7, 8, 7, 6, 6, 6, 6, 7.

A mighty fortress is our God,  
A bulwark never failing;  
Our Helper he, amid the flood  
Of mortal ills prevailing.

For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

And though this world, with devil filled,  
Should threaten to undo us;  
We will not fear, for God hath willed  
His truth to triumph through us.

The prince of darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure,  
One little word shall fell him.

#### HOME READINGS.

- M. Power over evil spirits. Mark 5. 1-20.  
Th. The evil spirit in the garden. Gen. 3. 1-15.  
W. The evil spirit and Job. Job 2. 1-10.  
Th. The evil spirit and Jesus. Matt. 4. 1-11.  
F. The evil spirit cast out. Luke 9. 37-50.  
S. Warning against the evil spirit. 1 Pet. 5. 1-14.

- S. The evil spirit bound. Rev. 20. 1-5.

#### QUESTIONS ON THE LESSON.

1. The Works of the Devil. v. 1-5.  
Where did Jesus and his disciples go on shore?  
Whom did they meet?  
Where did this man live, and how did he act?  
By whose power was he in this condition?  
What do we need that we may contend against Satan? Eph. 6. 11.
2. The Son of God, v. 6-14.  
What did Jesus say to the evil spirit?  
What did the spirit in the man say to Jesus?  
How did he know who Jesus was?  
Did Jesus receive the testimony of evil spirits?  
Mark 1. 34.  
What was the name of the devils in the man's body?  
What did they ask Jesus that they might do?  
What followed his permission?  
What did the keepers of the swine do?
3. The Work of Grace, v. 15-20.  
When the people came out from the city what did they see?  
What change does Christ work in men? 2 Cor. 5. 17.  
What did they ask of Jesus?  
Why did they ask it?  
What should they rather have asked him to do?

What did the man who had been healed ask ?  
 What did Christ tell him to do ?  
 Why was this better than going with Jesus ?

**PRACTICAL TEACHINGS.**

Where in this lesson do we learn—

1. The wretchedness of a soul in Satan's power ?
2. The new nature which Christ can give ?
3. The duty of telling others what Christ has done

**The Lesson Catechism.**—(For the entire school.)

1. Who met Jesus and his disciples on the further shore of the Sea of Galilee ? *A man possessed by evil spirits.* 2. What did the man do when he saw Jesus ? *He ran and worshipped him.* 3. Where did the devils ask that they might go ? *Into a herd of swine.* 4. What happened when they left the man and went into the swine ! *The swine were killed.* 5. What did the people of the city do when they heard of it ! *They besought Jesus to leave them.* 6. What did the man ask from whom the devils had gone out ? *That he might go with Jesus.* 7. What did Jesus command him to tell his friends ? *What God had done for him.*

DOCTRINAL SUGGESTION.—The divine nature of Jesus.

**ANALYTICAL & BIBLICAL OUTLINE.**  
**Three Classes of Workers.**

**I. THE WORKS OF SATAN.**

1. **Loneliness.** Dwelling among the tombs. v. 3.

"God of this world hath blinded." 2 Cor. 4. 4.

2. **Misery.** Crying . . . cutting himself. v. 5.

"Whole creation groaneth and travaileth." Rom. 8. 22.

3. **Destruction.** Choked in the sea. v. 13.

"Wages of sin is death." Rom. 6. 23.

**II. THE WORKS OF THE SON OF GOD.**

1. **To seek.** Came over . . . other side. v. 1.

"The Son of man is come to seek." Luke 19. 10.

2. **To save.** Come out of the man. v. 8.

"The liberty wherewith . . . made us free." Gal. 5. 1.

3. **To transform.** Clothed . . . right mind. v. 15.

"Old things are passed away." 2 Cor. 5. 17.

**III. THE WORK OF THE SAVED MAN.**

1. **The Place.** Go home. v. 19.

"First findeth his own brother. John 1. 41.

2. **The Message.** How great things. v. 19.

"What hath he done for my soul." Psa. 66. 16.

3. **The Result.** All men did marvel. v. 20.

"Then will I teach transgressors." Psa. 51. 13.

**ADDITIONAL PRACTICAL LESSONS.**  
**The Power of Satan.**

1. Satan's power is real, for its effects may be seen in the world. v. 2, 3.

2. Satan's power is destructive and ruinous to society and to man. v. 4, 5.

3. Satan's power stands in open opposition to God's kingdom. v. 7.

4. Satan's power can only be overcome by the greater power of Christ. v. 8.

5. Satan's power manifests itself in acts of cruelty, wrong, and destruction. v. 13.

6. Satan's power when broken is succeeded by the mild sceptre of Jesus' love. v. 15.

7. Satan's power over men requires the power of the preached Gospel to meet and overthrow it. v. 19.

8. Satan's power is best defeated by the efforts of those who have themselves felt its chain. v. 20.

**CATECHISM QUESTIONS.**

29. *What did Moses do to prove that God had sent him ?*

Moses, to prove that God had sent him, wrought several miracles, or signs and wonders, in the sight of Pharaoh.

30. *How did Moses at last deliver the people from their slavery ?*

When Pharaoh refused to let the people go, God gave Moses power to smite Egypt with many plagues, and thus he at last delivered them from their slavery.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

We all remember how the poet has immortalized the thought that the elements, even in their sterner moods, are kinder than man :—

"Blow, blow, thou winter wind,  
 Thou art not so unkind  
 As man's ingratitude."

And we may go a step further and say that the elements are less fierce than man often is. Men will leap into the treacherous waves sooner than yield to their pursuers. And how often have God's saints and martyrs of old preferred to face the bitter night and the furious storm, and to hide themselves "in deserts, and in mountains, and in dens and caves of the earth," rather than fall into the hands of their cruel persecutors.

What is it that makes man exceed in fierceness even the rage of the tempest ? There is much nobility and sweetness in human nature ; but man is a wreck. A foreign power, mightier than his own, has got a hold upon him, and when any man is given up to that power he is indeed a being to be shunned and dreaded.

Our Lord had hushed the winds and

stilled the angry waters, but on the shore he met with something far more dreadful, far more fierce. What was it? A man under the power of evil spirits.

It was no weak, helpless sufferer whom Jesus met. This was a man so strong and so fierce that people were afraid to pass by the place he haunted. All attempts to fetter his movements had been in vain. He was strong enough to defy all restraint and keep every one at bay, nay, to terrify and injure them. But did this strength bring any advantage to himself? His gloomy dwelling his wounds, his cries, show that he fared worse than those who feared him. In reality he was weaker than the weakest, for his strength was not his own, but that of the demons who had the mastery over him.

¶ This is the most dreadful of all the cases of demoniacal possession we meet with in the Gospels. For the sufferer was not a grief, merely, but a terror to others. And yet the rule of Satan over men's souls is far worse. Look at the drunkard, whose very children dread to hear his step returning home. Look at the prodigal, who wastes his parents' substance and breaks their hearts. Look at the dishonest speculator, who coldly and carelessly ruins hundreds. We are constantly brought face to face with the power of the evil one in the world. And do not our own souls know something of it also?

But this fierce and wretched man meets with the Deliverer.

No other man "could pass by that way." The herd of swine which fed on the mountain side was kept "afar off." Matt. 8. 28, 30. And the road leading past the rocky tombs was left unused. But Jesus had come straight to this place. There was no chance or caprice about his movements. He came to succour. He met the slave of Satan, the wild, furious being whom all others shunned. He carried no chains and fetters to bind him. And the man made no attempt to escape from him. On the contrary, he ran and worshipped him. The evil spirits knew their hour had come. They could not resist him who stood there. They only entreat permission to enter the swine. And Jesus is not there to protect the swine. A speedy death will free them from their would-be tormentors; and there will be a clear, invincible proof of the deliverance of the man.

So in a short time there is a wonderful change of scene. The herd of swine have plunged beneath the waters and perished, and the man who was the terror of the neighbourhood sits at the feet of Jesus, "clothed, and in his right mind."

And yet we read of flight, and fear, and

anxiety. The keepers of the swine flee. Instead of drawing near to rejoice with the rescued man, they hurry off to the city to tell of the loss sustained. Then the people of the city pour forth to see what has happened. They pass without danger or sudden alarm that way which lately they had not dared to traverse. They see the once fierce and dreaded demoniac sitting humbly and peacefully at the feet of this wonderful Stranger. We should expect them to be full of joy. But instead of that they are afraid! Then they hear the whole story from those "that saw it," perhaps some few who had been witnesses of the scene from a distance, and who may, unlike the swineherds, have drawn near, and supplied the immediate wants of the rescued man. Does the recital allay their fear, and change it into gratitude and praise? No, but it increases their anxiety. They cannot get over the loss of the swine. And they cannot tell for what purpose the power of this Stranger may next be exercised. So they would rather be rid of him. They "beseech him to depart." What strange, ruinous folly!

Souls of men! why will ye scatter  
Like a flock of frightened sheep?  
Foolish hearts! why will ye wander  
From a love so true and deep?

And yet Christ does not leave them in their self-chosen darkness. Their request he grants, but leaves among them one who can, and who does, well testify of the Deliverer.

We have seen in this story:

1. *The power of Satan.* The wickedness and woe in the world are his work. May we then put the blame of our faults upon him, and excuse ourselves, saying we cannot help doing wrong? No, for there are two things Satan cannot do. He cannot prevent the Lord Jesus coming to you. Christ has come "to seek and to save." Many a disagreeable, troublesome, bad-tempered, deceitful boy may be shunned by his companions and nearly despaired of by his teachers. But Jesus will not shun him. Jesus will not despair of him. Jesus comes to such a boy—comes on purpose to save. And Satan cannot prevent your coming to Jesus. The poor demoniac came. Though he could not free himself he could do that.

2. *The greater power of Christ.* He did not come and look at the demoniac, and say how sorry he was, and how he should like to help him. The man's friends might have done that, but they could go no further. None of us is as strong as Satan. But Christ is stronger. Put your friends' case before him. Put your own case before him. Satan knows that Christ must conquer.

Yet there are boys and girls who try to get away from Jesus, who are afraid of Jesus, and think if they come to him they will be losers. What a mistake! Remember Mark 8: 36; John 10. 10.

### BEREAN METHODS.

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

The voyage across the lake, a brief review . . . I. The condition of the demoniac: (1.) Isolation; (2.) Unhappiness; (3.) Lawlessness, anarchy; (4.) Subjection to Satan; (5.) Self-destruction. . . See in this the picture of a soul under the influence of Satan.

. . . II. Christ and the demoniac a type of a soul set free from Satan: (1.) He comes to the demoniac's world; (2.) He is sought while seeking; (3.) He breaks the chain of Satan. . . III. The condition of the saved man: (1.) Freedom; (2.) Peace; (3.) Civilization; (4.) Communion with Christ; (5.) Grateful love. . . Show in this the divine transformation. . . IV. The Results of the Miracle: (1.) To the Gadarenes—enmity, misunderstanding of Jesus, etc. So Christ's work is misunderstood by the world. (2.) To the restored man—work for Jesus. . . (3.) To others hearing the message of Jesus. . . Aspects of Christ in this lesson. . . Various types of character in the lesson. . . Teachings concerning prayer, denied and answered. . . ILLUSTRATIONS. In the army are many horses branded with the letters U. S., which show their ownership. So Satan's slaves often bear his brand in their actions, and often upon their very faces. . . Show illustrations of Satan's power in the crimes of men under his influence, for example, drunkenness. . . Transformation of Satan's victim to Christ's disciple, for example, swearer becomes reverent; drunkard, temperate. . . Opportunity neglected. Persian epigram:—

"A thousand years one poor man watched Beside the gate of Paradise;  
But while one little nap he snatched  
It opened and shut! Ah, was he wise?"

**References.** FOSTER'S ILLUSTRATIONS. Vers. 1-20, Poetry, 3329, 344, 3443. Ver. 7, Poetry, 1760; Prose, 7805. Ver. 9, Prose, 9512. Ver. 12, Prose, 1502, 7960. Vers. 18-20, Prose, 7961. Ver. 20, Prose, 7509. . . FREEMAN: Tombs for dwellings, 738.

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Satan fears Jesus.*  
To be taught: That sin has power to draw an evil spirit into a man. That Jesus has power to cast out evil spirits and to make bad hearts good.

1. Cut a heart from white paper and pin

it up. Get a picture of a demoniac, if possible, for the children to see also, and tell them that once this poor man's heart was as clean and white as the one they see. But little by little it grew black. With soft black crayon write or print on the heart words, Lie, Greed, Envy, Hate, etc., telling that all these were forms of the evil spirit which he invited to come into his heart, until no room was left for good spirits. Such a man as this met Jesus when he landed on the other side of the sea after he had calmed the storm. Describe the man, asking if children ever saw a crazy person. This one was very fierce, so that no one dared go near him, but when he saw Jesus he ran and worshipped him. Teach from this that though the man had been possessed by an evil spirit, there was one stronger than his evil.

2. Ask if children ever saw a great serpent. Tell that some serpents are poisonous, so that their bite causes death. A serpent had bitten this man, but here you see a strong hand has hold of the serpent. Whose hand is it? Whose is the only hand strong enough to crush sin? Yes, the hand of Jesus. Show a slender twig, and let one of the children break it. Now, let the same or another child try to break a piece of a branch from the same tree, and show by this that it is far easier to conquer the evil spirit before he has grown strong in us.

Tell how Jesus sent the man to tell his friends when he was cured, and see if children think we ought to tell our friends when Jesus has done some good for us.

#### Blackboard.

BY J. R. PHIPPS, B.S.



**EXPLANATION.** If it is thought best to place this exercise on the board in the presence of the school, it will be well to write the headlines, "In Satan's Power," and "The New Nature," and also draw the hearts in outline before the school assemblies. Then review the lesson. One question might be this: Why was the man in Satan's power? For an answer place under the word IN a large H and a W, as represented.

The "H" stands for here, and the "W" for was. Then read down, in here was Satan. [Write Satan in the heart.] The exercise as a whole places in contrast the man's heart while in Satan's power and after receiving the new nature through the work of grace.

## SIMPLE EXERCISES.

Draw two chains. Satan's power breaks one of iron, but Jesus breaks the fetters of evil.

Draw a heart. Enclose it in a circle; call it the power of Jesus. Satan cannot enter. Write Faith in the heart.

A. D. 37.

## LESSON XII.—POWER OVER DISEASE AND DEATH.

March 19.

Mark 5. 21-43.

21 And *a* when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

*a* Gen. 49. 10; Matt. 9. 1.

22 And, *b* behold, there cometh one of the rulers of the synagogue, Jairus by name; and he saw him, he fell at his feet.

*b* Matt. 9. 18; Luke 8. 40; Acts 13. 15.

23 And besought him greatly, saying, My little daughter, lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which *c* had an issue of blood twelve years,

*c* Lev. 15. 25; Matt. 9. 20; Luke 8. 43.

26 And had suffered many things of many physicians, and had spent all that she had, and *d* was nothing bettered, but rather grew worse,

*d* Psa. 108. 12.

27 When she had heard of Jesus, came in the press behind, *e* and touched his garment.

*e* Mark 3. 10; Acts 5. 15; Acts 19. 12.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And *f* straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

*f* Ex. 15. 25.

30 And Jesus, immediately knowing in himself that *g* virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

*g* Luke 6. 19.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, *h* thy faith hath made thee whole; go in peace, and be whole of thy plague.

*h* Matt. 9. 22; chap. 10. 52; Luke 7. 50; 8. 48; 17. 19; 18. 42; Acts 14. 9.

35 While *i* he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

*i* Luke 8. 49.

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

*j* Psa. 103. 13; John 11. 25. 40.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but *k* sleepeth.

*k* John 11. 11.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

*l* Acts 9. 40.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And *m* straightway the damsel arose and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

*m* Psa. 33. 9.

43 And *n* he charged them straitly that no man should know it; and commanded that something should be given her to eat.

*n* Matt. 12. 16; 17. 9; chap. 3. 12; Luke 5. 14.

## GENERAL STATEMENT.

Once more Jesus and the twelve have landed at the familiar shore of Capernaum. They are met at the place of landing by a crowd who have been watching eagerly for the Saviour's return. A leading man in the city, one of the rulers in the local synagogue, comes forward and falls with tears at his feet. His little daughter is lying low, and all night the tide of life has been ebbing, while around her couch they waited and hoped for the Healer's coming. He who taught all yesterday at the shore, and last night caught but a few minutes' sleep upon the sea, now takes up anew his work of mercy, and hastens toward the ruler's house, followed by the multitude. On the way, as if to show that there is no hurry in his miracles, however crowded his life, he pauses to respond to the touch of an afflicted woman, and to show her that, not his garment's hem, but her faith, had wrought her cure. In the delay comes the sorrowful message to the father that it is too late; his daughter is dead; there is no need now to trouble the Master. With a word of encouragement Jesus stays up from his sinking soul, and enters the home where death has gone before. His word stills the tumult of the weeping, and with three chosen followers and the father and mother, who are trembling between hope and despair, he stands

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by the still form of the child. Two words are spoken in the Hebrew tongue, and there is a quiver in the outstretched limbs, a flush upon the cheek, a light in the opening eyes. The little girl arises freed from the chain of death, and walks forth from her couch, while wonder, joy, and gratitude mingle in the hearts around. The Saviour forbids the miracle to be proclaimed, for he came to release the world from spiritual, not from physical, death; and, great as is the miracle, he has greater miracles of grace to work upon men's hearts.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verses 21, 22. Passed over again.** From Gergesa to Capernaum, a voyage of six or eight miles. **Much people gathered.** It would appear that the crowds were waiting for his return. **Nigh unto the sea.** From Matt. 9. 10-18, it may be inferred that after the voyage Jesus went to the house of Matthew, where a supper was given, at which many publicans were present, as related in Lesson IV. From this supper he is summoned by the event of our lesson. **One of the rulers.** The local synagogue was governed by a board of elders, who possessed certain authority in the secular affairs of the town. **Jairus by name.** Pronounced Ja-ir'us, His name is not given by Matthew, who wrote in Judea, and before the other evangelists, perhaps to shield him while living from persecution. But Mark and Luke, writing thirty-five years after the event, and in a distant land, mention his name. **Fell at his feet.** In the Oriental manner of showing reverence and supplication. 1. We should seek Christ in time of trouble, earnestly, persistently, and humbly.

**23, 24. Besought him greatly.** With the urgent pleadings of a father's love. **My little daughter.** According to Luke she was twelve years old, and an only child. **Point of death.** His faith was shown in the confidence with which he called upon the great Physician. **Lay thy hands.** As most of the Saviour's miracles were wrought with the laying on of his hands. The words in the original are broken and ejaculatory, expressive of deep emotion. **Jesus went with him.** He could have wrought this miracle by a word, but he went, that it might be made more signal and convincing. **Much people followed.** "A great multitude." [Revised Version.] **Thronged him.** The original is expressive of a stifling, pressing crowd. It was composed of disciples, believers, and the general multitude. 2. "Where the king is, there is the court."

**25, 26. A certain woman.** Eusebius mentions a tradition that she was a Gentile, and that she erected a group of bronze statues in commemoration of her cure. **Issue of blood.** Probably a serious internal hemorrhage, which from its long continuance must have worn out her strength and wasted her frame. **Many things of many physicians.** The medical knowledge of that age was very slight, and in such diseases little could be done. **Spent all.** Indicating that she had possessed considerable property. 3. How much more ready

are people to spend for the healing of the body than of the soul! **Grew worse.** Weaker and more wasted as the years of her affliction passed along. 4. See in this a picture of the old disease of sin!

**27, 28, 29. Heard of Jesus.** The tradition was that she lived at Cesarea Philippi, thirty miles northward. Perhaps in her distant home the fame of the Healer had reached her, and she had taken the journey with the hope of restoration. **Came in the press.** A difficult task, for one in her feeble condition, to penetrate the crowd and come near to Jesus. 5. Those who want salvation must overcome difficulties to obtain it. **Touched his garment.** There were many in that throng who touched Jesus, but only one whose touch drew forth the healing power. 6. There is vast difference between coming in contact with Jesus, and touching him. In Luke 3. 44 it is "the border of his garment" which was touched. This was the fringe with four tassels, which was worn on the outer robe as a reminder of God's law, (Num. 15. 38, 39,) just as sometimes a string is tied around the finger to keep a matter in mind. **If I may but touch.** There may have been in her mind some idea of a magical virtue in this tasseled fringe, for a superstitious reverence was felt by many toward it. **She felt in her body.** There was in her the consciousness of a sudden ceasing in the drain upon her strength, and of new health arising within her.

**30, 31, 32. Knowing in himself.** He had been divinely conscious of the touch and had responded to it with the healing power. 7. Just so Jesus knows every soul which he has saved. **Virtue.** Healing power. **Gone out of him.** 8. As there was a conscious influence going out from Jesus, so there is an unconscious influence going out from every man. **Who touched?** The question was asked, not because Jesus was ignorant, but in order to draw forth the acknowledgment of the woman who had been healed. **He looked round about.** Not to see who had done it, but to see her who had done it; for Jesus well knew who had touched him.

**33, 34. Fearing and trembling.** Perhaps her disease made her ceremonially defiled, and she feared the anger of Jesus and of the crowd for her act in defiance of the ceremonial law. **Came and fell.** Throwing herself upon the mercy of the Healer, "as if she had stolen her recovery," and must make confession. **Told him all.** In other instances, Jesus had forbidden the healed persons to speak of the miracle, but in this case an acknowledgment was necessary for the enlightenment of the woman's faith and for the instruction of all present. **Thy faith hath made thee whole.** Literally, "thy faith hath saved thee." Saved her, both as regarded her soul and her body. She was taught that her faith, and not the garment's hem, was the means of her healing. Under her superstition and error Christ recognizes her genuine faith. **Go in peace.** Literally, "Into peace," that is, with no fear of the malady returning.

**35, 36. While he yet spake.** There

was no haste in the Saviour's steps, though a life hung trembling in the balance, and delay meant death, for he knew full well that the keys of life and death were in his hand. **Thy daughter is dead.** The whole account shows that this was no mere sinking of nature's powers, from which the little girl afterward rallied, but that death had really taken place. **Why troublest thou?** People as yet scarcely supposed it possible for Jesus to raise the dead, for up to this time he had wrought no such miracle, unless, perhaps, that on the widow's son at Nain, the date of which is undecided. **As soon as Jesus heard.** "Overheard," (*Alford*), as if it was not intended for his ear. **Be not afraid, only believe.** Words which show the most absolute consciousness of power, and nerved to fresh exercise the ruler's faltering faith. 9. We need faith in God far more than knowledge of his plans.

**37. Suffered no man.** The throng accompanied Jesus to the door of the ruler's dwelling, but all were excluded except the three chosen disciples, **Peter, James, and John.** The three most closely attached to Jesus, and best fitted to be witnesses to and testifiers of the miracle.

**38, 39. Seeth the tumult.** Oriental people are very demonstrative in their grief, and a funeral among them is attended with great noise of lamentation. **Wept and wailed.** A reference to the professional mourners, who are hired for the occasion at all Oriental funerals, and lead the family in the manifestations of sorrow. The services had already begun, for in the East burial takes place only a few hours after death. **The damsel.** "The child." [*Rev. Ver.*] **Not dead, but sleppeth.** A rebuke to the hollow pretence of the hired weepers, and an encouragement for God's people to regard death, not as an awful ending of life, but as a rest from its labors and perplexities. 10. Our Saviour takes away the sting from death itself.

**40, 41. Laughed him to scorn.** Taking his words literally, and knowing that the child was dead. **Put them all out.** An instance of the power of Jesus over men to compel their obedience, such as he showed when cleansing the temple, and when at his look his captors fell upon the ground. John 18, 6. **Take the father and the mother.** "Anguish qualifies for an entrance into the solemn chamber where all is miracle."—*F. W. Robertson.* **Talitha cumi.** An Aramaic expression, which Mark, with characteristic accuracy, gives in the original, just as Jesus spoke it. *Talitha* is an expression of endearment, and the two words may be translated, "Rise, my child," or "Rise, little maiden." 11. Note the tenderness of Jesus in dealing with children and the young.

**42, 43. Straightway.** Not after a slow process of recovery, but in an instant restored to both life and health. **Walked.** Stepping down from the couch where she had been laid as a corpse arrayed for the grave. **No man should know it.** Miracles were only incidental to his mission, and not its purpose. He

could not turn from pointing men in the way to heaven, to the work of recalling all the dead to life, or healing all the sick. 12. In Christ's view souls are always more precious than bodies. **Given her to eat.** Perhaps this command was given to show the completeness of her recovery, perhaps to indicate that now her care devolved upon her parents.

**Time.**—A. D. 27, immediately after the events of the last lesson.

**Place.**—Capernaum in Galilee.

**Parallel Passages.**—Matt. 9. 18-26; Luke 8. 41-56.

#### GOLDEN TEXT.

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

#### OUTLINE.

1. **The Father.** v. 21-24.
2. **The Woman.** v. 25-34.
3. **The Child.** v. 35-43.

#### LESSON HYMN.

No. 328, *New Hymn Book.* L. M.

O thou, whom once they flocked to hear,  
Thy words to hear, thy power to feel;  
Suffer the sinners to draw near,  
And graciously receive us still.

Thy power, and truth, and love divine,  
The same from age to age endure;  
A word, a gracious word of thine,  
The most inveterate plague can cure.

Make this the acceptable hour;  
Come, O my soul's Physician, thou  
Display thy sanctifying power,  
And show me thy salvation now!

No. 258, *New Hymn Book.* C. M.

While dead in trespasses I lie,  
Thy quickening Spirit give;  
Call me, thou Son of God, that I  
May hear thy voice, and live.

While, full of anguish and disease,  
My weak distempered soul  
Thy love compassionately sees,  
O let it make me whole!

To Jesus' Name if all things now  
A trembling homage pay,  
O let my stubborn spirit bow,  
My stiff-necked will obey!

No. 258, *New Hymn Book.* L. M.

Lord, I despair myself to heal;  
I see my sin, but cannot feel;  
I cannot, till thy Spirit blow,  
And bid the obedient waters flow.

'Tis thine a heart of flesh to give;  
Thy gifts I only can receive;  
Here, then, to thee I all resign;  
To draw, redeem, and seal, is thine.

Speak, gracious Lord, my sickness cure,  
Make my infected nature pure;  
Peace, righteousness, and joy impart,  
And pour thyself into my heart.

#### HOME READINGS.

- M. Power over disease and death. Mark 5. 21-43.  
Tu. The Shunammite's son restored. 2 Kings 4. 18-37.  
W. The raising of Lazarus. John 11. 30-46.  
Th. The restoration of Dorcas. Acts 9. 32-43.

- F. The restoration of Eutychus. Acts 20. 1-12.  
 S. The resurrection of Christ. Matt. 28. 1-20.  
 S. The resurrection of believers. 1 Cor. 15. 12-26.

#### QUESTIONS ON THE LESSON.

1. **The Father**, v. 21-24.  
 Who came to meet Jesus after his voyage across the sea?  
 How did this man act toward Jesus?  
 How did Jesus receive his request?  
 For what should we seek Christ, and how?  
 2. **The Woman**, v. 25-34.  
 Who sought Jesus in the crowd?  
 What did she do, and why did she do it?  
 How did her act show strong faith?  
 What did Jesus know of her act?  
 What did he say?  
 How did the disciples answer Jesus?  
 How did the woman feel, and what did she say?  
 What words of encouragement did Christ say to her?  
 3. **The Child**, v. 35-43.  
 What news about the sick child came to the father?  
 How did Jesus encourage him?  
 Who went with Jesus into the house?  
 Why were they with him?  
 What did he find, and what did he say?  
 What did Jesus do in the house?  
 What did he say to the dead child?  
 What did the words mean?  
 What result followed his words?

#### PRACTICAL TEACHINGS.

Where in this lesson do we learn—

1. To come humbly to Christ in prayer!
2. To seek Christ with determination.
3. To believe in Christ's power to save!

**The Lesson Catechism.**—(For the entire school.) 1. What did a ruler ask of Jesus when he returned to Capernaum? To heal his dying daughter. 2. How was a diseased woman healed while Jesus was on his way to the ruler's house? By touching the garment of Jesus. 3. What did Jesus say to the woman? "Thy faith hath made thee whole." 4. What did Jesus say to the ruler when news came that his daughter was dead? "Be not afraid, only believe." 5. What did Jesus say to the people weeping at the house? "She is not dead, but sleepeth." 6. By what words did he call the dead child back to life? "I say unto thee, Arise."

**DOCTRINAL SUGGESTION**—The omniscience of Jesus.

#### ANALYTICAL & BIBLICAL OUTLINE. Faith in Four Aspects.

- I. FAITH IN NEED.  
 1. My little daughter. . . . . point of death. v. 23.  
 "Call upon me in trouble." Psa. 60. 15.  
 2. Woman. . . . .suffered many things. v. 26.  
 "Blessed are the poor in spirit." Matt. 5. 3.  
 II. FAITH IN EXERCISE.  
 1. Came. . . and touched his garment. v. 27.  
 "Come unto me all ye that labor." Matt. 11. 28.  
 2. Felt that she was healed. v. 29.

"We have access by faith." Rom. 5. 2.

#### III. FAITH IN TRIAL.

1. Jesus. . . . .said, Who touched me?  
 "Trial of your faith. . . . .precious." 1 Tim. 1. 7.
2. Said, Thy daughter is dead.  
 "Neither death nor life. . . . .separate us." Rom. 8. 39.

#### IV. FAITH IN TRIUMPH.

1. Thy faith hath made thee whole. v. 34.  
 "His name, through faith in his name." Acts 3. 16.
2. Damsel. . . . .arise. . . . .Arose and walked. v. 42.  
 "Believe. . . . .see the glory of God." John 11 40.

#### ADDITIONAL PRACTICAL LESSONS. The Benefits of Faith in Christ.

1. Faith in Christ inspires a humble boldness in approaching the Saviour. v. 22.
2. Faith in Christ gives hope in trouble. v. 23.
3. Faith in Christ imparts persevering energy in overcoming obstacles. v. 27.
4. Faith in Christ inspires new courage in the heart that has become hopeless. v. 26. 27.
5. Faith in Christ gives power to obtain the healing and saving power dwelling in Christ. v. 29.
6. Faith in Christ gives strength to confess Christ's name before all the world. v. 33.
7. Faith in Christ enables one to trust even when every hope has passed away, and human help has failed. v. 36.
8. Faith in Christ obtains its full reward in receiving the blessings desired.

#### CATECHISM QUESTION.

31. What was the last of those plagues which procured the release of Israel?  
 The last of those plagues with which God gave Moses power to smite Egypt to procure the release of Israel was, that, as Moses had declared, an angel destroyed all the first-born of the land of Egypt in one night; but he passed over and did not hurt any of the families of Israel.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE Bank of England stands in one of the most crowded spots of London—crowded, at least, by day. Large throngs of people are perpetually passing it, some rich, some straightened in means, some weighed down with poverty.

Within the building there is wealth in abundance. But while passers-by may glance with interest at this storehouse of gold, it is of no special benefit to them unless they have property in it. You may go in and enter the large circular hall, where clerks are busy weighing and shoveling out money to those who can claim it. But unless you have with you a piece of paper stating that

you are entitled to receive so much, you will not get any of it.

We read in to-day's lesson of a living storehouse of wealth and power, continually surrounded by throngs of people. And yet comparatively few drew anything out of this storehouse. Multitudes crowded and gazed, but they got no benefit. Others on the contrary, drew near, and obtained their heart's desire. What made the difference? The latter carried a warrant for that which they desired; the former had none.

On his return from the eastern shore of the lake the Lord Jesus was met by a great multitude. It seemed as though the people could not see or hear enough of him. Why? Because of the wonders he had done. He had healed the sick, made the lame to walk, and given sight to the blind. And his power was not confined to cases of sickness, for he had also stilled the tempest. Was there any limit to it at all? We know that the storehouse was inexhaustible, although they did not.

But there was one man not content to stand in the throng to gaze and listen. He wanted something. He came straight up to Jesus to ask for it. Evidently he had the warrant, for Jesus went with him.

Their progress was not quick, for the multitude hung about the steps of Jesus, thronging and pressing him on every side. And a weak, suffering woman was able to mingle with the crowd, and make her way close up to him. She has not come to gaze, either. She would not venture into such a crowd but for some very special purpose. She gets behind Jesus, touches the hem of his garment, and in a few minutes she is turning away to go home. Why? She has got what she came for—what she wanted. She presented her warrant, and the claim was allowed.

But Jesus will not let her go away thus. True she has got what she came for—bodily healing. But he has something better to give her, if she can show a warrant for that too. So he inquires, "Who touched me?" and looks round straight at the woman.

The disciples cannot understand the question. When so many are pressing on him, why should any particular touch be singled out? But Jesus will show the difference between that woman's touch and the pressure of the crowd.

No doubt the woman would have gladly got away unobserved. But she knows now that she cannot be hid. She cannot conceal herself from him. Nor can she show such ingratitude as to try now and escape from her Deliverer. It is dreadful to her to come forward before all, but He could not require anything but what was right of her. So she will trust him. And,

though trembling, she comes, and, falling at his feet, she tells out everything.

Now cannot the disciples see the difference between touch and touch? The one touch meant nothing—asked for nothing. The other was the touch of faith. She touched believing she should be healed. That was the warrant. None else in that crowd had drawn any benefit from the Lord Jesus, for they had neither asked nor expected any. They had no warrant.

But now that the woman has trusted Jesus, not only to heal but to guide her, she has presented a warrant for a yet higher blessing, even a spiritual one. She departs with our Lord's blessing on her soul expressed in the words, "Thy faith hath saved thee; go in peace." This blessing he desired to give her, but she could not receive it without presenting the warrant—that is, without fully trusting him.

At that very moment messengers arrive from the home of Jairus, and threaten to rob him of his warrant for the restoration of his child: "Thy daughter is dead; why troublest thou the Master any further?" They would limit the power of our Lord—very far he has gone indeed, but farther still is impossible. And Jesus sees the danger of Jairus and encourages him to hold fast his faith. Arriving at the house they meet with still more unbelieving ones. It is occupied by a crowd of hired mourners. And these people are not only incapable of drawing from the divine storehouse for themselves, but they would almost bar the way to others. The messengers had merely deprecated bringing "the Master" on a useless errand. The mourners "laughed him to scorn." And the first thing that must be done here is to clear the house of all the unbelieving ones. Comp. chap. 6, 5, 6; Matt. 13, 58. Three of his trusted apostles, and the parents of the child, believing yet trembling, trembling yet believing, are alone allowed to follow him to the bed of death. They set no limits to his power; they trust him for what seems impossible. And at his gentle, loving call, the soul that had just left its earthly tenement returns, the sealed lips quiver, the closed eyes open, life throbs again in the breast, and the girl arises from her couch and walks—hastening, it may be, with wondering affection to her parents, and then with trustful gratitude to the feet of her Deliverer.

Nothing is "too hard for the Lord." He is able to save to the uttermost. He is able to supply all the need of his people. There are no limits to the power of his love. The supply is inexhaustible. But those who would draw from these divine stores—just to believe him—just to trust him—we call it faith. It is the only thing we can bring with

us. It will fit the very smallest, feeblest, youngest hand. And that warrant will never be refused. Day by day and hour by hour you may present it, and it will always be honored.

But it is a sad thing to be merely one of the crowd, following and looking on, but getting nothing, because asking and expecting nothing; sadder still to be one of those who would dissuade others from asking or expecting; and saddest of all to be among the scoffers. Why remain poor, when you might be enriched with heavenly treasure?

### BEREAN METHODS.

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

The story of this lesson may be presented in an effective manner as a series of word-pictures; (1) Jesus at the sea-shore; (2) The beseeching father; (3) On the way to the ruler's house; (4) The suffering woman, and her cure; (5) "Who touched me?" (6) "She is dead." "Only believe!" (7) The mourners stilled; (8) The dead child raised . . . Traits of Jesus; (1) Power; (2) Willingness; (3) Knowledge; (4) Tenderness. . . . Traits of the Ruler; (1) Earnestness; (2) Humility; (3) Submission; (4) Faith. . . . Traits of the Woman: (1) Determination; (2) Faith; (3) Obedience; (4) Gratitude. . . Show in the woman's healing the type of a soul's salvation: (1) Need; (2) Seeking; (3) Faith; (4) Salvation; (5) Acknowledgment. . . How Christ looks upon death. . . What faith in Christ brings. (See Additional Practical Lessons.) . . . ILLUSTRATIONS. The healing power going out from Christ like rays streaming from a light, or heat radiating from the sun. . . Influence, like the circles in a lake where a stone has been dropped, rolling wider and larger until they strike the shore. . . Faith is like the wire that conducts the electric current, or the pipes that convey the water from the reservoir through the dwellings of the city.

**References.** FOSTER'S ILLUSTRATIONS. Vers. 21-24, and 35-43. Poetry, 3559, 3560. Vers. 25-34, Poetry, 398, 4065. Ver. 28, Prose, 7194. Ver. 39, Poetry, 227. Ver. 41, Prose, 11818. . . FREEMAN: Ruler of synagogue, 834. Fringe of garment, 652; Mourning women, 541.

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Faith Stronger than Death.* To be taught: That Jesus can cure sick people. That he cannot cure sin or sickness unless we have faith in him. 1. After Jesus cast out the evil spirits, he went back across the sea. Do you suppose people were waiting to see him? Yes, for there were many who were in trouble, just as there

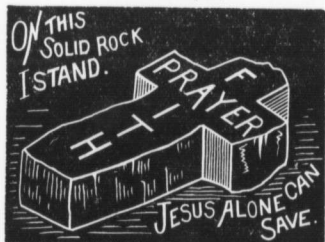
always will be, and they wanted Jesus to help them. Do you know any body in trouble? You can tell them that Jesus is alive now, and will help them if they want him to. Tell about the man who had a little daughter sick, and what he came to Jesus for, impressing the words, "And Jesus went with him," as showing the willingness of the Lord to go wherever there is sorrow. The value of this teaching will be in bringing it down to our own day, and showing that Jesus is just the same now. Tell the story of the woman who met him in the way, and what she did, bringing out by question and answer the truth that no one who had not divine power could cure sickness without a word or touch. Go on with the story of the ruler's daughter, making it as vivid as possible. Ask who has ever seen a dead child, depicting the joy there would be if some one should come in and bring the child back to life!

2. Jesus says these words to-day to every one who is sick in soul. Ask what soul-sickness is, and show that very young children may need Jesus to heal them of this kind of disease. Draw from the class what was necessary to induce Jesus to heal sick ones, and to bring the dead to life, and show that it is the same thing now—Faith. Give some simple, practical illustration, showing how faith affects our action, and leads either to going to Jesus for help and cure, or to staying away from him, hoping thus to make ourselves better.

Print in large letters, "Lord, I believe," and close with echo-prayer, asking that each child may be able to say this.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



The teaching of to-day's lesson are faith and prayer, and on this solid rock I stand. Jesus alone can save.

**A SIMPLE DIAGRAM.**—Draw two lines representing a road. Write in it the word prayer. If we would be saved, healed, helped, or guided, we must place ourselves in the way of it being accomplished. That way is prayer.

## FIRST QUARTERLY REVIEW.

## HOME READINGS.

- M.* Lessons I. II. Mark 1, 1-28.  
*Tu.* Lessons III. IV. Mark 1, 28-45; 2, 1-17.  
*W.* Lessons V. VI. Mark 2, 18-28; 3, 1-19.  
*Th.* Lessons VII. VIII. Mark 3, 20-35; 4, 1-20.  
*F.* Lessons IX. X. Mark 4, 21-41.  
*S.* Lesson XI. Mark 5, 1-20.  
*S.* Lesson XII. Mark 5, 21-43.

## REVIEW SCHEME FOR SENIOR STUDENTS.

I. Give the TITLES and GOLDEN TEXTS of the lessons for the quarter.

II. State the DOCTRINAL SUGGESTION of each lesson, and explain its meaning.

III. Find in the lesson the following Aspects of Christ, and show how they are illustrated.

- Lesson 1. His divine origin.
- Lesson 3. His authority over men.
- Lesson 4. His compassion.
- Lesson 4. His power to forgive.
- Lesson 5. His authority to make laws.
- Lesson 6. His attractive influence.
- Lesson 7. His love for his disciples.
- Lesson 8. His insight into truth.
- Lesson 9. His knowledge of the future.
- Lesson 10. His power over nature.
- Lesson 11. His power over Satan.
- Lesson 12. His willingness to help.

IV. Show how the lessons inculcate the following PRACTICAL DUTIES.

- Lesson 1. Repent of sin.
- Lesson 2. Obey Christ's call.
- Lesson 3. Tell troubles to Christ.
- Lesson 4. Seek forgiveness of sin.
- Lesson 5. Respect the Sabbath.
- Lesson 6. Seek companionship with Jesus.
- Lesson 7. Honor Christ.
- Lesson 8. Profit by the word.
- Lesson 9. Let the light shine.
- Lesson 10. Have faith in Christ.
- Lesson 11. Proclaim Christ's work.
- Lesson 12. Seek Christ's help.

## REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the Titles and Golden Texts of the lessons for the quarter.

II. Answer the questions in the Lesson Catechism, and try to tell about the following

## LESSON PICTURES.

*Lesson I.*—A PROPHET PREACHING BY A RIVER.—Who was he? How was he clothed? By what river did he preach? What did he say to the people? What did he see and hear when Christ was baptized?

TEACHING.—We should honour Christ as the Son of God.

*Lesson II.*—I. THE SAVIOUR BY THE SEA.—Whom did he see fishing? What did he say to them? What did they do? 2. THE SAVIOUR IN THE SYNAGOGUE.—Whom did he there meet? What said the evil spirit? What said Jesus?

TEACHING.—We should promptly obey Christ's call.

*Lesson III.*—I. THE WOMAN WITH A FEVER.—Who was she? What did Christ do to her? 2. THE LEPER.—What did he say? How did Jesus answer him? What did he command him?

TEACHING.—We should go to Christ with all our troubles.

*Lesson IV.*—I. A MAN LET DOWN THROUGH THE ROOF.—What was his trouble? Why was he let down through the roof? What did Jesus say? 2. THE TAX-GATHERER AT HIS TABLE.—What was his name? What said Jesus to him?

TEACHING.—We should look to Christ for forgiveness of our sins.

*Lesson V.*—IN THE WHEAT-FIELDS.—Who walked with Jesus? What did they do? What day was it? What was said? How did Jesus answer his enemies?

TEACHING.—We should honour God's day by worship and doing good.

*Lesson VI.*—TWELVE MEN WITH JESUS.—Who were they? Who chose them? Name some of them? What did he call them to do?

TEACHING.—We should bear Christ's message to men.

*Lesson VII.*—FRIENDS AND FOES OF JESUS.—What did some of Christ's friends say about him? What did his enemies say? Who tried to see Jesus? Who did Jesus say were his mother and his brethren?

TEACHING.—We should be Christ's brothers by doing God's will.

*Lesson VIII.*—THE SOWER AND THE SEED.—What is the seed? Who is the sower? How many kinds of ground are named? What became of the seed in each?

TEACHING.—We should let Christ's word have fruit in our hearts.

*Lesson IX.*—THE CANDLE AND THE MUSTARD-SEED.—Where should a candle not be put? Where should it be placed? How should we hear God's word? How is the Gospel like seed?

TEACHING.—We should let Christ's light shine in our lives.

*Lesson X.*—JESUS IN THE STORM.—Where was it? What was Jesus doing? What did the disciples do in the storm? What did Jesus say?

TEACHING.—We should fear nothing when Christ is with us.

*Lesson XI.*—THE WILD MAN AMONG THE TOMBS.—In what country was he? What was the matter with him? How was he made well? What did he ask of Jesus afterward?

TEACHING.—We should tell others what Christ has done for us.

*Lesson XII.*—THE DYING GIRL.—What was her father's name? What did he ask Jesus to do? Who touched Jesus in the crowd? What did the touch do for her? What did Jesus do when he came to the house? How was the dead child brought to life?

TEACHING.—We should come to Christ with faith in his power to help us.

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. See if you can repeat the GOLDEN TEXTS for the quarter.

- |                 |                       |
|-----------------|-----------------------|
| 1. Behold—      | 7. He that is—        |
| 2. The people—  | 8. He that hath—      |
| 3. I am—        | 9. There shall be—    |
| 4. I, even I—   | 10. He maketh—        |
| 5. Remember—    | 11. For this purpose— |
| 6. Ye have not— | 12. Be not—           |

II. Learn the answers to these REVIEW QUESTIONS.

LESSON I.—What prophet came before Christ? John the Baptist. What did he command the people to do? To repent of their sins.

LESSON II.—Where did Jesus find his first disciples? By the sea of Galilee. What did he say to them? "Follow me."

LESSON III.—How did Jesus heal the sick mother of Peter's wife? He took her hand and lifted her up. How did he heal the leper? He touched him and said, "Be thou clean."

LESSON IV.—How was a man sick of the palsy brought to Jesus? He was let down through the roof. What did Jesus say to him? "Son, thy sins be forgiven thee."

LESSON V.—What did Jesus say about the Sabbath? "The Sabbath was made for man." How did he show that we might do good on the Sabbath? By healing a man with a withered hand.

LESSON VI.—How many disciples did Jesus call to be with him? Twelve. What did he call them to do? To preach his word.

LESSON VII.—What did Christ's miracles show? That he was stronger than Satan. Whom did Jesus say that he loves more than mother or brother? Those who do God's will.

LESSON VIII.—To what did Jesus compare his word? To seed sown. What is the good ground for the seed? The heart in which the word brings forth fruit.

LESSON IX.—Why did Christ say his kingdom was like a grain of mustard-seed? Because of its great growth. How may we help the kingdom to spread? By letting our light shine.

LESSON X. What happened while Jesus was sleeping in a boat on the sea? A great storm arose. What did Jesus say to the waves when his disciples awaked him? "Peace, be still!"

LESSON XI.—What did Jesus do to one in whom were evil spirits? He cast them out. What did he tell the man to do? To tell his friends what God had done for him.

LESSON XII.—How was a woman healed of a sickness? By touching the clothes of Jesus. With what words did Jesus call to life a little girl who was dead? "I say unto thee, Arise."

REVIEW

Supt. From which of the four gospels have the lessons for the Quarter been taken?

School. From the Gospel according to Mark.

Supt. To what do the lessons of the Quarter principally relate?

School. The public life of our Lord.

SINGING BY THE SCHOOL.

No. 1, S. S. Hymnal.

C.M.

O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace!

Jesus! the Name that charms our fears,  
That bids our sorrow cease;  
'Tis music in the sinner's ears,  
'Tis life, and health, and peace.

Supt. What is the title of the first lesson?

Seniors. The Beginning of the Gospel.

Supt. What is the Golden Text?

III.—Learn and remember these LESSON TEACHINGS.

Lesson 1. I must be sorry for, and turn from, my sins.

Lesson 2. I must obey and follow Jesus.

Lesson 3. I must ask Jesus to make my heart clean.

Lesson 4. I must look to Jesus to forgive my sins.

Lesson 5. I must try to keep the Sabbath-day rightly.

Lesson 6. I must bear the message of Jesus to others.

Lesson 7. I must seek Christ's love by doing God's will.

Lesson 8. I must make the truth fruitful in my heart.

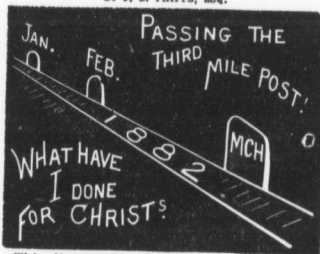
Lesson 9. I must help to make Christ's kingdom grow.

Lesson 10. I must look to Christ to care for me in trouble.

Lesson 11. I must tell others what Christ has done for me.

Lesson 12. I must trust fully in Christ's power.

Blackboard.  
BY J. B. PHIPPS, ESQ.



This diagram is intended for a review of our progress thus far this year. Have you been preparing the way of the Lord? Has Christ been the theme of all the teaching? What have I done for him? I am nearer the end of the journey; am I nearer heaven? Have there been any conversions in the school?

SERVICE.

School. Behold, I will send my messenger, and he shall prepare the way before me.

Supt. What is the Doctrinal Suggestion?

Boys. The Temptation of Christ.

Supt. Give an abstract of the lesson.

School. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John preached, saying, There cometh one mightier than I after me. He shall baptize you with the Holy Ghost. And it came to pass that Jesus was baptized of John in Jordan. And the Spirit like a dove descended upon him; and there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased. Then was Jesus tempted of Satan for forty days.

Supt. What practical lessons are thus taught?

## THE SUNDAY SCHOOL BANNER.

*Girls.* In the beginning of the gospel we are taught the beginning of glad tidings, preparation, repentance, self-denial, submission, consecration, and victory.

*Supt.* What is the Title of the second lesson?  
*Seniors.* Jesus in Galilee.

*Supt.* What is the Golden Text?

*School.* The people that walked in darkness have seen a great light.

*Supt.* What events not recorded in Mark took place before those given in this lesson?

*Boys.* The water changed into wine. Jesus at the passover, cleansing the temple, and conversing with Nicodemus. Jesus' return to Galilee through Samaria.

*Supt.* Give an abstract of the lesson.

*School.* After John was put into prison Jesus came into Galilee preaching the gospel of the kingdom of God. He saw Simon and Andrew his brother casting a net into the sea. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And when he had gone a little further thence he saw James and John his brother, and straightway he called them. Jesus went into the synagogue in Capernaum on the Sabbath-day and taught, and there healed a man of an unclean spirit.

*Supt.* At what time did the events of this lesson occur?

*Girls.* In the year of our Lord 26, being the first year of his public ministry.

*Supt.* What is the Title of the third lesson?

*Seniors.* Power to Heal.

*Supt.* What is the Golden Text?

*School.* I am the Lord that healeth thee.

*Supt.* What places were the scenes of this lesson?

*Boys.* Capernaum and the Province of Galilee.  
*Supt.* Give an abstract of the lesson.

*School.* Upon retiring from the synagogue Jesus went to the house of Simon and Andrew. And Simon's mother-in-law was sick of a fever, and Jesus took her by the hand and lifted her up, and immediately the fever left her. At the close of the Sabbath, at sunset, there were brought to Jesus all that were diseased and possessed of devils, and he healed many of them. Rising the next morning before daylight, he went to a solitary place and there prayed. He then went to other towns preaching the gospel. A leper came to him, and, kneeling, besought Jesus to heal him; and in compassion Jesus healed him.

*Supt.* What practical lesson is here taught?

*Girls.* The power of God to heal the leprosy of sin.

*Supt.* What is the Title of the fourth lesson?

*Seniors.* Power to Forgive.

*Supt.* What is the Golden Text?

*School.* I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.

*Supt.* What is the Doctrinal Suggestion?

*Boys.* The Forgiveness of Sins.

*Supt.* Give an abstract of the lesson.

*School.* Christ again entered into Capernaum, and while there a man sick of the palsy was brought to him, carried by four men. There was such a crowd about the door that the roof of the house was unthatched, and the sick man lowered into the presence of Jesus, who immedi-

ately healed him forgiving also his sins. Next Christ calls a tax-gatherer named Levi to be a disciple. The call is accepted. Levi then gives a feast, at which there are present Christ and his disciples and his own former companions. Levi then takes the name of Matthew, which he henceforth bears. The Pharisees asked the disciples why their Master should mingle with such companions. Christ replies by declaring his purpose to be the elevation and redemption of sinners.

*Supt.* What is the Title of the fifth lesson.

*Seniors.* The Pharisees Answered.

*Supt.* What is the Golden Text?

*School.* Remember the Sabbath day to keep it holy.

*Supt.* What events took place between those recorded in the last lesson and this?

*Boys.* Christ's second passover, and the miracle at Bethesda.

*Supt.* Give an abstract of the lesson.

*School.* The disciples of John and the Pharisees used to fast. The Pharisees said to Jesus, Why do not your disciples fast? To which he answered that he was then a bridegroom, and they could not fast while he was with them, but they would after he had been taken away from them. And it came to pass that he went through the cornfields on the Sabbath day, and his disciples began to pluck the ears of corn. The Pharisees complained that it was not lawful to do so on the Sabbath. But Christ silenced them by saying that the Sabbath was made for man, and not man for the Sabbath. Entering a synagogue Christ on the Sabbath-day cured a man who had a withered hand.

*Supt.* When did these events take place?

*Girls.* In A. D. 27, about a month after the events of last lesson.

*Supt.* What is the Title of the sixth lesson?

*Seniors.* Christ and his Disciples.

*Supt.* What is the Golden Text?

*School.* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.

*Supt.* What can you say of Christ's call and ordination of his apostles?

*School.* "His choice of the apostles was necessarily made from a comparatively small number. So far as possible he made his selection from those who had been longest with him, and whom he had, in some measure, proved; but they were, as a whole, simple, unlearned, plastic men of the people. He knew that the educated men of the nation, the rabbis and priests, were perverted and prejudiced. The common people were freer from the errors of the age, more open to the eternal truths he came to announce, and more ready to accept the spiritual kingdom he came to found."  
"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

### SINGING BY THE SCHOOL.

No. 16, S. S. Hymnal. 4 6c & 2 8s.

Join all the glorious names  
Of wisdom, love, and power,  
That ever mortals knew,  
That angels ever bore;  
All are too mean to speak his worth,  
Too mean to set our Saviour forth.



I love my Shepherd's voice ;  
His watchful eye shall keep  
My wandering soul among  
The thousands of his sheep ;  
He feeds his flock, he calls their names,  
His bosom bears the tender lambs.

*Supt.* What is the Title of the seventh lesson ?  
*Seniors.* Christ's Foes and Friends.

*Supt.* What is the Golden Text ?

*School.* He that is not with me is against me.  
*Supt.* What events took place between the last lesson and this which are not recorded by Mark ?

*Boys.* The Sermon on the Mount ; healing the centurion's servant ; the miracle at Nain ; messengers from John the Baptist ; anointing the feet of Jesus ; Christ's second tour of Galilee.

*Supt.* Give an abstract of the lesson.

*School.* The multitude so pressed upon Jesus and his disciples that they had not time to eat. The friends of Jesus thought he must be beside himself, and tried to lead him away. The scribes charged him with being in league with Satan ; to whom Jesus replied in parables. His mother and brothers come to Jesus and desire to see him, but he replied that his followers were his brethren.

*Supt.* What were the time and place of this lesson ?

*Girls.* A. D. 27, during the second circuit of Galilee, and while Jesus was at Capernaum.

*Supt.* What is the Title of the eighth lesson ?

*Seniors.* Parable of the Sower.

*Supt.* What is the Golden Text ?

*School.* He that hath an ear, let him hear what the Spirit saith unto the Churches.

*Supt.* What is the general teaching of the lesson ?

*Boys.* The conditions of spiritual fruit-bearing.

*Supt.* Give an abstract of the lesson.

*School.* Behold, there went out a sower to sow ; and it came to pass as he sowed some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth, but when the sun was up it was scorched. And some fell among thorns, and the thorns grew up and choked it. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, some sixty, and some a hundred.

*Supt.* How may we bear most fruit for Christ ?

*Girls.* He that abideth in me, and I in him, the same bringeth forth much fruit.

*Supt.* What is the Title of the ninth lesson ?

*Seniors.* The Growth of the Kingdom.

*Supt.* What is the Golden Text ?

*School.* There shall be a handful of corn in the earth upon the top of the mountains : the fruit thereof shall shake like Lebanon.

*Supt.* Give an abstract of the lesson.

*School.* Jesus taught that as a candle was designed to give light and not to be hid, so his gospel should reveal secret things. He cautions his hearers to take heed what they hear. He compared the kingdom of God to the seed cast into the ground, which grew and bare fruit : no one knew how.

*Supt.* What is the Title of the tenth lesson ?

*Seniors.* Christ Stilling the Tempest.

*Supt.* What is the Golden Text ?

*School.* He maketh the storm a calm, so that the waves thereof are still.

*Supt.* Where did the events of this lesson take place ?

*Boys.* On the sea of Galilee.

*Supt.* Read the text.

*School.* And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude they took him even as he was in the ship. There were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship so that it was now full. And he was in the hinder part of the ship, asleep on a pillow ; and they awake him, and say unto him, Master, carest thou not that we perish ? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

*Supt.* What practical lesson is here taught ?

*Girls.* That Christ is awake to the interests of his followers.

*Supt.* What is the title of the eleventh lesson ?

*Seniors.* Power over Evil Spirits.

*Supt.* What is the Golden Text ?

*School.* For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*Supt.* What is the general teaching of the lesson ?

*Boys.* That the evil spirit may have control of man, and that Christ has power to cast him out of man.

*Supt.* Give the story of the lesson.

*School.* When Christ and his disciples crossed to the eastern shore of Galilee there met him from the tombs a man with an unclean spirit. No man could tame him. He said that his name was Legion, because of many evil spirits within him. Jesus commanded them to depart from him, which they did, entering into a herd of swine.

*Supt.* What is the Title of the twelfth lesson ?

*Seniors.* Power over Disease and Death.

*Supt.* What is the Golden Text ?

*School.* Be not afraid, only believe.

*Supt.* What does this lesson teach concerning Christ ?

*Boys.* His power to heal.

*Supt.* What instances of this power are given ?

*School.* The healing of the woman having an issue of blood for twelve years, and the raising to life the daughter of Jairus.

*Supt.* How is Christ's healing power made available to us ?

*Girls.* By faith and prayer.

SINGING BY THE SCHOOL.

No. 3, S. S. Hymnal.

C. M.

All had the power of Jesus' name !

Let angels prostrate fall ;

Bring forth the royal diadem,

And crown him Lord of all.

Let every kindred, every tribe,

On this terrestrial ball,

To him all majesty ascribe,

And crown him Lord of all.

# "BEHOLD, I STAND AT THE DOOR."

J. C. GUEST.

Knocking, knocking, who is there? Waiting, waiting, oh, how fair!

'Tis a pil-grim strange and king-ly, Nev-er such was seen be-fore.

Ah, my soul, for such a wonder, Wilt thou not un-do the door?

CHORUS. *cres.*

*pp* Knocking, knocking, who is there? Waiting, waiting, Oh, so fair!

*cres.*

*pp* Knocking, knocking, who is there? Waiting, waiting, Oh, so fair!

- 3 Knocking, knocking, still He's there,  
Waiting, waiting, wondrous fair;  
But the door is hard to open,  
For the weeds and ivy-vine,  
With their dark and clinging tendrils,  
Ever round the hinges twine.
- 4 Knocking, knocking—what, still there?  
Waiting, waiting, grand and fair;  
Yes, the pierced hand still knocketh,

And beneath the crowned hair  
Beam the patient eyes, so tender,  
Of thy Saviour, waiting there.

- 4 Knocking! knocking! what, still there?  
Wait not longer, grand and fair!  
My poor heart is longing for Thee,  
Beateth quick,—flings wide the door.  
Come, my Saviour, whisper to me  
Thy forgiveness evermore.

# INDIVIDUAL OPINION

—ON—

## 'A QUESTION OF UNIVERSAL INTEREST

HOW best to conserve the forces of nature and so utilize them as to perform the purposes and meet the requirements of life, is just now a question of most intense interest to the thinking classes of the community, and a great many potent energies are being harnessed into service, which a few years ago were considered as only the toys of philosophers. Foremost of these forces stand the doing them all with a degree of perfection which has never been approached by any other means. Of more general interest than any other of its uses, is its value as a therapeutic agent, restoring and sustaining the vital functions of the human system. Fully nine-tenths of the pain and weakness we suffer may be traced almost directly to a deficiency of magnetic force, which, with some persons, is due to constitutional defects, and with others, to circumstances of life. In either case, any system of treatment which will conserve and supply this force *must* act beneficially upon both body and mind. That the

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appliances do supply this force, and do produce the desired results is demonstrated by the testimony of thousands who have thoroughly tested them during the past twelve years, a few extracts from which testimony are subjoined:—

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him, in Bethlehem of Judaea : for thus it is written <sup>1</sup>by the prophet,

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah : For out of thee shall come forth a governor,<sup>2</sup> Which shall be shepherd of my people Israel.

7 Then Herod privily called the <sup>3</sup>wise men, and learned of them <sup>4</sup>carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found him, bring me word, that I also may come and worship him.

9 And they, having heard him, the king, went their way ; and in the cast, which they saw in the east, went <sup>5</sup>before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, <sup>6</sup>Out of Egypt did I call my son.

16 Then Herod, when he saw that he was mocked of the <sup>7</sup>wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the <sup>8</sup>wise men. Then was fulfilled that which was spoken <sup>7</sup>by Jeremiah the prophet, saying,

¶ Omit S, and so likewise. C Substitute "through,"

¶ Mic. 5 : 2. But not the scripture said that the Christ cometh from Bethlehem, John 7 : 42.

¶ Unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder ; and his name shall be called, &c. The Prince of Peace, Is. 9 : 6. Of the Son of David, Thy throne, O God, is for ever and ever ; and the sceptre of uprightness is the sceptre of thy kingdom. Heb. 1 : 8.

¶ See Matt. 2 : 9, note A.

¶ He shall feed his flock like a shepherd, Is. 40 : 11. I was the good shepherd ; the good shepherd layeth down his life for the sheep. John 10 : 11.

¶ Ye were going astray like sheep, but now are returned unto the shepherd and Bishop of your souls, &c. when the chief shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away, 1 Pt. 5 : 25 & 4.

¶ He that taketh his daily bread, Prov. 30 : 24, Kings, &c. against Is. 51 : 2.

¶ Thy word is a light unto my path, Ps. 119 : 105.

¶ A little child shall lead them, Is. 11 : 6.

¶ O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth, Ps. 81 : 4.

¶ The kings shall bring presents, Ps. 72 : 10. They shall bring gold and frankincense, etc. Is. 60 : 6. Mary therefore took a pound of spikenard, very precious, and anointed the feet of Jesus, John 12 : 3.

¶ He saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all ; for all these did of their superfluity cast in unto the gifts, but she of her want did cast in all the living that she had. Mat. 23 : 6.

¶ Mat. 1 : 20. I was not disobedient unto the heavenly vision, Acts 26 : 19. I will go down with thee into Egypt ; and I will also surely bring thee up again, Gen. 46 : 4.

¶ When Herod saw a child, then I loved him, and called my son out of Egypt, Heb. 11 : 1.

¶ Substitute "through,"

¶ Jer. 31 : 15. We are verily gaily sorrowful, and ever in mourning, in that we saw the anguish of his soul, when he besought us, and we would not hear. Gen. 49 : 11. And Pharaoh charged all his

people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Ex. 1 : 22.

¶ The Lord said unto Moses in Midian, Go, return into Egypt ; for all the men are dead which sought thy life, Ex. 4 : 19.

¶ The name of Jesus from Galilee, Mat. 3 : 13. Their own city Nazareth, Lu. 2 : 29.

¶ Can any good thing come out of Nazareth ? John 1 : 46.

¶ Means (not a Nazarene) a despised shoot or branch. There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Is. 11 : 1. I will raise unto David a righteous Branch, Jer. 23 : 5. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, Jer. 23 : 15 ; Zec. 3 : 12 ; Act. 13 : 23.

¶ Ch. 1. A. S. 25.

¶ Lu. 3 : 2. Behold, I will send my messenger, and he shall prepare the way before me, Mat. 3 : 1. There came a man, sent from God, whose name was John, John 1 : 6.

¶ Substitute "through,"

¶ And in the days of those things shall the God of heaven set up a kingdom, which shall never be destroyed, Dan. 2 : 44. As ye go, preach, saying, The kingdom of heaven is at hand, Mat. 10 : 7.

¶ Is. 1 : 1. The year of our Lord, Is. 1 : 78.

¶ Mark 1 : 4.

¶ Job. 11 : 4. He [Eliphaz] was a hairy man, and girl with a girdle of leather about his loins, 2 Ki. 1 : 9.

¶ Even those of them ye may eat ; the locust after his kind, Lev. 11 : 22.

¶ And all they of the land came to a wood, and there was honey upon the ground, 1 Sam. 14 : 26.

¶ Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, of Jesus, etc. Acts 19 : 4.

¶ See Acts 1 : 5, Jch. 12 : 26 ; 25 : 35 ; Luke 3 : 7.

¶ Put into the footstool, Or, for layings.

¶ Jesus, which delivereth us from the wrath to come, 1 Thes. 1 : 10.

¶ They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man, John 8 : 23.

¶ If a man abide not in me, he is cast forth as a branch, and is withered ; and they gather them, and cast them into the fire, and they are burned, John 15 : 6.

¶ Substitute "the axe laid to cut."

A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children ; and she would not be comforted, because they are not.

But when Herod was dead, <sup>9</sup>behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when <sup>10</sup>he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither ; and being warned of God in a dream, he withdrew into the parts of Galilee, and came <sup>11</sup>and dwelt in a city called Nazareth ; that it might be fulfilled which was spoken <sup>12</sup>by the prophets, that he should be called a Nazarene.

And in those days came <sup>13</sup>John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye ; for the <sup>14</sup>kingdom of heaven is at hand. For this is he that was <sup>15</sup>spoken of <sup>16</sup>by Isaiah the prophet, saying,

The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.

Now John himself had his <sup>17</sup>raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. Then <sup>18</sup>he went out unto him Jerusalem, and all Judea, and all the region round about Jordan ; and they were baptized of him <sup>19</sup>in the river Jordan, confessing their sins. But when he saw <sup>20</sup>many of the Pharisees and Sadducees coming <sup>21</sup>to his baptism, he said unto them, Ye offspring of vipers, who warn <sup>22</sup>you to flee from the wrath to come ? Bring forth therefore fruit worthy of repentance ; and think not to say <sup>23</sup>within yourselves, We have Abraham to our father ; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now <sup>24</sup>is the axe laid <sup>25</sup>unto the root of the trees : every tree therefore that

<sup>1</sup> Or, through. <sup>2</sup> Or, Magg, <sup>3</sup> Or, the time of the star that appeared. <sup>4</sup> Or, your repentance.

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