

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 15.]

MAY, 1882.

[No. 5.

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## THE SUNDAY-SCHOOL BANNER

[S designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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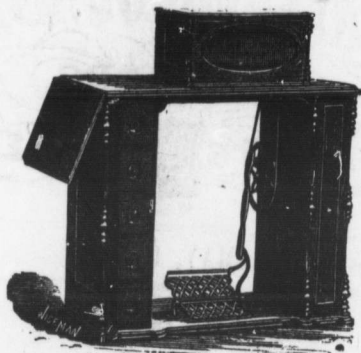
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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVI.]

MAY, 1882.

[No. 5.]

## An Answered Prayer.

"O GIVE me a message of quiet."  
I asked in my morning prayer;  
"For the turbulent trouble within me  
Is more than my heart can bear.  
Around there is strife and discord,  
And storms that do not cease,  
And the whirl of the world is on me,—  
Thou only canst give me peace."

I opened the old, old Bible,  
And looked at a page of psalms  
Till the wintry sea of my trouble  
Was soothed by its summer calms;  
For the words that have helped so many,  
And that ages have made more dear,  
Seemed new in their power to comfort,  
As they brought me my word of cheer.

Like music of solemn singing  
The words came down to me—  
"The Lord is slow to anger,  
And of mercy great is He;  
Each generation praiseth  
His works of long renown,  
The Lord upholdeth all that fall,  
And raiseth the bowed down."

That gave me the strength I wanted!  
I knew that the Lord was nigh;  
All that was making me sorry  
Would be better by-and-by;  
I had but to wait in patience,  
And keep at my Father's side,  
And nothing would really hurt me  
Whatever might betide.

I found that when He gives quiet,  
No other can trouble make;  
Pardon and perfect safety  
Lie in the path I take:  
So, stronger to carry the burden,  
I met my day of care,  
For my heart was lightened and joyous  
With the peace of an answered prayer.  
—Marianne Farningham.

## "Tell Jesus."

Go to Jesus, child of sorrow,  
Kneel, and watch, and humbly pray;  
Sin hath brought a darkened morrow  
To thy brightly opened day.  
Dry those fastly-flowing tears,  
That no mortal eye doth see;  
Throw aside all worldly fears,  
Jesus died and bled for thee.

Ere the weary day is past,  
And the evening shadows fall,  
At the cross thy burdens cast,  
Jesus will receive them all.  
With the morning's earliest breath,  
Bow the head and bend the knee;  
From the toils of sin and death,  
Jesus stands to set thee free.

When the day's long tasks are done,  
And its cares and toils are o'er,  
Count thy errors, one by one,  
Then arise, and sin no more.  
O'er the tide of human woe,  
Beams the eastern star for thee;  
Turn thy gaze from all below  
To the cross of Calvary.

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**The Sunday School Banner.**

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

TORONTO, MAY, 1882.

**The Conversion of the Scholars.**

THIS is the great end of Sunday-school teaching—not merely the instruction of the scholars in the meaning of the lessons, in the history and geography of the Bible—though that is good—but the conversion of their souls. For this we should directly aim. Anything that will promote this is helpful. Anything that will prevent this is harmful. This should be the supreme object kept in view. To this all our energies should bend. This should be the burden on our souls—the object of our prayers—of an intense and ardent longing that will not be satisfied till this is accomplished. For this every possible means should be used—private conversation with the scholars—the selection of books suitable for their spiritual condition—Sunday-school, prayer-meetings, and anything else that will promote this object. We have pleasure in reprinting from the current number of the

*S. S. Journal* the following excellent suggestions on this all-important subject, by the Rev. S. A. Keen :—

“The most effective means I have ever used for gathering immediate fruit in the conversion of souls from the sowing of the word by our admirable Berean Lesson System in the Sabbath-schools under my pastoral care, has been in seasons of special religious interest, or about once a month currently, to follow a short session of the school with what may be called a *Sunday-school Salvation Service*. It is usually not more than twenty minutes in length, yet I have repeatedly witnessed most immediate and precious results in the awakening and conversion of souls. The method of such a service is simple. The entire session being through, the pastor announces a verse of a gospel hymn; all rise and sing it; then he offers a short prayer, not more than a minute long, asking for the immediate outpouring of the Holy Spirit in the awakening and conversion of those present by the precious truth already implanted in their hearts; a few verses of another hymn follow, and two short prayers are offered by teachers, officers, or pupils, who are spiritual and are known to be solicitous for the conversion of members of the school. Then the pastor either gives a five-minute talk on the saving truths of the lesson, or allows the same time to be given to short testimonies from members of the school as to the reality and blessedness of personal salvation. After this, while a hymn is sung, persons are invited to rise as seekers of salvation. Most usually some rise—it is exceptional for none to rise. A prayer is offered for those who have risen, and the service closes. Such a service is always enjoyed by the school; is attended with the manifest presence of the Holy Spirit; and is generally accompanied by glorious results. I am now, as presiding elder, to hold such a service with the Sabbath-schools at which I can be present. Here are two examples: In Circleville, Ohio, on Sabbath, January 23, I met the Sabbath-school at 3 p.m. This school is large, three hundred present that day; is admirably organized; thoroughly instructed, and worshipful in tone.

The Forg Salvation progr of th pra at 6 mem eight of p and “I able the r Two schoo a like been minu werc peopl (1) E them crown ive of and joine been this excell order unto tem h deep need Salva of the thirty ligen precie W 100 co the A Austr Metho Japan State sent to Ceylo to be had c BANN Newfo

The lesson was, 'Power to Forgive'. Forgiveness was made the theme of the *Salvation Service* at the close; during its progress a deep tenderness took possession of the school; a large number arose for prayers, and in the young people's meeting at 6 p.m., without being urged, thirty members of the school, from eleven to eighteen years of age, came to the altar of prayer; twenty-three were converted and joined the Church.

"Rev. J. M. Weir, the pastor, a very able and earnest minister, pronounced the results satisfactory in every respect. Two weeks later, at Logan, Ohio, in a school of one hundred and fifty or more, a like service was held. The lesson had been 'Christ and His Disciples'. A five-minute talk was given. Four reasons were urged why the children and young people should become disciples of Jesus. (1) He loved them. (2) He would save them. (3) He needs them. (4) He will crown them. A number arose as expressive of their purpose to be Jesus' disciples, and before Monday night forty-two had joined the Church and a number had been converted." Some such service as this is needed in connection with our excellent Sabbath-school instructions in order that it shall be the power of God unto salvation. The Berean Lesson System has sown the seed of truth well and deep in thousands of hearts, and we only need to secure, by some means like this *Salvation Service*, the quickening power of the Holy Spirit to make it bring forth thirty, sixty, and a hundred fold in intelligent and satisfactory conversion of precious souls.

WE received the other day an order for 100 copies of *Pleasant Hours* to be sent to the Antipodes—to New South Wales, in Australia—also for the *Guardian*, and *Methodist Magazine*. The latter goes to Japan and Bermuda, to nearly every State in the Union, and recently was sent to New Zealand, and the Island of Ceylon. The English speaking race are to be found everywhere. We have also had orders for large quantities of the BANNER to be sent to New Orleans, Newfoundland, and even Australia.

## Book Notices.

The March number of the *Philadelphia Musical Journal* contains eight choice selections of sheet-music, as follows: "Romance," by Beethoven; "The Joyous Farmer," by Schumann; and "Marquis et Marquise," by Morley; all exquisite instrumental pieces. "Margherita," and "When Hopes are Dead," beautiful and popular songs, composed respectively by Gounod and Professor David Wood; "The Willow and the Lily," and "When Autumn Leaves are Falling Round." All these selections are arranged for the Piano. Published by Wm. Nuneviller, 1300 Chestnut Street, Philadelphia, Pa. Price 10 cents, or \$1.00 a year.

*The Comparative New Testament*, both versions on the same page in parallel columns, published by Porter & Coates, has been universally pronounced to be the best form in which the work has appeared; and the great success that has attended it has induced the publishers to make the following additions and improvements: (1) Chapter headings in Roman numerals. (2) Running head-lines as in the old version. (3) Chronology of the New Testament. (4) The Readings preferred by the American Committee which were adopted by the Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the Appendix, and for convenience of reference are also inserted as foot-notes to the respective passages. (5) A History of the Revision, and an Account of the Methods followed by the Committee on Revision. We believe that this Comparative New Testament is, beyond all comparison, the most valuable and desirable edition of the work in the market. For sale by William Briggs, Toronto.

Dr. Hubbard on *The Opium Habit*. A Treatise on the habits of Opium and its compounds: Alcohol, Chloral-hydrate, Chloroform, Bromide Potassium, and Cannabis Indica; including their Therapeutical Indications, with Suggestions for Treatment. Pp 259; price, \$2.00. A. S. Barnes & Co., Publishers, New York.

The rapid spread of the opium habit has occupied the attention of the medical profession, and engaged the serious consideration of social scientists, as one of the most pernicious and demoralizing vices of the time. So widespread has the use of opium

in its various forms become, that it promises to be, if not soon checked, an evil that not only brings ruin to countless victims, but one that menaces the best interests of society and civilization as well. The press and pulpit are gradually awakening to the portentous consequences involved in this subject, and are endeavouring, as best they can to stem the tide; but they can at present accomplish little, for their knowledge of the subject is necessarily restricted, and without long and patient investigation it is impossible to get at the true character and extent of the evil. The facts of the case are faithfully presented in this work. Dr. Hubbard has made the opium habit his special study for years, and no man in the country is better qualified than he to sound the "cry of warning" which he does in this book. He handles the subject in a comprehensive manner, treating of the habit in all its various stages, from the first dose of morphine, taken to alleviate pain, to that stage where the victim, seduced into a confirmed use of the drug, after years of dissipation has become, physically and mentally, a helpless wreck. It is a book that should go not only into the hands of the medical fraternity, but should be read by all who are addicted to those baleful habits. The directions given are so clear and simple that victims of the habit, even though remote from physicians, may successfully treat their own cases.

*Sunday for Young and Old.* Small 4to, pp. 412. New York: E. P. Dutton & Co.; Toronto: William Briggs. Price, \$1.25.

The holiday season is over, but such books as these are in season all the year. This is the best juvenile of its class that we know—simple enough for the little folk and so interesting that "children of an older growth" will read it with avidity. It will suffer nothing in Canadian estimation from the fact that it is an American edition of an English serial which has had an immense sale. It has over 200 engravings by eminent English artists. It will make Sunday brighter and all the week better.

*Chautauqua Text Books.* We have received three more of these little books, into which are compressed a wonderful amount of information.

The first is *Outlines of General History*, by DR. J. H. VINCENT. Whoever will master this little book,—and by its divisions into twelve great periods and pictures of twelve memorial buildings, it is very easily mastered—will possess a clear and definite outline of general history; and one that

shall render all his subsequent reading in this vast field more interesting and instructive than it could otherwise possibly be.

*Asiatic History—China, Corea, and Japan*, by the REV. WM. E. GRIFFIN, is much inferior in arrangement and treatment to that just noted; still we know not where else one will find so much in such small compass on the subject.

*The Life of Elishu Burritt, "the Learned Blacksmith,"* by CHARLES NORTHEND, should be read by every boy in Canada. It shows how a strong will can conquer any difficulties, and leads us to admire Burritt, not only for his many-linguaged head, but also for his large loving heart.

These books will be mailed by Rev. Wm. Briggs, Toronto, at 12 cents each.

*The Hall in the Grove.* Written for the C. L. S. C. Course. By PANSY. 1 vol. 16mo, cloth, illustrated. Boston: D. Lothrop & Co.; Toronto: William Briggs. Price, \$1 50.

The spread of the Chautauqua "Circles" during the last two years has been something marvelous, and it has been Pansy's endeavour, in this book, to give some idea of the many and far-reaching influences which they have exerted and may exert in communities outside their appropriate limits. To do this with more effect, she has created a group of representative characters, such as may be found in almost any large country village, and then, drawing them together into a "Circle," traces the results in other than the single direction of the acquiring of knowledge. She shows how personal habits are improved, the moral and religious feelings strengthened, wholesome ambitions aroused, and the higher and better elements of the intellect developed.

The Rev. J. C. Seymour, author of "Voices From the Throne," etc., has prepared a volume of Temperance Readings under the title of "*The Conquest of Rum; or, The Temperance Sketch Book for Young and Old*". We have read the greater part of this book in MS. and can commend it as one of the most interesting temperance volumes we have ever seen. It has not a dull page in it. It abounds with incidents and anecdotes which will move alternately to smiles and tears; with arguments that will convince the judgment, and appeals that will arouse the conscience and influence the will. The book is now passing through our Connexional press, and will be ready by the Conferences. We recommend it for Sunday-school libraries, Bands of Hope, Temperance Societies, public readings, etc.

## Lesson Commentary.

LESSON VI.] [MAY 7, 1882.

SUFFERERS BROUGHT TO CHRIST.

MARK vii. 24-37.

THE ministry of Christ was largely spent among sufferers; from the nature of the case it could not have been otherwise. Of his thirty-three miracles whose story is recorded, twenty-four were wrought upon physical sufferers. Men brought to him the blind and the crippled. The lepers of the mountains cried in anguish for help. The insane, whose dwellings were the tombs, and who slept beside the dead, screamed in his hearing. The deaf and dumb appealed to him, with their silent language, for pity. Messengers were sent from beds of sickness, and from chambers of death. From tomb and dwelling, from wayside and mountain, in Judea and in Galilee, he heard the continuous clamours and moans of grief and despair.

Taking the story of the Syrophenician woman, and of the man both deaf and dumb, as types of all he met, we shall consider two important truths.

I. *The province of human suffering.* That suffering is a result of wrong-doing, near or remote, there can be no doubt. Man reaps just what he sows; and sometimes the harvest has increased the seed sown an hundred fold. It is also just as true that one soweth and another in the third or fourth generation, or one still later, reapeth the harvest. Suffering—by the law of nature and from revealed truth—is a result of sin; but not always, perhaps not often, of the personal sin of the sufferer. Human suffering is not the result of divine vengeance. "Who did sin; this man or his parents?" asked the disciples of Christ, as they pointed to the blind man. Neither the man has sinned nor his parents, was the sacred reply. The suffering world clings to a comforter who has suffered, since no one but a sufferer can sympathize with the suffering. The pierced hand is the tenderest in blessing. The face that has been spit upon, and the form that has been mocked, is strongest help in our weakness. If the Christ had come in any other way than

as a "man of sorrows" we might have reasonably distrusted his mission. As a Saviour, it is written, he was made perfect through sufferings; and it is just as true that by his stripes we are healed. Tried, tempted, despised, insulted, the Christ has fellowship with us. He who prayed in agony in Gethsemane under the waving branches of the olive-trees; who was betrayed to the midnight mob; who endured the mockery of so-called justice; who suffered on Calvary—has fitted himself for the fellowship of the heaviest sufferer.

II. *The divine treatment of the sufferer.* The method of giving aid in every instance differed from all others; thus observe his methods in these two narratives of the text. Throughout the whole country he was known as the helper of the helpless. The multitudes had sought his assistance, and not in vain. He had proved his sympathy to many who were not of Israel.

Before such a helper knelt the anxious mother. From no other source could hope come; and she was urgent. Her religion was a degraded idolatry. Her family was of the accursed stock long before condemned. She made known her request; yet Matthew declares, "He answered her not a word." "Have mercy upon me, O Lord, thou Son of David; my daughter is grievously vexed with a devil;" but still he was silent. It was an importunate request. The place was disturbed with her supplications. At length, out of mere shame at such an outcry, the disciples joined with her, that so she might leave them alone, when he replied to them, "I am not sent but unto the lost sheep of the house of Israel." Was there no pity in his heart? Her quick ears caught the seemingly hopeless words, and she cast herself at his feet and worshipped him with the cry, "Lord, help me!" The sacred silence is about to be broken, but with no words of comfort to her, "It is not meet to take the children's bread, and to cast it to dogs." "Truth, Lord," said the suppliant, "yet the dogs eat of the crumbs which fall from their master's table."

The silence and the seeming severe rebuke were no more needed. The sacred face

was lighted with love. He had just called her but a dog, as the Jews named her; but now another word, "O woman, great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour."

Look now upon that other scene. A man, deaf and dumb, was brought before him. In sight of the multitude the woman's prayer was made, and the answer given; but now he took him aside from them all. It was a silent communion. The sacred hands, so soon to be pierced, made known his readiness to bless. Blessed alphabet of the deaf and dumb, thus consecrated by the sacred act! In silence stood the sufferer, until he saw the Saviour's gaze cast heavenward;—from above the earth such help must come—and above the sound of the earthly din the first words of joy were breathed from the sacred lips, *Ephphatha!* "Be opened!" and the deaf heard, and, though once dumb, he spake.

Full many a sufferer since has learned only in the silence of sacred communion the divine will; but be it apart from the multitude, or among the congregation, the divine power is always proportioned to our faith. Aside from this fact of the divine help, we notice that our sufferings should be made the exponents of the divine glory. Upon another occasion our Lord said of the blind man, that his blindness was given "that the works of God should be made manifest in him"; in other words, Christ used such suffering as the sign of his love.

## LESSON VII.]

[MAY 14.]

## THE LEAVEN OF THE PHARISEES.

MARK viii. 1-21.

To the south and east of the Sea of Galilee is a pleasant region, in which were many villages and cities at the time of our Lord's visit. The people were mostly heathen, but Jesus had been among them before and found them ready to listen and believe. As soon as he came again, they brought to him their sick and troubled friends, and when he healed them all, they wondered and glorified the God of Israel. At last there were four

thousand men around him, with at least as many more women and children, for we know how they loved the Saviour. Three days they had stayed there away from their homes, and all the food they brought was gone. How hungry they were! Yet we do not hear of any complaint, because they were so eager to be with the Master. But when Jesus saw the strong men getting faint, and the women almost worn out, and the little children hungriest of all, he could not bear to have them suffer so. The disciples could not help them, for if they had had the money, no place to buy food was near. All they had among themselves were seven loaves and a few little fishes, and what was the use of offering these to eight or ten thousand famished people? We wonder that they did not remember how the Lord had fed five thousand before with only five loaves, and near this very spot too. Why didn't they run and get their little supply and ask him to do the same thing now? Perhaps they did not dare for they were not in the habit of asking Jesus to do miracles, and had heard the Pharisees rebuked for seeking signs. But Christ told the people to sit down on the ground, probably in small groups, so that the disciples could move among them easily and be sure that all were fed. This would also prevent the rude and selfish ones from pushing away the others and getting more than their share; for we know that even a little hunger makes some forget their manners, and other's wants. When all were seated, Christ took the bread and gave thanks, which is another example for us. Surely Christians ought to do as much. These loaves were not like those we make, but round and thin, much like the large crackers we call pilot-bread, and so crisp that they had to be broken with the fingers. Jesus began to hand pieces to the disciples; and the more they distributed to the people, the more there was to give; until the whole hungry crowd got all they could eat, and seven big basketfuls of pieces besides.

The great lesson of this miracle is:

*The kindness and the power of Jesus.* He can do anything, and he loves everybody. He does not want us to suffer,

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but delights to give us what we need. In any trouble we can go to him and be sure of help.

But, you say, the Lord does not feed us in this way; if we want bread we must work for it. Think about it, and you will see his power and kindness just as plainly in giving us food in reward for our labour. We plant single kernels of grain, and God makes each one grow into a great many. What is this but another way of multiplying the loaves?

It is also kinder to make us labour for bread than to give it ready to eat. Work does us good. In some lands the climate is so mild and fruit so plenty, that one need not do anything for a living. The lazy fellow can just lie down at night under a tree, without a blanket, and wake up in the morning to find his breakfast hanging from the branches. Perhaps a banana falls on his head, or a monkey drops a cocoanut on his back. But people who live this way are always stupid and degraded. In Australia, the natives do not know enough to count more than five. A civilized dog or horse is better company than such savages, and all because they have never been obliged to do anything for themselves.

We will gather up the lessons we have learned in three words, so easy that even grown people can remember them, much more your bright young minds:

I. *Work.* Be ashamed to let your parents do everything for you while you only play. Work at school, work in the house, work in the barn and the garden. Regular duties, well performed, will make play-time all the sweeter, besides giving you good habits and self-respect. If you are poor, be thankful that you can help support the family. If rich, your loving hearts and willing hands can yet do many little services which money cannot buy. Determine to be of use in the world. A loafer, rich or poor, is generally a good-for-nothing mischief-maker, and becomes bad himself. Don't be afraid of work that seems hard or dirty. Farmers' boys crowd to the city because they think a store more genteel than a field. But measuring tape and ribbons is not half so manly a thing as making food grow, if the hands are whiter. A good trade is as

honorable as any business, healthier, happier, and more often successful.

II. *Help.* These seven loaves and few little fishes were not half enough for the disciples by themselves, but as soon as the Master blessed them and they shared with the multitude, there was plenty for all. The whole life of Jesus was spent in helping others, and he always gives his blessing to our kind deeds. The more you give for him, the more you will have. There is no other way to turn our little into much.

III. *Trust.* God is mighty and God is loving. Jesus has promised that he will never leave nor forsake us; if we give up everything for him, he will take care of us. Whatever the danger, we must never doubt him. Whatever the temptation, we must never do wrong. He would rather have you die than commit a single sin, for it would be easier to save you in heaven, though your body perished, than to save you in this life with a wicked heart. Give yourself to Christ, and he will give himself to you with all the riches of his power and love. No real harm can come to any one from following Christ.

*Work, Help, Trust;* and the Master will call you by name, and lay his hands upon you, and give you much joy and usefulness in serving him.

## LESSON VIII.]

[MAY 21.

## SEEING AND CONFESSING THE CHRIST.

MARK viii. 22-33.

We might easily pass by this miracle at Bethsaida-Julias, which only Mark records, as we overlook a modest wayside flower, attracted by grander works of nature around us. It has none of the marvellous power displayed in stilling the tempest or feeding the five thousand. Our Lord adopts here a slow, hesitating manner. He retires from sight in performing it, and bids the healed man return straight to his home without spreading throughout the city the glad tidings of what had been done upon him. Yet, as the daisy by the footpath reveals the glory of God; so, in this briefly recorded miracle we may, by

careful study, find the whole power and love of Christ.

Jesus entered at once into the case and took the man by the hand. He laid that gentle hand of his—so clean, so firm, so electric with all sympathies divine and human, so familiar now with blind eyes and leprous forms and paralytic limbs and even the coldness of death; that hand so soon to quiver in the indescribable torture of the cross—within the blind man's palm; taking the man into the fullness of his thought, his care, his sympathy, and power, thus asserting anew the work of infinite restoring mercy upon our sins and sicknesses.

The two go now into solitude, perhaps that our Lord may talk a little of himself and his work, and of that soul-darkness produced by sin which he had come to heal. Perhaps, he sought to awaken in the blind man's mind a hunger after the true light that had come at last into the world.

We now mark the delay and the use of external means in effecting this cure, both of which seem at variance with our Lord's usual methods, and with the needs of the occasion. But in the healing of the deaf and dumb man at Decapolis, which we have already studied, we find some light on the matter, for there our Lord used certain outward signs in overcoming physical difficulties. The deaf and dumb man at Decapolis could see, but could not comprehend Christ. He was addressed by our Lord through the senses left him, in order to arouse his faith in a possible cure. Jesus took him aside privately, put his fingers into his ears, spat, and touched his tongue, signifying that he was to open those unhearing ears and unloose the silent tongue. Then he sighed, looking up to heaven, to show whence the power of healing was to descend, and to bring it down by prayer.

Now, very clearly, in the touching of the eyes with spittle and laying on of hands there was no inherent efficiency. They were means and channels of grace. Christ has established a Church in the world and an ordained ministry therein, and holy sacraments, which only through him become healing powers in the world. He could have spoken a word to the blind

man at Bethsaida and all would have been accomplished that was sought for. He could save men's souls directly by fiat of omnipotent grace, but he has chosen a Church to embody and set forth the fullness of his love toward a lost world. He has used means.

## LESSON IX.]

[MAY 28.

## FOLLOWING CHRIST.

MARK viii. 34-38; ix. 1.

JUST now Jesus was on his way to Caesarea Philippi, the northernmost limit, save Sidon, of all his earthly journeys. Little is told of what transpired on the way. But that little is of the highest interest. It was at this time that he began to ask his disciples: "Whom do the people, and whom do ye, say that I am?" and that in reply Peter made that memorable confession, "Thou art the Christ, the Son of the living God."

His was not to be a kingdom of earthly splendour. If any would come after him, they must expect hardships. They must be prepared for self-denial, cross-bearing, and scorn. Their rest and reward were not yet. He was indeed the divine One Peter had confessed him to be; but it was by a rough pathway that he would bring his followers to glory.

I. The first thing to be noticed in these verses is the unhesitating way in which our Saviour assumes to be our rightful leader.

Elsewhere he is man's Teacher, Master, Friend, Saviour. Here he invites followers, and offers and claims to lead. This, too, is a relation of which he makes great account. Often we find him assuming it. "Come to me; follow me; sell all and come after me; take my yoke!" are words the substance of which was frequently on his lips.

Jesus comes to men as a leader; not one of many, but one alone; supreme; for all, and for all time. Moreover, in the greatness and wisdom and perfection of his person and character, he proves the rightfulness of his claim. The human leader is weak and imperfect. Never is he infallible or flawless. He is himself

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dependent. It is perilous to commit one's self to him without reserve. He may lead us astray. In no case can he open the door of heaven, and, by his own wisdom, authority, or merit, bring his adherents safely within. Only Jesus ever could or will be able to say, "I am the Way, and the Truth, and the Life;" "By me if any man enter in, he shall be saved."

II. The second thing to be here noticed, is the sobering way in which our Saviour announces the cost of following him.

The earnestness and apparent severity with which he speaks is startling. In almost the first word there is a hint of great cost. "Whosoever will!" The "will" here is not the sign of the future tense, but the will of purpose or resolution. It points to obstacles to be overcome, and trials to be borne. It indicates that to be a true follower of Christ one will have need of the courage of deep conviction and strong desire.

But the truth thus intimated is also plainly and emphatically expressed. Self-denial, cross-bearing, present discomfort, earthly loss, shame, and a readiness if need shall be to surrender life, are things for which every follower is bidden to prepare. He, who would come after Christ, must not look for an easy, comfortable time; he must not expect to live in self-indulgence. He must rather look for experiences of pain and sorrow.

Now, this may seem stern. So it is. But it is not arbitrary. It is not unfeeling. The Saviour is not pleased with our groans; he does not love to lay severities upon us.

Christian self-denial is the denial of self. And, for it, there are two great reasons. The first has relation to ourselves. The "self" in us is to be denied because it is wrong; and so far, and long, as it is wrong. It is contrary to the spirit of Christ; that new spirit which marks the citizen of the heavenly kingdom. Therefore it must be put down and put away. If yours is a heart of sinful desires and unholy affections, as it is, then, in order to the heavenly life, these desires and affections must be resisted, and expelled. This is the denial of self; self-denial. "Repentance, es-

pecially in that element of it by which we forsake sin, is always the denial of self; and this must continue as long as sin remains."

III. The third point to be noticed is the cheering way in which the Saviour sets before us the rewards of faithfully following him.

It is sometimes told us that only an ignoble spirit can have an eye to divine rewards. The saying is false to fact, and to those principles which God has himself implanted within us. The dream of any human virtue, unhelped by the hope of reward, is of all dreams the most idle. It cannot be said that it ever did, or ever will, have existence. The dominant desire of the human soul is for something we call happiness. This was divinely implanted. Our Saviour recognized and often addressed it. So do the entire Scriptures. All the commandments are "commandments with promises." The first strain of all the Psalms is, "Blessed is the man that walketh not in the counsel of the ungodly." The key-note of the Sermon on the Mount is, "Blessed!" Indeed, the same is true of all his teachings. It has been noticed that while he was the greatest of all preachers of self-sacrifice, he uniformly recommended it by pledges of future good. It would be difficult to name a single passage in all the Gospels in which self-sacrifice is not thus recommended with reference to ultimate blessing as its result. This is not at all to deny that being and doing right are desirable for their own sake. Assuredly they are. Often they are their own sufficient reward. But they are also desirable for something beyond. And to this something beyond the Saviour is pleased to point us.

Doubtless the best disciple will often have to sing:

"The way is dark; I cannot see at all!  
The way is rough; my feet are very sore!  
The way is long; I fear I yet may fall!"

But it will also be permitted him to sing:

"The way, it ends; the radiant gate appears!  
All trials past! all trials past!  
My spirit hastes, and bounds with joy to be  
At home at last! at home at last!"

## INTERNATIONAL BIBLE LESSONS.

### SECOND QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

#### MAY, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [25] at the side.

A. D. 28.

#### LESSON VI.—SUFFERERS BROUGHT TO CHRIST.

May 7.

Mark 7. 24-37.

24 And *a* from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

*a* Matt. 15. 21.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, *b* Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

*b* Matt. 10. 5, 6; Acts 13. 46; Rom. 9. 4; Eph. 2. 12.

28 And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; for the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

*c* Joshua 21. 45; Matt. 9. 29; chap. 9. 23; 1 John 3. 8.

31 And *d* again, departing from the coasts of Tyre and Sidon, he came into the sea of Galilee, through the midst of the coasts of Decapolis.

*d* Matt. 15. 29.

32 And *e* they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

*e* Matt. 9. 32; Luke 11. 14.

33 And he took him aside from the multitude, and put his fingers into his ears, and he *f* spit, and touched his tongue;

*f* Chap. 8. 23; John 9. 6.

34 And, *g* looking up to heaven, he *h* sighed, and saith unto him, Eph'pha'tha, that is, Be opened.

*g* Chap. 6. 41; John 11. 41; 17. 1.—*h* John 11. 33, 38.

35 And *i* straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

*i* Psa. 33. 9; Isa. 35. 5, 6; Matt. 11. 5.

36 And *j* he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

*j* Isa. 42. 2; chap. 5. 43; chap. 8. 26.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

#### GENERAL STATEMENT.

The hills of Galilee shall echo no more to the preaching of Jesus, for his public ministry in that province is at an end, the grain has been gathered from the chaff, and the Saviour will now for a season seek retirement with his disci-

ples, that they may learn the mysteries of the kingdom ere the King shall ascend to his heavenly throne. He leads the twelve into the region of Phenicia, upon Gentile soil, and there seeks seclusion, but seeks it in vain, for the presence of the Healer sends his fame abroad. A Gentile mother hears of his coming, and beseeches his mercy in behalf of her suffering child. The disciples, with Jewish scorn, would send her away, but the Master, by utterances which would seem to repel, yet in tones which invite, shows them that in faith she is a true daughter of Israel, and answers her prayer with words of promise. Thus the first sheaf of the Gentile harvest is gathered by the Master's hands, a foretoken of mercy to all the world. From heathen Phenicia he passes around Galilee to heathen Decapolis, vainly seeking quiet with the twelve. Out of many miracles in that land, Mark selects one, significant as a lesson by impressive actions, the "deaf stammerer," who gazes in ignorant wonder, while the Saviour touches his ears and tongue, then looking upward sighs in sympathy with the woes of a world, and speaks the magic word "Ephphatha." The dull ear becomes quick and responsive, the stammering tongue speaks out in praise, while the wondering people can only compare the work of healing with that of creation, and say, "He hath done all things well."

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 24.** From thence. From the vicinity of the sea of Galilee. He arose. Probably because the crowds and the demand for miracles gave him no opportunity for instructing his disciples, perhaps also on account of the opposition of the Pharisaic party. Into the borders. That is, on the Phenician coast nearest to Galilee. Tyre and Sidon. Two ancient commercial cities on the Mediterranean, situated about twenty miles apart, and north-west of Jerusalem. Once large and wealthy, they are now mere fishing villages, fulfilling the prophecy of Ezek. 26. 4, 5. Entered into an house. In contrast with the public character of his Galilean ministry. Would have no man know it. He had come to this Gentile region, not to preach, but to instruct his disciples in the deeper truths of his kingdom, a work all the more important, since he was now within nine months of his crucifixion. The Tyrians were to hear his gospel in due time, from the lips of his preachers. Acts 21. 3-6. Could not be hid. The fame of his miracles went before him, and the presence of the twelve could

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not fail to attract notice. The star that had set upon Galilee rose upon Tyre. 1. The presence of Christ is as a perfume which reveals itself by its fragrance.

**25. A certain woman.** "This Canaanitish woman lives more happily without a name than Herodias with one."—*Sir Thomas Browne*. **Young daughter.** "Little daughter." [Revised Version.] **Had an unclean spirit.** Was possessed by an evil spirit. [See notes on Lesson XI, First Quarter.] That evil spirits should control human bodies is no more wonderful than that our spirits do. **Heard of him.** Even in Syria and Phenicia the report of Jesus' works had become known. Matt. 4. 24; Mark 3. 8. 2. Not all who hear of Jesus come to him. **Fell at his feet.** Showing thereby her faith, her earnestness, and her reverence. 3. While his own people cast him off, this foreigner sought the Saviour.

**26. A Greek.** This was the term by which the Jews designated most Gentile peoples, since the Greek civilization had overspread the Roman Empire. **A Syrophenician.** Probably she was of mingled Syrian and Phenician ancestry. **She besought.** Matt. 15. 22 shows that she addressed Jesus as "Son of David," thus recognizing him as the expected Messiah. 4. "She prays for one who could not pray for herself."—*J. C. Kyle*. [Let the teacher compare this account with Matt. 15. 21-28, where it is more fully related.]

**27. But Jesus said.** After an interval of silence, followed the continued beseeching of the woman, and the request of the disciples that her annoyance should be stopped. See Matt. 15. 23-25. Jesus said that he was sent only to the Israelites, not to the Gentiles. His aim in this delay and conversation was to instruct his disciples, and make them realize that the Gentiles were better than "dogs." **Let the children.** Probably a rebuke to the disciples, and not the suppliant. **First be filled.** It was the divine plan, and a necessary order, that the people who had been under training for their mission for two thousand years should first receive the Gospel, and then impart it to the world. **Cast it unto the dogs.** The original means "the little dogs," that is, not those roaming at large, but those kept as pets at home. The tone may have conveyed a more tender meaning than the words. 5. Even when Christ delays to bless, it is that his blessing may be the more signal.

**28, 29, 30. She answered.** Just as he who read her heart knew she would when he tried her faith. **Yes, Lord.** Acquiescing in the declaration that the children should be fed first. **Of the crumbs.** As if saying, "I ask but a crumb of blessing as compared with the banquet bestowed upon God's chosen people." **For this saying.** Not because of its cleverness, but of its faith. Matt. 15. 28. **Go thy way.** She was still tested in her faith by this command, since Jesus did not go with her, nor

see her daughter. **Laid upon the bed.** Resting quietly, a proof that the evil spirit had departed. 6. So, when Christ comes, demons take their flight.

**31. Departing.** Perhaps compelled to depart by the crowds which the miracle drew, and having weightier matters to finish than even the cure of the diseased. **Unto the sea.** The original indicates that Jesus made a circuit in order to avoid Galilee, where his ministry was now ended. He passed northward, over the foot of Mount Lebanon, and down the eastern bank of the Jordan to the province eastward of the Sea of Galilee. **Coasts.** "Borders." [Rev. Ver.] **Decapolis.** Not a province, but a popular designation of the region, from its "ten cities," mostly Gentile in population, and possessing certain privileges under the Roman rule. Jesus was still seeking retirement and the opportunity of teaching his disciples.

**32, 33. An impediment.** Literally, "a dumb stammerer;" probably one whose deafness affected his speech, or who may have been both deaf and tongue-tied. **They beseech him.** The friends of the deaf man; as perhaps the man himself had no knowledge of Jesus. This miracle is selected by Mark for narration from many wrought at this time and place. Matt. 15. 30, 31. **Took him aside.** Not wishing to make the miracle public, to gratify idle curiosity, or to draw together a crowd. **Put his fingers.** This action and the others which followed it may have been in order to gain the deaf man's attention, to call forth his expectation, to awaken his faith, and to let him see that the miracle was wrought by Jesus.

**34, 35. He sighed.** Showing thereby the fullness of his sympathy. 7. "The deepest sympathy with man springs out of the loftiest communion with God."—*Morrison*. **Ephphatha.** A Syro-Chaldaic, or Aramaic word, (the dialect at that time spoken in Palestine,) reproduced by Mark in his own graphic style, and then translated for the benefit of his Gentile readers. **Ears were opened.... spake plain.** The capacity to receive sound was followed by power to express thought. 8. No one can talk well of Christ who has not heard his voice to the soul.

**36, 37. Tell no man.** As Jesus was seeking to avoid publicity and to be alone with his disciples. **They published it.** It was his first visit to that section, (except the few hours when the demoniac of Gergesa had been healed,) and hence the miracle-working powers of Jesus attracted the more notice. **Done all things well.** Perhaps an allusion to Gen. 1. 31, and comparing Christ's work of healing with that of creation.

#### GOLDEN TEXT.

The Lord is good to all; and his tender mercies are over all his works. Psa. 145. 9.

#### OUTLINE.

1. Words of Pleading, v. 24-30.
2. Words of Power, v. 31-37.

## LESSON HYMNS.

No. 109, *New Hymn Book.*

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. 256, *New Hymn Book.* 8,7,8,7,3

Lord, I hear of showers of blessing  
Thou art scattering, full and free—  
Showers, the thirsty land refreshing;  
Let some drops now fall on me—  
Even me.

Pass me not, O God, our Father,  
Sinful though my heart may be!  
Thou might'st leave me, but the rather  
Let thy mercy fall on me—  
Even me.

Pass me not, O gracious Saviour,  
Let me live and cling to thee!  
I am longing for thy favour;  
Whilst thou'rt calling, O call me!  
Even me.

No. 321, *New Hymn Book.* 7,6,7,6,7,8,7,6.

Wretched, helpless, and distressed,  
Ah! whither shall I fly?

Ever seeking after rest,  
I cannot find it nigh;  
Naked, sick, and poor, and blind,  
Fast bound in sin and misery,  
Friend of sinners, let me find  
My help, my all, in thee!

I am sinful and unclean,  
T'ly purity I want;  
My whole head is sick with sin,  
And my whole heart is faint;  
Full of putrefying sores,  
Of bruises, and of wounds, my soul  
Looks to Jesus, help implores,  
And gasps to be made whole.

## HOME READINGS.

M. Sufferers brought to Christ. Mark 7. 24-37.

Tu. Christ and the woman of Samaria. John 4. 1-15.

W. Christ and the Gentile inquirers. John 12. 30-33.

Th. Salvation for the Gentiles. Isa. 9. 1-7.

F. The Gentile converted. Acts 8. 26-40.

S. Preaching to the Gentiles. Acts 11. 18-30.

S. The goodness of the Lord. Psa. 145. 1-21.

**Time.**—A. D. 28, after Christ's retirement from Galilee, immediately following the last lesson.

**Places.**—Ver. 24-80. Phœnicia, on the Mediterranean Sea, north of Palestine. Ver. 31-37. Decapolis, a district east of Jordan.

Parallel Passages.—Matt 15. 21-31.

## QUESTIONS ON THE LESSON.

1. **Words of Pleading**, v. 24-30. To what region did Jesus go with his disciples? Why did he go there? Who sought him there? What did she ask? What did the disciples of Jesus say? Matt. 15. 23. How did Christ answer her prayer? To whom did he refer by the words "children" and "dogs"? Why did Jesus speak thus to her? What did she say to Jesus in return? What did Jesus then say? ver. 29. See, also, Matt. 15. 28. What was the result of her seeking Jesus?

2. **Words of Power**, v. 31-31. Where did Jesus next lead his disciples? Who was there brought to Christ? Why did Jesus take him away from the crowd? What did Jesus do to the man? What word of power did he speak? What followed the words of Jesus? What did Christ command after the miracle, and why? What was said about the miracle? What is said in the Golden Text?

## PRACTICAL TEACHINGS.

How are we here taught—

1. To pray humbly?
2. To pray perseveringly?
3. To pray with faith in Christ?

**The Lesson Catechism.** (For the entire school.) 1. Into what foreign regions did Jesus and his disciples go? To the borders of Tyre and Sidon. 2. What did a woman of that country ask Jesus to do? To heal her daughter. 3. In what spirit did she come? With humility and perseverance. 4. What was the result of her prayer? Her daughter was healed. 5. Where did Jesus lead his disciples? To Decapolis. 6. What did the people there say of his miracles? "He hath done all things well."

DOCTRINAL SUGGESTION—Answer to prayer.

## ANALYTICAL &amp; BIBLICAL OUTLINE

How to Come to Christ.

## I. COME PROMPTLY.

A certain woman... heard... came, v. 25.  
"Now is the day of salvation." 2 Cor. 6. 2.

## II. COME BOLDLY.

A Greek, a Syrophenician by nation, v. 26.  
"There is neither Jew nor Greek." Gal. 3. 28.

## III. COME EARNESTLY.

She besought him, v. 26.  
"Search for Me with all your heart."  
Jer. 29. 13

## IV. COME SUBMISSIVELY.

Yes, Lord... dogs... eat... children's crumbs, v. 28.

"The trying of your faith worketh patience." James 1. 3.

## V. COME TRUSTINGLY.

For this saying go thy way, v. 29.  
"O woman, great is thy faith." Matt. 15. 28.

**ADDITIONAL PRACTICAL LESSONS.***"He hath done all things well."*

1. The good deeds of the Lord attract notice even in unexpected places. v. 24.
2. The good deeds of the Lord draw needy hearts towards him. v. 25.
3. The good deeds of the Lord show a heart of love and tenderness. v. 27-29.
4. The good deeds of the Lord are wrought in response to earnest, humble, and persistent prayer. v. 28-30.
5. The good deeds of the Lord are wrought to teach us the oneness and common needs of the race. v. 28-30.
6. The good deeds of the Lord are unostentatious, and not wrought to gratify curiosity. v. 36.
7. The good deeds of the Lord draw the love and wonder of men. v. 37.

**CATECHISM QUESTION.**37. *What did they eat all that time?*

While the children of Israel wandered forty years in the wilderness, God fed them with manna, or bread that came down every night from heaven.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

If we were to suppose the sun a sentient and intelligent being, doing consciously and with purpose the work it is appointed to do, what changing and mingled feelings we should have to ascribe to it as it runs its course from rising to setting! We should imagine it rejoicing over the gladness it brought to many hearts, over the opportunity for useful action which it afforded to numbers, over the homes it cheered, the flowers it coloured, the fruits it ripened. But should we not also fancy the sadness with which it would look down on scenes of violence and wrong committed beneath its light, and on the misuse by thousands of the benefits it dispenses? For "he maketh his sun to rise on the evil and on the good."

When the Lord Jesus, the "Sun of Righteousness" was on the earth, his benefits came not only upon the humble and the faithful, but upon the careless and ungrateful. Of the five thousand who were fed from his hand, how many became his followers? Of all the number of sick ones whom he healed, how many were reckoned among his disciples? It is true that in many of the cures narrated by the evangelists, faith is made the condition of healing. But it is not so in every case; and for the large numbers of whom we simply read the fact that they were healed, (Mark 1. 32-34; 6. 54-56,) there is certainly no room among the small band of disciples left on earth

at our Lord's ascension. Many must have obtained relief from their bodily distress without heeding the greater gift of spiritual life which Jesus could have bestowed. With some the healing of the body was accompanied by a believing reception of Christ in the soul. With others it was the sum and substance of the benefit obtained. The former brought joy to the heart of the Saviour. The others must have touched him with a profound sadness.

Two different cases of healing are related in the passage under consideration to-day. In working the one miracle we are sure that our Lord rejoiced; over the other we are told that he sighed. Wherein lay the difference?

Look at the first miracle. Jesus had left for a time the cavilling Pharisees and the earthly-minded multitudes, and had withdrawn to the borders of Phenicia. He had not come to proclaim the Gospel to the Gentiles. The time for that had not yet arrived. But one Gentile hears that he is there whose miracles many of her countrymen had already witnessed in Galilee, (chap. 3. 8,) and she hastens to him to entreat help for her daughter. The disciples, not relishing the interruption to their quiet time of communing with the Master, would have her case disposed of at once without loss of time. But Jesus will dispense the lesser benefit only when a soul is ready to receive the greater one. He appears to reject her prayer, but it is that he may lead her on to full faith in him. At first she is unnoticed; then she is repulsed; not because the Lord is unwilling to help, not that his compassion has failed, but to call out that faith which may make her the recipient of yet higher blessings. "It is not meet to take the children's bread, and to cast it to the dogs." Does she turn away indignant at the place assigned her as a Gentile and fancying the Saviour's heart was shut against her petition? No, she accepts the place and the title, seeing that these, low as they are, must secure her a blessing, and assured that he never will send her away empty.

And then the Lord not only at once grants her request, but commends her faith. She has not for a moment doubted his power. She has refused, in the face of discouragements, to doubt his willingness. And so, the "eye of the Lord," which is "on them that hope in his mercy," (Psa. 33. 18,) rests with approval and satisfaction on this believing soul. Her need, her distress, her petition, have indeed brought her near to him. Of the subject of the cure we know nothing, but we may be sure this Gentile woman's daughter was brought up by her mother to love and trust him whom the great mass of his own countrymen rejected. Over this cure the heart of the Saviour must have rejoiced.

Look at the second miracle. Jesus is on his way to the Sea of Galilee, and passes through the half-heathen district of Decapolis. Into this place also his fame has gone abroad, and a poor deaf-mute is brought to him by relatives or compassionate friends. Their petition is at once granted. But how different the manner of this cure! It is not performed with a word. The man is led aside from the multitude, the healing touch is applied to the dull ears and to the fettered tongue. And then, in the midst of his work of mercy, the pitying Saviour looks up to heaven and sighs. The word of power, the "Ephphatha" follows, and the cure is complete. But why that look upward? Was it, perhaps, a heavenward glance of sympathy, and a look homeward from the abode of darkness and of sin in which the Holy One was sojourning? And why the sigh? The touch and the word of power opened those ears and set free that tongue. But how many were the ears that would not hearken to his call of love, and how many the tongues that would not acknowledge and confess him! It may be that the healed one was among these; that having received the bodily cure, he sought no further benefit, and like the nine lepers "never returned to give glory to God."

The Lord Jesus is the same now. He is kind, not only to those who acknowledge his benefits, but also "to the unthankful and the evil." (Luke 6. 35.) How many has he preserved and healed and loaded with benefits, and yet they are living as far off as ever from him? How many have been raised up from the bed of death, perhaps in answer to the prayer of friends, and are using the life given back for their own pleasure, and in the service of Satan? He has had pity on them, but they have forgotten him. He has healed them, but they have caused him only grief.

But with some it is otherwise. They have looked for the higher benefit. They have suffered the Lord "with the bands of love" to draw them to himself. They have believed in him, even when he seemed to deny what they craved. And over these he rejoices. Zeph. 3. 17.

Each one of us has received and is receiving benefits from the Lord Jesus. Are we giving him joy or pain?

#### BEREAN METHODS.

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

Notice the characteristics of this period in Christ's ministry: (1) Retirement, no public teaching; (2) Instruction of disciples; (3) Going into Gentile regions. Map of the places traversed in this period—Tyre and Sidon, Cesarea Philippi, Decapolis, etc.....The

Syrophenician woman, as the first-fruits of Gentile salvation: (1) Her earnestness; (2) Her persistence; (3) Her prayerfulness; (4) Her submissiveness; (5) Her faith.... How to come to Christ as here shown... "He doeth all things well." (1) In teaching disciples; (2) In hearing prayer; (3) In ignoring human distinctions; (4) In breaking Satan's chain; (5) In removing human woes; (6) In blessing men... The teachings of the lesson concerning prayer... ILLUSTRATION. "He could not be hid." As a star in the sky; a light in a room; a white dove among ravens; a saintly character among sinners, etc.... Unconscious influence. When a statue carved by Thorwaldsen in Rome was unpacked in Copenhagen, some seeds of Italian flowers carried among the straw were thrown out in the courtyard, grew and blossomed in the North. So not only the great statue appeared, but the little flowers were planted as the result of the sculptor's work... The earnest soul among godless Gentiles is imaged by a clear pool of water which a traveller saw in the cup-like hollow of an extinct volcano.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 25-30, Poetical, 3221, 3223, 4029. Ver. 26, Prose, 944. Ver. 27, 643. Ver. 28, 9198. Ver. 34, Poetical, 3318. Ver. 37, Prose, 7172.... FREEMAN'S HANDBOOK: Disposition of crumbs, 782.

#### Blackboard.

BY J. R. PHIPPS, MDG.



**EXPLANATION.** Jewish prejudice is here represented by a deep gulf or chasm, by which the poor Gentile woman separated from the commonwealth of Israel. Her persistent faith bridges this over, and she falls at the feet of Jesus, who is ever ready to help. So may every one in need of Christ come to him in humble, persevering prayer.

#### BLACKBOARD SENTENCE.

"The Lord is Good to all.

**WORDS OF PLEADING ARM  
OF POWER.**



## Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Ask Jesus.* To be taught: How to ask, when to ask, and why to ask.

Read Simeon's words when he took the child Jesus into his arms in the temple. He said, among other things, that he was "a light to lighten the Gentiles." The Gentiles were all who were not Jews, and the Jews thought themselves the children of God and all others outcasts.

Jesus was very tired. He had been preaching to great crowds and doing great works for a long time, and now he wanted to rest. So he went away from the Jews' country a long distance, until he came to Phenicia, a heathen country. But people had heard of him even there, and very soon a woman came seeking help for her daughter. At first Jesus did not answer a word. But she did not go away. When he did speak, his words sounded almost cruel, (read verse 27, explaining who were "children" and who "dogs.") Teach that because the woman had real faith she

was not discouraged or angry when Jesus spoke to her thus. What would have made her angry? Print "self-love" on the board. Are we willing to have no attention given to our requests, and to be called hard names? Why was this woman? Show that it was because she had faith in Jesus and love for Jesus in her heart, in place of faith in herself and love for herself.

Tell the story of the miracle in Decapolis, showing the analogy between natural and spiritual deafness, and teach that there is no way to get help when we are in trouble but by asking.

Draw out the story of the way the woman asked—earnestly, perseveringly, not thinking of herself, but expecting an answer. So must we. When did she ask? When Jesus came along. So must we. Why did she ask? Because she believed in Jesus. Teach that every child needs to ask, because there are evil spirits in every heart where Jesus does not live, and live all the time.

A. D. 28.

## LESSON VII.—THE LEAVEN OF THE PHARISEES.

May 14.

Mark 8, 1-21.

1 In those days *a* the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

*a* Matt. 15, 32.

2 I have *b* compassion on the multitude, because they have now been with me three days, and have nothing to eat:

*b* Psa. 86, 15; 111, 4; 145, 9; chap. 1, 41; John 13, 15; Heb. 2, 17; 4, 15; 5, 2; 1 Pet. 2, 21; 1 John 2, 6.

3 And if I send them away fasting to their own houses, they will faint by the way; for divers of them come from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

*c* Num. 11, 21, 22; 2 Kings 4, 42, 43; 7, 2.

5 And *d* he asked them, How many loaves have ye? And they said, Seven.

*d* Matt 15, 34; chap. 6, 38.

6 And he commanded the people to sit down on the ground; and he took the seven loaves, and *e* gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

*e* Deut. 8, 10; 1 Tim. 4, 4, 5.

7 And they had a few small fishes: and he *f* blessed, and commanded to set them also before them.

*f* Matt. 14, 19; chap. 6, 41.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And *g* straightway he entered into a ship with his disciples, and came into the parts of Dal'man'tha.

*g* Matt. 15, 39.

11 And *h* the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

*h* Matt. 12, 38; 16, 1; John 6, 30.

12 And he sighed deeply within his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

14 Now *i* the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

*i* Matt. 16, 5.

15 And *j* he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

*j* Matt. 16, 6; Luke 12, 1; 1 Cor. 5, 7.

16 And they reasoned among themselves, saying, It is *k* because we have no bread.

*k* Matt. 16, 7.

17 And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? *l* perceive ye not yet, neither understand? have ye your heart yet hardened?

*l* Chap. 6, 52.

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When *m* I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

*m* Matt. 24, 20; chap. 6, 43; Luke 9, 17; John 6, 13.

20 And *n* when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

*n* Matt. 15, 37.

21 And he said unto them, How is it *o* that ye do not understand?

*o* Chap. 6, 52.

## GENERAL STATEMENT.

The miracles wrought among the semi-heathen population of the Decapolis have their effect in multitudes which rival the most popular period of the Saviour's ministry. Three days are passed among the hills on the south-eastern shore of the sea, and the people are still so eager for his teachings that they forget to provide themselves with food. The compassionate heart of Jesus is touched, and the miracle of the loaves is repeated. Again we see the reclining host in orderly array; again the slender store multiplied under the Saviour's blessing; again the twelve breaking the ever-increasing bread to the throng; again the gathering of the fragments, until seven large baskets are filled. The multitude slowly melts away, and the little boat is once more launched upon the lake. Six miles of rowing over a quiet sea lit up by an Oriental sun, and they are at Dalmanutha, on the edge of the plain of Gennesaret. They are met by skeptical Pharisees, who ask for a sign from heaven, some supernatural token of Jesus' Messiahship, while all around them were the healed sick, the cleansed lepers, the blind made to see, the poor with faces shining in a Gospel glow. Sadly the Saviour refuses their demand, for miracles would not convince those whose hearts were untouched by the words of the teacher. Once more he turns toward the lake, and warns his followers against the leaven of the Pharisees, which insidiously corrupts the hearts and warps the judgment of those who receive it. His words are enigmas to his disciples, who look at the one loaf in their store, and wonder whether their Master is rebuking them for their neglect to provide for the needs of the body.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. In those days.** While Jesus was in Decapolis, east of the Sea of Galilee, vainly seeking retirement with his disciples. **Multitude being very great.** This was the first opportunity of the people of that region to hear Jesus, and the fame of his miracles drew great crowds. **Matt. 15. 30. Having nothing to eat.** Their food being exhausted, and there being no cities near from which they could obtain a fresh supply. **Called his disciples.** Himself leading the way toward the miracle. 1. Thus the greater miracle of salvation begins in the heart of Christ.

**2, 3. I have compassion.** 2. Christ's care and sympathy extend to the body as well as the soul. **Three days.** The time was probably spent in teaching and healing. 3. How constant the strain upon the body, the mind, and the heart of the Saviour! **Came from far.** The need was more urgent than upon the former occasion of feeding, as the crowd had come from greater distances and through mountainous regions thinly settled.

**4, 5, 6. Disciples answered.** The reply of the disciples shows that they remembered the former miracle, and yet would not venture to ask another, unless as a distant suggestion, "Whence, if not from thee?" But had they not forgotten it, it would not have been

more strange than our constant distrust after God's constant care. 4. Every emergency brings its own need of faith. **Loaves.** The loaves in the East are thin and brittle cakes. **Seven.** 5. The heavenly plan is always to begin with our present store, and then divinely to increase it. **Sit down on the ground.** There is no reference here to "green grass" as in the former miracle. **Gave thanks.** See notes on Lesson III. **Gave to his disciples.** A picture of salvation for the world, in which Jesus makes his disciples co-workers with himself. 6. We do the work while God gives the divine power.

**7, 8, 9. Small fishes.** Probably in salted and dried condition. **Eat, and were filled.** 7. Christ does nothing by halves; those who are fed at his table are satisfied. The miracle was only doing suddenly what God is ever doing, in making from the kernel of wheat the materials for a loaf of bread. **Seven baskets.** Not the small "hand baskets" of the previous miracle, but large "grain baskets." The same word is used in Acts 9. 25 to describe the basket in which Paul was let down from the wall of Damascus. **Four thousand.** Notice the other miracle, Lesson III, and see the differences in (1) Place; (2) Circumstances; (3) Time; (4) Numbers; (5) Fragments; (6) Baskets. These facts, and, added to these, that both reports are in the same gospel, show that they cannot be two accounts of the same event.

**10, 11. Straightway.** While the effect of the miracle was yet fresh in the minds of the people **Entered into a ship.** "Into the boat," [Revised Version] referring to the little vessel commonly used by Jesus and his disciples. **Parts of Dalmanutha.** On the north-western shore, and not far from Capernaum, where Jesus had been living. **Pharisees.** The pronounced enemies of Jesus during all his later ministry. **A sign from heaven.** They were not satisfied with the miracles already wrought, but desired some others, to gratify their curiosity or their pride, given in such form as they would choose. Just so a "prayer test" was recently proposed under conditions named by modern skeptics. **Tempting him.** Rather "trying, or testing him." Their aim was not to learn the truth, but to put the Saviour's powers to the test in a spirit of unbelief. 8. No signs will satisfy those who will not see them.

**12, 13. Sighed deeply.** With a pang of sorrow over the hardness of those of whom he had come to save. **And saith.** Mark omits the rebuke and words concerning "the sign of the prophet Jonas." **Matt. 16. 1-4. There shall no sign be given.** That is, none besides those already given, which were sufficient to produce conviction in all who were willing to be convinced. 9. "No signs will avail where there is no sympathy."—*Geske*. **This generation.** Not only the Pharisees in his presence, but the great mass of the Jewish people, who as a body rejected Jesus, are here meant. **Left them.** Willing to instruct, but not willing to waste time in controversy. **To the other side.** Bethsaida, at the head of the lake, as we learn from the next lesson.

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**14. 15. Had forgotten.** "Forgot." [Rev. Ver.] The forgetfulness was first noticed after their landing. Matt. 16. 5. **One loaf.** Three cakes of bread were generally considered a meal for one person, though much less than one man would eat in our climate. **Take heed, beware.** A double caution, showing the importance of the warning. **Leaven.** The yeast, or "sour dough," causing bread to "rise." Science has shown that its peculiar power, which it will exert in a few hours over a quantity of matter two thousand times as great as itself, is due to certain microscopic plants, which multiply with wonderful rapidity, being nourished by the dough. Its power of development, assimilation, and change, makes it an apt emblem of any doctrine which spreads among men. **Of the Pharisees.** "Which is hypocrisy," (Luke 12. 1.) as Jesus said on another occasion. The warning is against the hypocritical pretence of piety covering unbelief and wickedness. Like leaven, the influence of the Pharisees was rapidly permeating the people, and turning them into enemies of Jesus. **Leaven of Herod.** Of worldly conformity and scorn of spiritual things, equally dangerous to God's people. 10. The two dangers most to be dreaded by God's people are formalism and worldliness.

**16-21. They reasoned.** Talked privately among themselves. **Because we have no bread.** They thought that Christ's words were a rebuke for not providing bread, lest they defile themselves with that made with leaven obtained from some Pharisee. **Perceive ye not.** He was displeased because they were dwelling on temporal matters, when he would teach them of spiritual. **How many baskets?** He asked them concerning the miracles, to show them their own duty of deducing the principles from them. They might learn that he who could feed the multitude would care for them; so there was no need to be anxious about loaves. **How is it that ye do not understand?** By this series of nine questions, Jesus strove to awaken their sluggish minds to the thought that it was of spiritual leaven, and not material, that he spoke. Matthew 16. 12 shows that they did at last dimly see his meaning.

**GOLDEN TEXT.**

**Beware ye of the leaven of the Pharisees, which is hypocrisy.** Luke. 12. 1.

**OUTLINE.**

1. Jesus and the Multitude, v. 1-9.
2. Jesus and the Pharisees, v. 10-13.
3. Jesus and the Disciples, v. 14-21.

**LESSON HYMNS.**

No. 778, *New Hymn Book.* 7s & 6s.

O Saviour, precious Saviour,  
Whom yet unseen, we love,  
O Name of might and favour,  
All other names above :  
We worship thee, we bless thee,  
To thee alone we sing ;  
We praise thee, and confess thee  
Our holy Lord and King !

O Bringer of salvation,  
Who wondrously hath wrought,  
Thyself the revelation  
Of love beyond our thought :  
In thee all fullness dwelleth,  
All grace and power divine ;  
The glory that excelleth,  
O Son of God, is thine.

No. 781, *New Hymn Book.* 6, 4, 6, 4.

I need thee every hour,  
Most gracious Lord ;  
No tender voice like thine  
Can peace afford.  
I need thee, O I need thee ;  
Every hour I need thee ;  
O bless me now, my Saviour,  
I come to thee !

I need thee every hour,  
Stay thou near by ;  
Temptations lose their power,  
When thou art nigh.

I need thee every hour,  
In joy or pain ;  
Come quickly and abide,  
Or life is vain.

No. 776, *New Hymn Book.* 7s & 6s.

I need thee, precious Jesus !  
For I am full of sin ;  
My soul is dark and guilty,  
My heart is dead within :  
I need the cleansing fountain,  
Where I can always flee—  
The blood of Christ most precious,  
The sinner's perfect plea.  
I need thee, blessed Jesus !  
For I am very poor ;  
A stranger and a pilgrim,  
I have no earthly store :  
I need the love of Jesus  
To cheer me on my way,  
To guide my doubting footsteps,  
To be my strength and stay.

**HOME READINGS**

- M. The leaven of the Pharisees. Mark 8. 1-21.
- Tu. The hypocrisy of the Pharisees. Luke 12. 1-12.
- W. The rebuke of the Pharisees. Luke 11. 37-54.
- Th. The sign to the Pharisees. Matt. 12. 35-45.
- F. The enmity of the Pharisees. John 7. 32-46.
- S. The parable to the Pharisees. Matt. 21. 28-46.
- S. The righteousness of the Pharisees. Matt. 5. 11-20.

**Time.**—A.D. 28, during the period of retirement.

**Places.**—Ver. 1-9, Decapolis. Ver. 10-13, Dalmanutha, on the south-western shore of the lake. Ver. 14-21, on the lake, sailing toward Bethsaida.

**Connecting Links.**—Miracles in Decapolis. Matt. 15. 30-31.

**Parallel Passages.**—Matt. 15. 32-39 ; Matt. 16. 1-12 ; Luke 12. 54-56.

### QUESTIONS ON THE LESSON.

1. **Jesus and the Multitude**, v. 1-9. Where was Jesus at this time? What caused so great a multitude? How long had they been with Jesus? How does Christ feel toward those who need? What miracle was wrought? What was taken up afterward?
2. **Jesus and the Disciples**, v. 10-13. Where did Jesus and his disciples go? Whom did he meet, and what was asked of him? For what purpose was this sign asked? What signs had Christ already shown? Matt. 11, 4, 5. How did Jesus receive their demand? Why did he sigh? What did he say? Why did he refuse to give a sign? What sign did he afterward give to one of the disciples? John 20, 27.
3. **Jesus and the Disciples**, v. 14-21. What did Jesus say to the disciples? What did they suppose Jesus meant? How did he show them their mistake? What did he mean by the "leaven of the Pharisees?" Why were their teachings like leaven? What is said of their leaven in the Golden Text?

### PRACTICAL TEACHINGS.

Where in this lesson do we find—

1. An evidence of Christ's pity and power?
2. An evidence of man's unwillingness to believe?
3. An evidence of the evil of false doctrine?

**The Lesson Catechism.**—(For the entire school.) 1. How many people did Jesus supply with food in Decapolis? Four thousand with seven loaves. 2. Where did he then go? Across the lake to Dalmanutha. 3. What did he there refuse to show? A sign from heaven. 5. Against what did he warn his disciples? The leaven of the Pharisees.

**DOCTRINAL SUGGESTION**—The danger of error.

### ANALYTICAL & BIBLICAL OUTLINE.

The Two Kinds of Leaven.

- I. THE LEAVEN OF CHRIST.
  1. **Sympathy.** Compassion on the multitude, v. 2.  
"Touched with feeling of our infirmities." Heb. 4, 15.
  2. **Prayer.** Gave thanks, v. 6.  
"I pray for them." John 17, 9.
  3. **Helpfulness.** Did eat and were filled, v. 8.  
"Ye know the grace of our Lord." 2 Cor. 8, 9.
  4. **Wisdom.** He charged them, v. 15.  
"Christ the Wisdom of God." 1 Cor. 1, 24.
- II. THE LEAVEN OF THE PHARISEES.
  1. **Curiosity.** Began to question, v. 11.  
"Ever learning... never... to knowledge." 2 Tim. 3, 7.
  2. **Hatred.** Tempting him, v. 11.  
"Ye seek to kill me." John 8, 40.
  3. **Self-righteousness.** Leaven of the Pharisees, v. 15.  
"Which is hypocrisy." Luke 12, 1.

4. **Danger.** Take heed, beware, v. 15.  
"Woe unto you... Pharisees." Matt. 23, 25.

### ADDITIONAL PRACTICAL LESSONS.

#### Fellowship with Jesus.

1. Those who are with Jesus find his words more satisfying than bread, v. 1, 2.
2. Those who are with Jesus are held in compassionate and considerate regard, v. 2, 3.
3. Those who are with Jesus find their physical as well as their spiritual wants supplied, v. 4-8.
4. Those who are with Jesus are taught the lesson of implicit trust in him, v. 4-8.
5. Those who are with Jesus find that a slender supply may become a feast, v. 4-8.
6. Those who are with Jesus learn that prayer should be woven into every day's life, v. 6, 7.
7. Those who are with Jesus have a sign which is more convincing than miracles, v. 11, 12.
8. Those who are with Jesus learn spiritual lessons from material objects, v. 14, 15.

### CATECHISM QUESTION.

38. *What did they drink in the wilderness?*  
Moses smote the rock with his rod, and waters gushed out in a river that followed the children of Israel in the wilderness, and of these waters they drank.

### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is related of the eminent mathematician, Archimedes, that he met with his death through a soldier, who, bursting in upon his retreat when the city of Syracuse was captured, found him so deeply engrossed with his problems that he heeded not what was passing around him, and did not even answer the questions put to him. Absorption in his favourite study cost him his life. Far better would it have been for him if, at a time of danger like that of the siege, he had been less immersed in study, and more on the watch for what might happen.

There is but one thing worthy of the utter engrossment of heart and life, and which will repay, and far more than repay, such engrossment. It is "the kingdom of God and of his righteousness." Absorption in earthly cares or pursuits is not only a hindrance to the reception of spiritual benefits, but a positive danger to the soul.

This seems to me to be the main point taught by the incidents chosen for this lesson. Three scenes from the life of our Lord are laid before us, the intimate con-

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nection between which is shown in our Lord's words at the close of the passage. We see him first among the multitude, in the "desert place;" secondly, confronted by the Pharisees on the western shore of the Lake of Galilee; and, lastly, in the boat with his disciples.

1. Among the multitude.

There are two or three occasions on which we read of crowds of people following him into a "desert place." But only twice are we told that their stay was prolonged till they were in actual need of food. The miracle wrought on this occasion differs from the former in various particulars. The multitude is not composed of Jews from Genesareth, but of (probably) Gentiles of Decapolis. The number of people is less, the supply of provisions somewhat greater, (though the difference in the face of such a multitude is unappreciable.) In this instance it is our Lord who first speaks of the need of the crowd, while on the former occasion the disciples were the first to mention it. But three things are common to both miracles, and these points were barely noticed in the Notes on the former passage, I will refer to them now.

(a) *What occasioned the need of the multitude?* The first crowd had followed Jesus in haste, without making preparation for a day's excursion. It was probably the same with the second. The people gathered around him, drawn quickly by the fame of the cure performed on the deaf-mute, forgetful at the moment of any supplies which might be wanted. They brought their sick ones with them to be healed, (Matt. 15. 30,) and for three days they remained with Jesus, witnessing his miracles and listening to his words. Then the need of food began to make itself felt, and they were hardly able to set out, as they were, for their homes. They had been minding higher things than their daily provision, had been in the company of the Son of God, had been hearing and seeing what "many prophets and righteous men desired to see" and saw not, and to hear and heard not. Matt. 13. 16. After enjoying these privileges they seemed likely to faint for want of bread.

(b) *Our Lord's knowledge of their need.* "He knoweth our frames, he remembereth that we are dust." While dispensing to them the words of life, he had not forgotten the bread needed for the body. He had compassion on the bodily as well as on the spiritual need. He fully understood and entered into their situation. He remembered the length of time they had been with him, the journey they had to take, the exhaustion of their strength.

(c) *Our Lord's supply of their need.* He not

only knew it, but he had power to provide for it. Apparently there was no source whence it could be supplied. But Christ was the source. His are all the stores of creation and providence, for in him all things consist. He can open those stores when and how he will. And for whom does he open them? According to his word he does it for those who "seek first the kingdom of God and his righteousness."

2. On the western shore of the lake.

Here our Lord was met by the Pharisees, who were now bent on his destruction. And when they asked him for "a sign from heaven," the question was put not merely in unbelief, but hypocrisy—tempting him, or trying to "catch him in his words," so they might represent him, either as one who made no real claim to be Messiah, or as one who, having made a claim, refused the proof of it. For they could not so long have watched his career without perceiving that his miracles were never performed simply for his own glory or credit. No wonder "he sighed deeply in his spirit." He had returned to his own countrymen, to Galilee, the principal seat of his ministry, only to be at once confronted by those deceitful foes, who were leavening the mind of the people with their own unbelief. The time was over when the Galileans would listen gladly to his words, and so he turned, re-entered the boat with his disciples, and started again for the other shore.

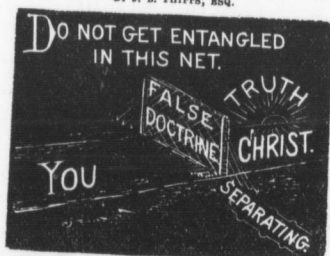
3. On the voyage with his disciples.

Some who had been among his followers have already gone back and "walked no more with him." John 6. 66. And even to the faithful twelve it must have been a sore trial to see the chief men of the nation opposed to their Master, and themselves with him, as it were, excommunicated. Jesus knew man's weakness, and now solemnly warned them against the "leaven of the Pharisees and of Herod." There was a danger in the spirit and teaching of the Pharisees against which it behoved them to be on their guard. But their minds were full of another subject—their short supply of food. And so they misinterpreted his words, and were losing the warning given; fancying that they were to be in some way restricted in the procuring of bread. And it needed the detailed catechizing of our Lord as to the miracle they had lately witnessed, to set their minds at rest as to the matter of supplies, and leave them free to receive and digest his words of warning. They had been "careful and troubled" about that which needed not an anxious thought. What they did need was to be watchful against a real danger.

Very apt are we all now to make a like

mistake. There are soul-blessings to be had, soul-dangers to be avoided. But those engrossed with earthly cares run the risk of losing the one and falling into the other. Let us "seek first the kingdom of God;" and then all needful things shall be added unto us, and the soul that is earnestly following Christ shall be delivered from the "heaven" of "this present evil world," which must otherwise be its ruin; for "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2. 17.

Blackboard.  
BY J. B. PHIPPS, ESQ.



The evil of false doctrine is represented by a net in which some are in danger of being entangled. False doctrine is subtle; it will separate man from Christ. Do not get entangled in it through unbelief or hardness of heart for

**CHRIST WANTS YOU**

TO SEE KNOW TRUST LOVE HIM NOW.

Get on the other side, where Christ is, and where the light of truth shines.

SEEK BE TRUTH.

**BEREAN METHODS.**

Hints for the Teachers' Meeting and the Class.

Draw the map of the Sea of Galilee; locate Decapolis, Dalmanutha, Bethsaida... Show the location of the two miracles of feeding the multitude, and explain the difference between the events... The three events of the lesson: (1) In Decapolis; (2) At Dalmanutha; (3) At Bethsaida... Give the lessons of each event... The different spirit here shown: (1) By the people, v. 1-3; (2) By the Saviour; (3) By the Pharisees; (4) By the disciples... See Analytical and

Biblical Outline for the two kinds of leaven in the lesson... How our lesson shows the privileges of companionship with Jesus. (See Additional Practical Lessons)... What is here required: (1) Interest in Jesus; (2) Faith in Jesus; (3) Working with Jesus, v. 6; (4) Learning from Jesus... ILLUSTRATIONS. There is a German story of a boy who, going out to work that he might support his mother, found a pair of giant hands helping him, removing obstacles before him, making a bridge over rivers, giving him success. So with those who are in God's service... A youth wished to witness a miracle. His teacher, a wise rabbi, caused a seed to grow up into a tree and bear fruit in an hour, and when he wondered, said, "Is not this what God is doing all the time?"... The analogy between the working of leaven, or yeast, and the influence of doctrine, true and false, in the world.

References. FOSTER'S ILLUSTRATIONS. Vers. 1-8, Poetical, 3707, 3710. Ver. 6, Prose, 8780. Ver. 11, 7403. Ver. 15, 3117. Ver. 16, 8774. Ver. 18, 6858. Ver. 21, 3163... FREEMAN: Thanks at meals, 670; Baskets, 671; Pharisees, 693; Herodians, 694.

**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. *Truth is of God.* This affords a favourable time for review of the lesson a month back on the miraculous feeding. Tell the children that this miracle took place at another time, and call attention to the eagerness of the people, which kept them listening for three days, and to the tenderness of Jesus which led him to think of all their wants. Teach that Jesus will never let his children suffer for food when they are occupied in hearing his words. To be taught: That unbelief wants a sign. That untruthfulness makes the heart hard and unbelieving.

1. Get children to describe the attitude of the Pharisees toward Christ—following him, not to honour and obey, but to oppose and find fault. Teach that there is no true following without obedience. Why would not Jesus show them a sign? Let children name some of the miracles Christ had worked among them. Why then, did they not believe? Give Jesus' words about their "hard hearts," and show that not to obey is sure to make the heart hard. Illustrate by simple story of child-life, which shows how disobedience makes the heart hard and unloving toward a parent or teacher.

2 Show a piece of bread, and tell how the leaven works in and through the flour until the whole is leavened. Then teach

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simply that Jesus is here warning his disciples against that lack of truth which, if it once gets a place in the heart, will spread all through the nature, spoiling it completely for God and heaven. Speak of the little beginnings of falsehood—so small sometimes only in look or act, that we may think they can do no harm, but of which Jesus says to

us to-day, "Beware!" \* Why? Because untruth leads to disobedience and hard-heartedness.

Print Lesson Thought on the board, and show that we can only be sure of having the truth in us, which God loves, by having God himself living in our hearts. Teach Tiny Text.

A. D. 28.

LESSON VIII.—SEEING AND CONFESSING THE CHRIST.

May 21.

Mark 8. 22-33.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when *a* he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

*a* Chap. 7. 33.  
24 And he looked up, and said, I see men as trees walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, *b* nor tell it to any in the town.

*b* Matt. 8. 4; ch. 5. 43.

27 And *c* Jesus went out, and his disciples, in the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

*c* Matt. 16. 13; Luke 9. 18.

28 And they answered, *d* John the Baptist; but some say, Elias; and others, One of the prophets.

*d* Matt. 14. 2.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

*e* Matt. 16. 6; John 6. 69; 11. 27.

30 And *f* he charged them that they should tell no man of him.

*f* Matt. 16. 20.

31 And *g* he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

*g* Matt. 16. 21; 17. 22; Luke 9. 22.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; *h* for thou savourest not the things that be of God, but the things that be of men.

*h* Rom. 8. 7; 1 Cor. 2. 14.

GENERAL STATEMENT.

Once more the Saviour is at Bethsaida, but the five thousand who a few months ago were so eager to crown him king, are no longer following him, and he is attended only by the faithful twelve. Yet his coming is not wholly unnoticed. A blind man is led into his presence, and the Saviour's healing hand is invoked. Unwilling to make his mercy a spectacle, and, perhaps, deeming the city

which had rejected his teachings unworthy to witness his miracles, Jesus leads the blind man into a lonely place outside the wall, and then, not at once, but by gradual stages, and by expressive symbolical actions, gives sight to the darkened eyes, but forbids the healed man to relate his cure in the city, or even to enter its gates. Then he goes on his way with the disciples, ascending the steep hills toward the sources of the Jordan. He stands at last upon the foot-hills of Hermon, near the city of Cesarea Philippi. Here he begins to instruct his disciples in the deeper mysteries of the kingdom. He draws forth the acknowledgment that the mass of the people do not regard him as their promised Messiah; then asks the twelve whom they deem him to be. Unhesitatingly Simon Peter utters the memorable confession, "Thou art the Christ!" He bids them hold in their own bosoms the mighty secret until the hour shall arrive for its proclamation. Now that his followers are strong enough to endure the revelation, the Saviour begins to predict in clearer language than ever before his own sufferings and death. Amazed at the strange words, Peter now feels called upon to counsel his Master not to utter such declarations as will repel adherents from his cause. But the Saviour sees inspiring Peter's language the tempter whom he vanquished years before upon the heights, and with strong rebuke repels the suggestion, choosing the way of the agony and the cross rather than the path of worldly honour.

EXPLANATORY AND PRACTICAL NOTES.

Verse 22. **Bethsaida.** A city on both sides of the River Jordan, where it enters the Sea of Galilee, but mainly on the eastern side. **They bring a blind man.** The people of the place led the blind man to Jesus. **Besought him.** The account would indicate that the earnestness and faith of the people were greater than of the blind man. **To touch him.** Thinking that the touch was necessary to the healing.

23. **Took... by the hand.** 1. Notice the condescension, the tenderness, and the attractive power of our Saviour. The touch of Christ's hand inspired confidence. **Led him out of the town.** Probably because he did not wish to make the miracle a spectacle, and draw a crowd of sign-seekers after him. His public ministry in that region was ended, and he was now seeking seclusion with his disciples.

**Spit on his eyes, etc.** These acts may have aided to encourage the blind man's faith, by the sense of touch. 2. As Christ has more than one way to work a miracle, so he has more than one way to bring a soul to salvation.

**24, 25. He looked up.** The natural movement of one whose eyes have just been opened, upward toward the light. **Men as trees walking.** The Revised Version has "I see men: for I behold them as trees, walking." He could see indefinite moving forms, but not distinguish their shape or size. His restoration was gradual, perhaps because his faith was uncertain, perhaps because the Saviour would give at least one miracle to illustrate the gradual process of salvation to some souls. 3. There are those whose conversion is a growth and not a sudden transformation. Or it may have been an object-lesson to the disciples, who were just then slowly growing to the recognition of Jesus as the Divine Messiah. **Put his hands again.** 4. Our Lord is never willing to leave any work of grace half wrought. If any are only undeveloped, half-saved Christians, it is not because their Saviour lacks in power or grace.

**26 Sent him away.** This verse would indicate that the man was not a resident in the town, but had been brought there by his friends, perhaps, for the purpose of being healed by Jesus. **Neither go into the town.** Lest a crowd might be drawn together, interfering with Jesus' purpose of retirement. Some think (from Matt. 11. 21) that the prohibition was because the people of Bethsaida had already refused to believe in Jesus, notwithstanding other "mighty works."

**27. The towns.** "Villages." [Rev. Ver.] The hamlets around the city. **Cesarea Philippi.** A town on the slopes of Mount Hermon, near one of the sources of the Jordan, enlarged and beautified by the tetrarch Herod Philip. **By the way.** In a wayside conversation. 5. Learn from our Saviour's example to employ wayside opportunities. **Whom do men say.** This conversation is related more at length in Matt. 16. 13-25. The purpose of Jesus was to lead them up to a fullness of faith in himself as the Messiah of Israel, and then to show them that his Messiahship consisted in suffering and dying for the people.

**23 They answered.** Some of the people echoed the opinion of terror-stricken Herod, that he was **John the Baptist**; others that he was Elijah the prophet, (**Elias**), whose return as a reformer was expected before the coming of the Messiah; still others that he was one of the prophets of the early days risen from the dead. From the misrepresentations of the scribes, and from the fact that he refused to establish an earthly throne, the people had ceased to believe that Jesus was their promised Messiah.

**29. Whom say ye.** He had never openly proclaimed his Messiahship, choosing rather to let the light dawn gradually upon their minds; but now they have been led up to the readiness for the great confession. **That I am.** They were now better able to form a conclusion as to his nature and office than the multitude, or

than they themselves at the beginning of his public ministry. **Peter answereth.** The ardent and impulsive disciple, and the natural leader of the twelve, gives answer out of his own heart, but in the name of all. **Thou art the Christ.** "The expression of an inward conviction, wrought by the spirit of God."—*Alford*. Here were twelve men who were ready to believe that the lowly Nazarene, hated and hunted, was yet the Son of God, and the sent to the world. See the fuller form of the declaration in Matt. 16. 16.

**30, 31. Tell no man.** The state of Jewish feeling and expectation, in which the twelve themselves shared, (see Acts 1. 6.) that if the truth of Jesus' Messiahship were at once proclaimed, it would lead to anarchy, and the defeat of the divine purposes of a spiritual kingdom. 6. How much clearer is our view of Jesus than that of the early disciples! **Began to teach.** From this time the instruction of the Saviour began to assume new forms, and to present with increasing clearness the truths of redemption through the cross. **Must suffer.** Not only would, but must; his sufferings were necessary to his exaltation and to the salvation of men. 7. Only those who are willing to suffer are able to save. **Many things.** These "many things" are indicated in the clauses which followed, and were more clearly declared in the Saviour's after teaching. **After three days rise.** It is not strange that the disciples did not expect the resurrection, when we remember how little they understood the words of Jesus, and how completely they based their views of his kingdom on the popular views.

**32, 33. Openly.** Not only to the twelve, but to the people (not so many as formerly) who still listened to his words. **Took him.** Took him aside for private expostulation. **Rebuke him.** Thinking that such utterances as these would endanger the popularity of Jesus with the people; perhaps, also, he was unduly lifted up with a sense of his own importance. **Turned about.** With a sudden and emphatic motion. **Get thee behind me, Satan.** The Saviour recognized Satan's suggestion in Peter's words, tempting him to abandon the path of self-denial and suffering, and take the easier way of popularity and worldly success. 8. How often do we in like temptation fail to see the hand of our adversary! **Savoorest not.** "Mindest not." [Rev. Ver.] The choice of the will, as well as the action of the mind, is here referred to. **The things . . . of God.** The divine plan of redemption for the world by the cross. **Things . . . of men.** That which was pleasing to human feelings and desires, an earthly kingdom and its honours; the temptation which Jesus had long before put aside.

#### GOLDEN TEXT.

Thou art the Christ, the Son of the living God. Matt. 16. 16.

#### OUTLINE.

1. **Parable**—Matt. v. 22-24.
2. **Perfect Light**, v. 25, 26.
3. **A Confession**, v. 17-30.
4. **A Prediction**, v. 31-33.

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LESSON HYMNS.

No. 461, *New Hymn Book.* S. M.

Angels your march oppose,  
Who still in strength excel,  
Your secret, sworn, eternal foes,  
Countless, invisible:  
But shall believers fear?  
But shall believers fly?  
Or see the bloody cross appear,  
And all their powers defy?  
Jesus' tremendous name  
Puts all our foes to flight;  
Jesus, the meek, the angry Lamb,  
A Lion is in fight.  
By all hell's host withstood,  
We all hell's host o'erthrow;  
And conquering them, through Jesus' blood,  
We still to conquer go.

No. 471, *New Hymn Book.* C. M.

I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the honour of his word,  
The glory of his cross.  
Jesus, my God! I know his name;  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.  
Firm as his throne his promise stands,  
And he can well secure  
What I've committed to his hands,  
Till the decisive hour.

No. 472, *New Hymn Book.* C. M.

Am I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own his cause,  
Or blush to speak his name?  
Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?  
Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word.

HOME READINGS.

- M. Seeing and confessing the Christ. Mark 8. 22-23.
- Th. John the Baptist's confession. John 1. 19-36.
- W. The first disciple's confession. John 1. 37-51.
- Th. The Samaritan's confession. John 4. 19-42.
- F. The blind man's confession. John 9. 17-38.
- S. The apostle's confession. Acts 4. 1-21.
- S. Paul's confession. Acts 24. 10-27.

**Time.**—A. D. 28, immediately following the events of the last lesson.

**Places.**—Bethsaida and Cesarea Philippi.

**Parallel Passages.**—With ver. 27-33. Matt. 16. 13-23; Luke 9. 18-20.

QUESTIONS ON THE LESSON.

1. **Partial Sight**, v. 22-24. Who was brought to Jesus? Why did Jesus lead him out of the town? What did Jesus do to him? In what other case did Jesus heal in a similar way?

John 9. 6, 7. What was the first effect of the miracle?

2. **Perfect Sight**, v. 25, 26. Did Christ leave the man imperfectly healed? How does this illustrate Christ's power to save? Heb. 7. 25; Jude 24. What did Christ command the man to do? Why did he forbid him from telling the miracle? Should we tell to others what Christ has done for us?

3. **A Confession**, v. 27-30. In what direction did Christ lead his disciples? Why did he take them apart? [ANSWER. In order to give them instruction.] What did he ask them? What were the various opinions of the people? What great truth was uttered by Peter? [Golden Text.] What did Jesus say to Peter concerning this confession? Matt. 16. 17. What did he command, and why?

4. **A Prediction**, v. 31-33. What did Jesus predict concerning himself? How did Peter receive this news? How did Jesus answer Peter? Why did Jesus thus rebuke him?

PRACTICAL TEACHINGS.

Wherein does this lesson teach—

1. That Christ does a thorough work?
2. That Christ expects a bold confession?
3. That Christ is opposed to the worldly spirit?

**The Lesson Catechism.**—(For the entire school.) 1. What did Jesus ask his disciples while he was near Cesarea Philippi? "Whom do men say that I am?" 2. Whom did the people think that Jesus was? One of the prophets. 3. Whom did Peter think that Jesus was? The Christ. 4. What did Christ command his disciples concerning this truth? Not to tell it. 5. What did Jesus then foretell to his disciples? His sufferings, death, and resurrection.

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

ANALYTICAL & BIBLICAL OUTLINE.

Aspects of the Saviour.

- I. HIS GRACIOUSNESS.  
Took the blind man by the hand. v. 23.  
"Calleth his own sheep. . . . leadeth."  
John 10. 3.
- II. HIS POWER.  
He was restored. v. 25.  
"All things in subjection." Heb. 2. 8.
- III. HIS KINGLINESS.  
Thou art the Christ, v. 29.  
"Set my king. . . . holy hill." Psa. 2. 6.
- IV. HIS FOREKNOWLEDGE.  
The Son of man must suffer. v. 31.  
"Perfect through sufferings." Heb. 2. 10.
- V. HIS SELF-SACRIFICE.  
Be killed. . . . rise again. v. 31.  
"To this end Christ. . . . died and rose."  
Rom. 4. 9.
- VI. HIS FIDELITY  
Get thee behind me, Satan. v. 33.  
"Who was faithful." Heb. 3. 1, 2.

**ADDITIONAL PRACTICAL LESSONS.****Christ Teaching Men.**

1. Christ teaches men that his works are not wrought to excite wonder, but only to help the needy. v. 23.
2. Christ teaches men that even in the city where he has been rejected he is ready to bestow blessings. v. 23.
3. Christ teaches men that he is restricted to no single method of working, but can heal in whatever way he will. v. 23-25.
4. Christ teaches men the gradual progress up to faith in him as their Redeemer. v. 27-29.
5. Christ teaches men that his truths are to be announced only as the world becomes ready to receive them. v. 30.
6. Christ teaches men that only in the way of self-denial may blessings be brought to him. v. 31.
7. Christ teaches men that Satan's suggestions must be watched against and repelled, even when disguised as friendly counsels. v. 32, 33.

**CATECHISM QUESTION.**

39. *What were the laws which God gave the Israelites when he chose them for his own people?*

When God chose the Israelites as his own people, he gave them some general laws that related to their behaviour as men, some special rules relating to their religion as a church, and others about their government as a nation.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

In the passage for to-day we have the last recorded miracle of our Lord before his transfiguration, that event which of all others marks out a crisis in his life of ministry and suffering. In the early part of his ministry his miracles are frequent and of large extent. They manifest his glory to the people, and attract around him admiring and attentive multitudes. After the transfiguration it is different. The miracles recorded are few, and either attract little notice, or serve to inflame to a yet higher pitch the envy and rage of his opponents. The last miracle of which we read before the clouds of coming death begin to close around him is recorded only by Mark. And it seems to bear, with special significance, upon the passage immediately following the narration of it.

First the evangelist relates, in graphic terms, the restoration of sight to a blind man. Then he shows us a little company who have been brought out of spiritual darkness, and on whom spiritual eye-sight has been bestowed. We see the story of the latter imaged in the former, and both are types of our Lord's work now.

Notice the similarity between the case of the blind man and the case of the apostles of Christ :

*As to the benefit obtained.*

We do not know whether the man had asked to be conducted to Jesus. But one thing is plain, he could not find him by himself, unaided. The veil which shut from him the sight of the outer world hindered his seeing and reaching the One who alone could help him. He was brought to the Healer by friends or pitying neighbours. And they could do no more than leave him with Jesus and beseech him to touch him. But once given up to the Healer, placed in his hands, and depending on him, the cure could not but follow. And when he went home with eye-sight restored and perfect, it was very plain that he had been with Jesus.

So with the apostles. A few of them were looking for the Christ, but they needed the inspired voice of John the Baptist to point out to them the "Lamb of God which taketh away the sin of the world." Some were called by a friend, and some were found and called by the Lord Jesus himself. And how was it that they recognized him as the Christ, the chosen of the Father, on whom the rulers of the nation refused to believe, and from whom the "common people" were already beginning to fall away? Their eyes had been divinely opened. "Flesh and blood," said our Lord to Peter, "hath not revealed it unto thee, but my Father, which is in heaven."

*As to the Lord's dealing with them.*

The blind man was brought into close personal contact with the Lord himself. "Jesus took hold of him by the hand, and brought him out of the village." He used, if we may so say, a gentle restraint. But the man had to consent to it. He was passive in the hands of Jesus, and suffered the healer to lead him where he would. And when he had got beyond the village, the busy friends, and the gazing crowd, the healing touch was applied. But the cure was not instantaneous. As with the blind beggar at Jerusalem, (John 9,) so it was with the man at Bethsaida, and these two cases are the only instances of gradual healing recorded in the New Testament, (a sufficient answer, one would think, since all the bodily cures are types of soul-healing, to those who argue against instantaneous conversion.)

But though the eye of the soul may be opened in a moment, the light of Divine truth does penetrate gradually, and of this gradual attainment of spiritual vision the cure of the blind man is a type. It shows also the loving patience of our Lord with those who are slow to take in the light.

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personal contact with their Lord. He had laid hold on them, and drawn them "with bands of love." And they had left all and followed him, giving themselves up entirely to his guidance and direction. Neither the defection of other disciples, (John 6, 66,) nor the falling off of the popular enthusiasm, nor the frowns of the Pharisees, shook their allegiance to him. Yet the light had dawned but gradually. Even now they could not understand, and would not receive, the intimation of his sufferings. But they knew who he was. While others conjectured him to be John the Baptist, Elijah, or "one of the prophets," they knew, and were ready to confess, that he was "the Christ of God."

*As to the Lord's charge to them.*

The blind man was forbidden to return to the village and blazon abroad his wonderful cure. His time being "not yet come," (John 7,) our Lord did not desire to draw still further upon himself the notice of the multitude and the anger of the Pharisees. He wished to remain undisturbed with his disciples. But there was more in the charge than a mere prohibition. The healed one was sent home to bring joy to his own family, and to bear his first testimony for Christ among them. We may conclude that he obeyed our Lord's bidding, since we read of no such consequences of this miracle as followed when a similar charge was disobeyed (chap. 1. 43-45; 7. 36, 37; with 8. 1) upon other occasions.

And the charge to the apostles was to the same effect. Through their spokesman, Peter, they had confessed that he was the Christ. But the time when they should bear their public testimony to him was not yet come. And so he bade them "tell no man." But when the time should arrive, where were they to begin? In the city of Jerusalem and in their own country—in that part of the world which to this little band was "home."

A lady who was visiting a large orphan school gave out a hymn for them to sing. When she came to the lines:

"I came to Jesus, and I found  
In him my star, my sun,"

she asked that those only who could sing those words with truth would join in the singing. Not one voice was raised to mingle with her own. She then said she found she had come into a blind school. How many voices would have been raised in this school—in this class?

Are you yet blind? Have you never seen the Lord Jesus as your Saviour and Friend, your "star and sun?" Then give yourself up to him to heal you. The Bible points

you to him. Teachers point you to him. But you must put yourself in his hands, as the blind man did—as the apostles did. He will not only heal, but will lead you gently, lovingly, patiently, and never leave you.

Have your eyes been opened? Then be ready, as Peter was, to confess him. First, at home. This is the starting point. I once saw a young man who returned home for a time after long absence, professing conversion. But though willing enough to preach to others, he showed no solicitude for his own family, and was cold toward his Christian sister, who had welcomed him with great joy. Such witness for Christ is poor indeed, for it is not in accordance with his own commands. Secondly, wherever opportunity is given. The charge to Christ's people now is: "Go ye into all the world, and preach the Gospel to every creature," and obedience must be the test of reality.

#### BEREAN METHODS.

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

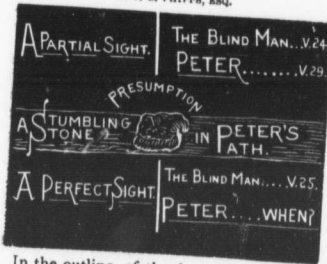
Indicate on the map, or draw a rough map, in illustration of the places in this lesson—Bethsaida, the journey up the Jordan, Cesarea Philippi. . . . Show in this lesson four examples of gradual training: (1) In the blind man—a lesson in gradual experience; (2) In the confession of Peter—a lesson in gradual faith; (3) In the warning of Christ—a lesson in gradual knowledge; (4) In the rebuke to Peter—a lesson in the gradual development and training of character. . . . The aspects of Christ as here presented. (See Analytical and Biblical Outline.) . . . The duties of the lesson: (1) Bring the needy to Jesus; (2) Submit fully to Christ's leading, v. 23-25; (3) Seek to know Christ, to have right views of him; (4) Confess Christ boldly; (5) Seek Christ's will, not earthly desires. . . .

**ILLUSTRATIONS.** *Gradual knowledge of Christ.* From the near front of St. Peter's at Rome, the vast dome cannot be seen, but as the observer stands further distant he sees it rising higher and higher until complete. So those who stood around Jesus failed at first to see in him the divinity which grew upon their understanding of his character. *Satan's presence shown by Jesus*, v. 33. Mediæval legend of a king who was about to drink a glass of wine which an enemy had secretly poisoned. The king made upon the glass the sign of the cross, when the goblet shattered into pieces, and fell upon the floor.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 22, Prose, 6860. Ver. 24, 10210. Ver. 25, 684. Ver. 27, Poetical, 3271. Ver. 29, Prose, 922, 7391. Ver. 33, 5194, 9662.

## Blackboard.

BY J. B. PHIPPS, ESQ.



In the outline of the lesson there is first "partial sight" then "perfect sight." The sight of the blind man, as it was restored to him, is in some respects like unto the spiritual sight of Peter recognizing Christ. In both cases it was partial at first, and then came the fullness of vision: to the blind man with the touch of Christ, and to Peter with the power of the Holy Ghost. Let some one tell when this occurred. See Acts 2. 36. Presumption, or rashness, is represented by a stone in Peter's path. This is what caused that impetuous disciple often to stumble.

## Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus opens the eyes of the soul.* Show on the map the Bethsaida in which the blind man was healed—the one on the north-east coast of the sea of Galilee. Tell the story of the healing, and show that this was different from any other cure we read of. Jesus knows all about each one of us, and takes just the best way to heal our

A. D. 28.

## LESSON IX.—FOLLOWING CHRIST.

Mark 8. 34-38; and 9. 1.

May 28.

<sup>34</sup> And when he had called the people unto him, with his disciples also, he said unto them, *a* Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

<sup>a</sup> Matt. 10. 38; 16. 24; Luke 9. 23; 14. 27; Gal. 5. 24; 6. 11.

<sup>35</sup> For *b* whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

<sup>b</sup> John 12. 25; Rev. 12. 11.

<sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul.

<sup>37</sup> Or what shall a man give in exchange for his soul?

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man

sickness, whatever it may be. Describe the scene, where Jesus, standing before him, touched his eyes the second time, and then told him to look up. Ask what he would see first, and teach that as soon as he sees Jesus he is able to see everything else clearly. To be taught: How the disciples were like the blind man. How we are like him.

1. How many disciples had Jesus? What were their names? Teach that when they first began to follow Jesus, they did not know who he was; they only followed him because they loved him. Show a pretty box, and ask how many would like to have it for their own. Your eyes are open now to admire it, and prize it, but if you could unlock it, and see what beautiful and precious things are inside, all for you, you would feel as if the outside was nothing. The disciples' eyes were opened to see a little of the precious treasure Jesus had for them, but not all. Tell that staying close by Jesus, as the disciples did, is the way to get the eyes open. Give the illustration of their sight and blindness given in the lesson—seeing that Jesus was the Son of God, and yet denying that he must die for us.

2 Call out by question and illustrative stories, the ways in which we are blind. If we can see that Jesus is the Son of the great God, why do we not let him cure our bad tempers? Maybe we see the faults of other children without seeing our own. Does not this show that we are blind? If we forget the good things that God gives us, and think only of the disagreeable things, are we not blind? Who can cure blind folks now? Impress the truth that Jesus is just as real a Person now as when he took the blind man's hand and led him away to be cured, and that he is just as ready to give clear sight to little children as to grown people.

be ashamed, when he cometh in the glory of his Father with the holy angels.

<sup>c</sup> Matt. 10. 33; Luke 9. 26; 12. 9; Rom. 1. 16; 2 Tim. 1. 8; 2. 12; 1 John 2. 23.

1 And he said unto them, *d* Vercily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

<sup>d</sup> Matt. 16. 28; Luke 8. 27.—<sup>e</sup> Matt. 24. 30; 25. 31; Luke 22. 18; Heb. 2. 8, 9.

## GENERAL STATEMENT.

The Saviour is still among the mountains near the head-waters of the Jordan. Around him are the twelve, who are but dimly comprehending his warnings of suffering and trial in the days to come; and with them are still a band of followers, all that are left of the throngs which a

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few months ago gathered around the Great Teacher by the sea-shore and on the hillside. The crowds have forsaken him, but in the company of his hearers there are still some who look for crowns and kingdoms of the earth. That no one may mistake as to the nature and demands of his service, the Saviour, who has just rebuked Peter for the carnal quality of his faith, now summons to him all the assemblage of his disciples and hearers, and proclaims to them in striking sentences the requirements of discipleship. He tells them that there must be a strength of purpose, and at the same time the most absolute denial of self and submission to his will on the part of those who would become his followers. They must be prepared to endure trials, to bear crosses, to face the edge of the sword, to lose their lives in his service. And yet with all their sacrifices they would be gainers, for though losing their lives they should receive them in the world to come, and, confessing their Master here, would be acknowledged by the King in the glory of his kingdom, in the day of his power. And though some of them should give up their lives in his cause, yet others would live to see his kingdom victorious over its foes, and established in the earth.

#### EXPLANATORY AND PRACTICAL NOTES.

##### Verse 34. When he had called.

The truths which Jesus was about to announce he deemed so important in their nature, and so universal in their application, that he wished all who were interested in his teachings to hear them. **The people.** "The multitude." [Revised Version.] The crowd was not so great as it had been during his more public ministry, yet there was a large number of people who gathered in every place to see and hear Jesus.

**With the disciples.** Not only the twelve, but the body of followers and believers in Jesus, from whom soon after he selected "the seventy." Luke 10. 1.

**Whosoever will come after me.** The word will is more emphatic than it seems to be in our translation. "Whoever wills, determines to come after me" is the meaning. 1. There must be a personal choice on the part of those who become disciples of Christ.

2. The Saviour respects and honours the self-determining power of every man's will. **Let him deny himself.** "Let him entirely renounce himself."—*Mo isoa.* Not consult his own desires, ambitions, aims, but submit himself fully to the will of Christ. Just as the enlisted soldier puts himself under the will of his commander, to do, to suffer, to die, if need be, so must the Christian give up himself to the Captain of his salvation. 3. The disciple is to surrender to the will of his Master first, last, and always. **Take up his cross** This was the first time Jesus had named the cross, and it must have been a surprise and a mystery to his disciples. It means here the obligation of doing even what is hard, unpleasant, crucifying to the flesh, when our duty to our Master demands it; forsaking friends, opposing the world, sacrificing life, if need be, for Christ's cause. Not seeking

to do disagreeable duties, not trying to make our lives wretched, but doing them when duty calls.

4. "The cross for the sake of the cross, never; but the cross for the Lord, always."—*A. Monod.*

5. Christ will have no followers enter his service under false expectation. "The Christian," says Luther, "is a Crucian." **Follow me.** 6. No man is called to walk in a path which his Master has not trodden before him. Christ asks no more than, nor as much as, he himself has done and suffered for our sakes. We are to follow Christ, (1) In living for a purpose; (2) In self-renunciation; (3) In living for others; (4) In glorifying God.

35. **For** This little word is the hinge of the whole argument, showing the connection between the two statements, and the reason why we are bidden to surrender ourselves to the will of Christ. **Whosoever will save his**

**life.** The word will is here, as above, a separate verb: "Whosoever is determined to save his life." The one who renounces Christ in order to save his life, or who for earthly objects surrenders heavenly interests, or who fails to respond to the call of his conscience, and lives below his own ideals. **Shall lose it.** Shall lose the true joy of living here, and shall meet with eternal loss and ruin hereafter. 7. "All self-seeking is self-losing."—*L. Abbott.* It is true of both the earthly life and of the heavenly, that the life wrapped up in self proves a failure in affording enjoyment. **Whosoever shall lose his**

**life for my sake.** As many of those who heard the words were destined to do, sealing their witness to Christ by their blood; as many have done in all ages since, though less in our age than ever in the past: as even now, while Christianity is honoured, men sometimes find that it cost them friends, reputation, business prospects, and loss. 8. Many lose their lives for riches, for pleasure, for fashion, and get no such promise as Christ gives. **Shall save it.** Shall possess eternal life hereafter, and thus enjoy everlasting gain; and shall even in this life possess peace and joy and contentment. Paul was a loser in this life, but see his joyousness and satisfaction while a prisoner for Christ, as noted in the last chapter of Philipians.

36, 37. **What shall it profit?** The Saviour shows that a man's true interest always lies in the path of duty. **Gain the whole world.** Which, of course, no man could do.

9. Yet for even a small chance of winning a small share of the world many will risk life and ruin character. **Lose his own soul.** The word soul should be life, as in the Revised Version, for in the original it is the same word with that translated "life" in the previous verse. The word in this connection means life in its highest sense, here and hereafter. **Exchange for his soul.** Rather, "life." A man would ransom his life by the surrender of all his possessions. A railroad king dying a few years ago said, "I have made fifteen millions, and would give them all for five years of life." 10. Whoever gives heaven for earth, or dishonours his character, is giving his life in exchange for a small recompense.

**38. Whosoever therefore.** This passage connects itself not only with the verses immediately preceding, but with the rebuke to Peter, which called forth the discourse. "Since so much is involved in the service of Christ, no one should be ashamed to own **me**," is the connecting thought. **Ashamed of me.** The temptation would soon be presented to the disciples to refrain from confession of Christ, and the alternative to sacrifice either his kingdom or their own lives. Jesus would fortify their minds by warning, by precept, and by promise, in these verses. **Adulterous and sinful generation.** "Adulterous here, as in the Old Testament, means unfaithful to God."—*Schaff*. 11. "The worse the times are, the better we should be."—*Trapp*. **Son of man be ashamed.** If they denied Christ, he would refuse to own them in the day of his power. **In the glory.** Jesus looked forward to the day when he shall sit as King upon his Father's throne, with the angels to execute his will.

**Chap. 9. 1. And he said unto them.** These words of Jesus were intended to encourage the disciples that his kingdom was not to be only of self-renunciation and worldly loss; they should see even while living its substantial triumph in the world. **Not taste of death.** As if death were a bitter potion, which all must drink. **Till they have seen.** Some of the apostles were destined to witness the overthrow of Judaism, and the planting of the Christian Church throughout the Roman world. This would indeed be God's kingdom coming with power.

#### GOLDEN TEXT.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. v. 34.

#### OUTLINE.

1. Self-denial, v. 34.
2. Salvation, v. 35-38; 9. 1.

#### LESSON HYMN.

475 *New Hymn Book*.

Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou, from hence, my all shalt be.

Perish every fond ambition,  
All I've sought, and hoped, and known;  
Yet how rich is my condition,  
God and heaven are still my own!

Go, then, earthly fame and treasure!  
Come disaster, scorn, and pain!  
In thy service, pain is pleasure;  
With thy favor, loss is gain.

No. 786 *New Hymn Book*.

10s & 11s.

Appointed by thee, we meet in thy name,  
And meekly agree to follow the Lamb,  
To trace thy example, the world to disdain,  
And constantly trample on pleasure and pain.

Rejoicing in hope, we humbly go on,  
And daily take up the pledge of our crown;  
In doing and hearing the will of our Lord,  
We still are preparing to meet our reward.

No 834 *New Hymn Book*.

8, 7, 8, 7, 4, 7.

Saviour, like a Shepherd lead us,  
Much we need thy tenderest care;  
In thy pleasant pastures feed us,  
For our use thy fields prepare;  
Blessed Jesus,  
Thou has bought us, thine we are,  
We are thine do thou befriend us,  
Be the guardian of our way;  
Keep thy flock from sin defend us,  
Seek us when we go astray;  
Blessed Jesus,  
Hear, O hear us, when we pray!

**Time.**—A. D. 28, and the same day with the close of the last lesson.

**Place.**—Caesarea Philippi.

**Parallel Passages.**—Matt. 16. 24-28; Luke 9. 23-27.

#### HOME READINGS.

- M.* Following Christ. Mark 8. 34-38; 9. 1.  
*Tu.* The soul and worldly gain. Luke 12. 13-23.  
*W.* Counting the cost. Luke 14. 25-35.  
*Th.* Fidelity to Christ. 2 Tim. 2. 1-5.  
*F.* Not ashamed of the Gospel. Rom. 1. 1-16.  
*S.* The noble purpose. Phil. 3. 1-15.  
*S.* The time of separation. Matt. 25. 31-46.

#### QUESTIONS ON THE LESSON.

1. **Self-denial, v. 34.** To whom did Christ speak in this lesson? What did he say in the Golden Text? What is it to go after Christ? Of what are those who follow Christ to deny themselves? Titus 2. 12. What is meant by taking up the cross? What did Paul say in Gal. 6. 14? Wherein may we follow Christ?
2. **Salvation, v. 35-38; 9. 1.** How may a person save his life, yet lose it? Have any persons ever lost their lives for Christ's sake? Acts 7. 59, 60; 12. 2; Heb. 11. 37. What reward do such receive? Rev. 2. 10. What did Paul say in 2 Tim. 4. 6-8? What gain is named in verse 36, which is no real profit? Who obtain this present gain at the expense of eternal loss? What is our most precious possession? Of whom, then, should we not be ashamed? Why should we not be ashamed of Christ? Rom. 1. 16. When shall those who have been ashamed of Christ themselves be brought to shame? What prophecy did Christ utter? To what time do these words refer?

#### PRACTICAL TEACHINGS.

Where are we here taught—

1. That we should follow Christ?
2. That we should deny ourselves?
3. That we should own Christ?

**The Lesson Catechism.**—(For the entire School.) What did Jesus say are the duties of every one who desires to follow him? Self-denial and bearing the cross. 2. What shall become of him who loses his life for the Gospel? He shall save it. 3. What did Jesus say concerning those who are ashamed to own him here? He will be ashamed of them hereafter. 4. What did he say that some of his disciples should live to see? His kingdom come with power.

**ANALYTICAL & BIBLICAL OUTLINE.****The Cross and the Crown.****I. THE CROSS.**

1. **Self-denial.** Deny himself. v. 34.  
"Gain to me...counted loss." Phil. 3. 7.
2. **Submission.** Come after me. v. 35.  
"One is your Master, even Christ."  
Matt. 23. 8.
3. **Self-sacrifice.** Lose his life. v. 35.  
"Be thou faithful unto death." Rev. 2. 10.

4. **Confession.** Whatsoever...ashamed v. 38.  
"Not ashamed of the Gospel of Christ."  
Rom. 1. 16.

**II. THE CROWN.**

1. **Fellowship.** Follow me. v. 34.  
"I have called you friends." John 15. 15.
2. **Salvation.** Lose his life...save. v. 35.  
"The righteous into life eternal." Matt. 25. 46.
3. **Honour.** When he cometh in... glory. v. 38.  
"The glory...I have given them."  
John 17. 22.
4. **Triumph.** Seen the kingdom... power. v. 1.  
"Sit with me in my throne." Rev. 3. 21.

**ADDITIONAL PRACTICAL LESSONS.****The Service of Christ.**

1. The terms of Christ's service are alike for all mankind, whether apostle or follower. v. 34.
2. The service of Christ requires a choice of the individual will and purpose. v. 34.
3. The service of Christ requires the denial of self and the submission to Jesus. v. 34.
4. The service of Christ requires the bearing of his cross before the world. v. 34.
5. The service of Christ may sometimes involve the loss of all, even of life. v. 35.
6. The service of Christ will bring abundant gain to compensate for all its losses. v. 35.
7. The service of Christ will lead to victory over all the powers of earth. v. 1.

**CATECHISM QUESTION.**

40. What were the general laws which related to their behaviour as men?

The general laws which God gave to the children of Israel, relating to their behaviour as men, were those which are commonly called moral, and which belong to all mankind: these are chiefly contained in the Ten Commandments.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

IN one of "Peter Parley's Tales," which were well known to the young people of England some years ago, there was a story

which amused me much when a child. It related how the Emperor Charlemagne of France was in the habit of inviting his courtiers to go out with him. When they came, in their rich dresses, he would go before them wrapped in a sheepskin cloak, and lead through brambles and thickets, and over quagmires, till their costly array was in a woful plight, and all they had got for their trouble was the honour of having accompanied the king. He did this for his own pleasure, without bestowing upon them any compensation for their loss.

We read to-day of a very different Leader, of the heavenly king, the Lord Jesus Christ. He leads his followers over rough ways, and in thorny paths. But he does it for their good, he gives fair warning, and he bestows infinite compensation for all losses and all sufferings.

1. *He does it for their good.* It is for their sakes that the path of suffering was first taken. For them he emptied himself of his glory, came down to earth and became a "man of sorrows." For their sakes he chose the cross. And the darkest part of the way was trodden by him alone. No follower of his shall ever go down into the abyss which he entered. Where he crossed the deep, there is now a firm path. And now there is not a thorn or a briar in the way but he knows all about it. And he will not allow one sorrow or one trouble to touch his followers needlessly. Whatever the dangers and trials of the way, all things must work for their good.

2. *He gives them fair warning.*

It was not only to his faithful Twelve that he spoke the words which form the substance of the passage before us. He called to him "the multitude." There may have been some true-hearted ones among them, probably many half-hearted disciples, some hesitating as to whether or not they should join themselves to him, others attracted by mere curiosity to hear the famous Teacher. And the same words of warning were addressed to all. Look at Jesus:

*The man that would "come after" Jesus must "deny himself."* He must no longer think of choosing his own way. He must no longer consult his own tastes or his own inclinations. They might often lead him (as they would have led Peter, ver. 32) by quite another road. He must be guided simply and solely by the will of Another. When self pleads for its own plans, and its own pleasure, or its own ease, he must answer "No." This is the only way to "come after" Jesus. For he said: "I came down from heaven, not to do mine own will but the will of Him that sent me."

*The man that would "come after" Jesus*

must "take up his cross." The cross is something imposed by others. It means pain and weariness. It may be the unkindness of companions. It may be the harshness of employers; it may be the coldness of former friends; it may be the malice of enemies. And it means shame and contempt. It may be the sneering laugh; it may be the cutting taunt; it may be the calumnious report. But it is what Jesus bore. Relatives frowned on him; friends forsook him; enemies lay in wait for him; the multitude turned against him. He was called "a gluttonous man, and a wine-bibber, a friend of publicans and sinners," (Matt. 5, 18,) a sinner, (John 9, 24,) a blasphemer, (Matt. 26, 65,) a perverter of the nation, Luke 23, 2. He was mocked, spit upon, taunted in the hour of agony, and finally called "that deceiver." Matt. 27, 63. And whosoever will "come after" him, must be prepared, if need be, to take up the cross, and bear it "after Jesus."

*The man that would "come after" Jesus must be prepared to follow him.* This seems like a repetition. But it is hardly so. It may be that self has not yet put forth any strong counter-claims or serious obstacles in the way. It may be that the "cross" seems far away. But in the meantime follow Jesus. He knows what each one can bear, and what is best for each one. He calls one to be a martyr, another to be a quiet, humble servant. But whoever follows him shall certainly "come after him," and go where he is going.

### 3. He bestows infinite compensation.

His followers are no losers. Theirs is a glorious portion.

*They escape death, ver. 36.* Who would complain of the hardships of a path which led him out of deadly peril? Who would murmur at the roughness of a grasp which snatched him from destruction? But a short time ago a gentleman broke his leg in descending from a balloon. But that balloon, and its sole remaining occupant, have never since been heard of. Did the survivor buy his life too dearly?

*They win life, v. 35.* That is where the path leads eventually; nay, it is the very "path of life," and leads where there is "fulness of joy," and where there are "pleasures for ever more." Psa. 16, 11.

*They shall be owned by Christ when he appears in glory, v. 38.* But he does not actually say so. No; but his words imply it by contrast; while on another occasion we find it distinctly stated. Luke 12, 8. He will not be ashamed of those who have sought to follow in his footsteps. They shall share his kingdom, his throne, his glory.

Rom. 8, 17. Those who follow the fortunes of an exiled monarch look for honour and distinction when he shall be reinstated in his sovereignty. But how often have such hopes been defeated! The Stuarts, the Bourbons, and others of less note, were never able rightly to reward the devotion of their adherents. But Christ will never fail; he shall reign, and his servants shall reign with him.

Is not this infinite compensation? See what Paul, who had a large share of the troubles of the way, said about it. Rom. 8, 18. See what Peter, who shrank from the first mention of the cross, said about it. 1 Peter 4, 13; 5, 10.

But this is not all. There is compensation even now, for Christ's followers:

*They see the kingdom of God come with power, chap. 9, 1.* Their eyes are open to things which are hid from others. They see (like Columbus, the indications of land in the west) the signs which point unmistakably to Christ's victory and coming glory. They see the kingdom of Christ set up in the heart of one and another, the power of the word, and the work of the Holy Spirit. They are not left alone in a hostile world. They feel the presence of their Leader. Day by day they see that he wins, though things around may look dark, and the enemy appear strong. And they know that they are on the winning side.

## BEREAN METHODS.

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

1. The Requirements of Discipleship. 1. Decision, choice. "Whosoever will." Illustration: A Roman ambassador to the Tarentines drew a circle in the sands around the Tarentine chief, saying, "Choose for peace or war before you step out of that circle."...
2. Submission. "Give me your sword, and then I will take your hand," said Adiniral Nelson to a French captain who offered to shake hands with him.... 3. Self-denial. A monk refused to obey St. Francis. By the abbot's command a grave was dug, he was placed in it, and asked, "Are you dead?" Failing to answer, earth was thrown upon him, until just as one more shovelful would have smothered him, he said, "I am dead!" and then he was released.... 4. Confession. v. 38. Admiral Foote, in Siam, asked a blessing at his table. "That's like the missionaries," said a Siamese nobleman. "I also am a missionary," said the admiral....
11. The Rewards of Discipleship. 1. Fellowship with Jesus, v. 34. "Follow me."... 2. Salvation, v. 35.... 3. Honour.... 4. Suc-

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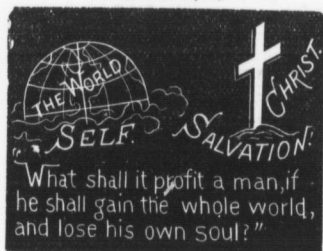


cess. "See the kingdom." . . . On verse 35: The rewards of Satan are delusive, like Philip of Austria, who paid traitors, whom he had hired to betray their king, in counterfeit coin, saying, "False coin is good enough for false knaves." . . . . . When the *Central America* steamship was lost off Cape Hatteras, the stewardess tied her money in gold around her waist, leaped overboard, sank, and never rose again, weighed down by her weight of money. . . . "Follow me," v. 34. Our Captain never says "Go," but "Come, follow!"

**References.** FOSTER'S ILLUSTRATIONS. Ver. 34, Prose, 1172, 2319. Ver. 35, 4315. Ver. 36, Poetical, 1934; Prose, 2426, 2849. Ver. 37, Poetical, 1445; Prose, 10508. Ver. 38, Poetical, 2025; Prose, 5112.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



The diagram needs no explanation. On one side is the world of self, and on the other is Christ and salvation. Choose ye!

#### A SIMPLE LESSON.

Draw a straight line twenty-four inches long across the board, and from each end a twelve-inch line down; also a longer line down the centre, like the letter T. This will represent a pair of balances, or scales. Write "The World" on one side, and "My Soul" on the other side of the scales. Which will outweigh the other?

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *The value of the Soul.* To be taught: What it is to bear the cross; How little the world is worth; and, That to know Jesus is the only real riches.

1. Ask who bore the cross for us? When? What for? Show that as it meant pain for

Jesus, and the giving up of his will, so it will for us. It is not taking up and carrying a real cross, but doing the things that we do not like because it is right; giving up our own will and way, and doing God's will and walking in his way, though it may cross ours. Print on the board, "Deny Self." Teach that self wants the easy and pleasant things which are not always good for us. Then if we take the hard, unpleasant task, as learning a difficult lesson when we want to play, helping some one in trouble when our own work or pleasure calls us, giving up the ride, or party, or treat for the sake of somebody, we are denying self, and all who follow Jesus must do that.

2. Those who try to please self in all things show that they think more of the body than of the soul. Talk about the body. It is just a house for the soul to live in, or a garment for the soul to wear a little while. When a child dies the garment has fallen off, or the house has fallen down—that is all. The soul goes on living, and will live as long as God lives. Ask if children ever saw a very old person. The house is almost worn out, and yet see—it is not so very long since, it was a nice new house, like the bodies you are living in. Just so your bodies will wear out, maybe in a little while. How foolish to throw away the soul, which is worth so much, for the things of the world which will only last a short time!

3. Talk about knowing Jesus, and make a list on the board of the riches that comes from knowing him. Let children help, and print above the list, "To last for ever." Then make a list of the riches of this world, and print over it, "To last a few days." Teach that those who do not obey Jesus are ashamed of him, and read ver. 38. What will all have who are not ashamed of Jesus? Ask children which kind of riches they think are worth having?

#### LESSONS FOR JUNE, 1882.

June 4. The Transfiguration. Mark 9. 2-13.

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## OUT OF THE MIRE.

H. TAYLOR. (By permission of the Composer.)

The streets of the ci - ty are full Of poor lit - tle perishing souls, Who

wander a - way from the light, In places that Sa - tan con - trols;

They see not the snare at their feet; They know not the danger they're in; Dear

Saviour! can these be Thy lambs, So changed and dis - fig - ured by sin?

Chorus. *Slower*

Famishing, perishing ev - er - y day; Lambs of Thy flock, how they go astray.

2 Each day there are victories won,  
By thousands and thousands they fall;  
Shall Satan continue his war,  
Until he has conquer'd them all?  
No! no! with the armour of God,  
His darts you may safely defy;  
And oh! you must seek for the lambs  
Where Satan has left them to die.

Chorus. - Famishing, &c.

3 Then out of the mire of sin,  
And out of the darkness of night,  
Go, bring the dear lambs to the flock,  
And lead them up into the light.  
Their natures with tenderness train,  
Their wilfulness strive to subdue,  
Be patient and tender with them,  
As Christ has been patient with you.

Chorus. - Famishing, &c.

# 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 various forms of electricity, which are now being applied to an almost infinite variety of purposes, and 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:—

"After wearing your Knee Cap a few days the pain (severe and of long standing) had entirely left, and in about one week the lameness also had disappeared."—*Robt. McKay, 83 Caroline St., Hamilton, Ont.*

"I can freely recommend your 'Magneticon' appliances, as, after using them, I believe them to be fully equal to what they are represented."—*Thos. Van Iderstine, London, Ont.*

"The first night I wore your Belt I slept soundly, which I had not done for many weeks, and I have been steadily and rapidly improving from that time."—*Mrs. Jeffries, Don Mount P.O., (Formerly Queen Street West, Toronto).*

"Your Belt and Lung Invigorator have done me more good than all the medicine I have ever taken. Too much cannot be said in their favor."—*Thos. Osborne, Rosebank, P.O., Ont.*

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"Your Belt and Lung Invigorator have almost accomplished a complete cure. My constitution had become so weak that the slightest exertion would tire me, but now I can walk and work with pleasure, and am constantly improving."—*Hannah Johnson, London, Ont.*

"We have used several of your 'Magneticon' appliances in my family during the past ten years, and in every case with excellent results. I do not hesitate to say that they accomplish all you claim for them."—*M. Wardell, 168 King Street East, Toronto.*

"My sister has felt no return of the Rheumatism since about a week after commencing to wear your Belt, and she says the beneficial effect upon her nerves has been something wonderful."—*E. Bender, Brockville, Ont.*

"I had suffered greatly from Bronchial Asthma, but rejoice to say, I have derived great benefit from your 'Magneticon,' and beg to recommend others who suffer from the same malady to try it."—*T. B. Carey, Brantford, Ont.*

"Am glad to tell you that the 'Throat Protector' has entirely removed the soreness from my chest and the irritation of the throat that troubled me so much."—*Mrs. W. Buor, Brantford, Ont.*

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"Have used your 'Magneticon' appliances thoroughly myself, and have carefully noted their effect upon a large number of others, and in almost every case there has been a decided cure."—*Rev. S. J. Allin, Cleveland, Ohio, U.S. (formerly of Exeter, Ont.)*

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

6 And<sup>2</sup> 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>3</sup> Which shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them 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,

8 bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went 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.

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

12 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.

13 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, Out of Egypt did I call my son.

14 Then Herod, when he saw that he was mocked of the 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 wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

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

<sup>5</sup> Mic. 5 : 2. Hail not the scripture said that the Christ cometh . . . from Bethlehem. John 7 : 42. A 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 . . . The Prince of Peace. Isa. 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. <sup>6</sup> De Mat. 22 : 2, note A.

<sup>7</sup> He shall feed his flock like a shepherd. Is. 40 : 11. I am the good shepherd ; the good shepherd layeth down his life for the sheep. John 10 : 11. <sup>8</sup> He was going astray like sheep ; but now returned unto the shepherd, and his sheep of your souls . . . when the chief shepherd shall be manifested, ye shall receive the glory of glory that fadeth not away. 1 Pe. 2 : 25 ; 5 : 4. <sup>9</sup> He that hath dissembled. Prov. 26 : 24. Kings . . . against the Lord. Ps. 81 : 2. <sup>10</sup> Thy word is a light unto my path. Ps. 119 : 105. <sup>11</sup> A little child shall lead them. Is. 40 : 3. <sup>12</sup> O let the nations be glad and sing for joy ; for thou shalt judge the people righteously, and govern the nations upon earth. Ps. 67 : 4.

<sup>13</sup> In the kings . . . shall bring presents. Ps. 72 : 10. They shall bring gold and incense, etc. Is. 60 : 6. Mary therefore took a pound of ointment 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 gift ; but she of her little did cast in all the living that she had. Lu. 21 : 4. <sup>14</sup> 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. <sup>15</sup> When Israel was a child, then I loved him, and called my son out of Egypt. Hos. 11 : 1. <sup>16</sup> Substitute.

<sup>17</sup> through. <sup>18</sup> Jer. 31 : 14. We were verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Gen. 49 : 10. 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. <sup>19</sup> The Loam said unto Moses in Midian, Go, return into Egypt ; for all the men are dead which sought thy life. Ex. 4 : 19. <sup>20</sup> These cometh Jesus from Galilee. Mat. 2 : 13. Their own city Nazareth. Lu. 2 : 29. <sup>21</sup> Can any good thing come out of Nazareth ? John 1 : 46. <sup>22</sup> Means not a Nazareth a despised shoot or branch. There shall come forth a rod out of the stem of Jesse, and of his 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 : 8. <sup>23</sup> 6 : 12 ; Act. 24 : 5.

<sup>24</sup> Ch. 2. A. D. 95. <sup>25</sup> Lu. 2 : 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. <sup>26</sup> Substitute.

<sup>27</sup> through. <sup>28</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. Dan. 2 : 44. As yet, preach, saying, The kingdom of heaven is at hand. Mat. 10 : 7. <sup>29</sup> e. Is. 40 : 3. <sup>30</sup> Lu. 1 : 76. <sup>31</sup> Mark 1 : 4. <sup>32</sup> ch. 11 : 6. He [Elisha] was a hairy man, and girt with a girdle of leather about his loins. 2 Kl. 11 : 8. <sup>33</sup> Even these of them ye may eat the leaven after his kind. Lev. 11 : 22. <sup>34</sup> And all they of the land came to a wood, and there was honey upon the ground. 1 Sam. 14 : 25. <sup>35</sup> 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, on Jesus, etc. Acts 17 : 4. <sup>36</sup> See Acts 9 : 35. <sup>37</sup> ch. 12 : 54 ; 22 : 33 ; Luke 21 : 14. <sup>38</sup> Put into the footnoises, Or, for baptism. <sup>39</sup> Which delivereth us from the wrath to come. 1 Thes. 1 : 10. <sup>40</sup> They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man. John 8 : 32. <sup>41</sup> 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. <sup>42</sup> Substitute "the axe lieth at."

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, 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 he heard that Archelaus was reigning over Judæa 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 and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye ; for the kingdom of heaven is at hand. For this is he that was spoken of 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 raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. Then he went out unto him Jerusalem, and all Judæa, and all the region round about Jordan ; and they were baptized of him in the river Jordan, confessing their sins. But when he saw the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warneth you to flee from the wrath to come ? Bring forth therefore fruit worthy of repentance ; and think not to say 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 is the axe laid unto the root of the trees : every tree therefore that

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

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