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Vol. XIII.]

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 15.]

JUNE, 1882.

[No. 6.

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## THE SUNDAY-SCHOOL BANNER

IS 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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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVI.]

JUNE, 1882.

[No. 6.

## Lines Written in Deep Affliction.

BY G. W. T.

JESUS, Master ! hear me pray,  
Now the same as yesterday ;  
Ever waiting to be good,  
Save the purchase of Thy blood.

Justice claims the full arrear  
Of my every mis-spent year ;  
Justice claims the talents' gain,  
Which have in my napkin lain.

Jesus, Master ! Thou hast died,  
All my guilt and shame to hide ;  
All my secret faults to cleanse ;  
All my gross and open sins.

Jesus ! if I still must go  
Suffering with thy saints below ;  
If life's troubles still must roll  
O'er my faint and sinking soul ;—

Envy, malice, hatred, wrong,  
Reeking honeyed from the tongue,  
Falling on my stricken heart,  
Causing many a tear to start.

Pitying Saviour ! Thou hast borne  
Shame and spitting, hate and scorn,  
Treach'rous Judas' traitor's kiss,  
And the scornful soldier's hiss.

Jesus, Master ! hear me pray,  
Now the same as yesterday ;  
Save me from the strife of tongues,  
And from treachery's cruel wrongs.

Jesus ! henceforth, all sublime,  
Make me in Thy likeness shine ;  
Inward, outward, in accord  
With my meek and suffering Lord.

Then shall I in spirit be  
Always even like to Thee ;  
Always looking for Thy smile,  
Pains and sufferings to beguile.

Then shall I exceeding glad,  
In Thy blessed footsteps tread,  
Looking for my great reward  
In the kingdom of my Lord.

---

## The Marks of the Lord Jesus.

BY EMMA F. WYMAN.

How can God's children murmur,  
What ills can they complain,  
If they are one with Jesus  
In suffering and pain ?  
Though want and care oppress us,  
Though undeserved the blame,  
Yet Christ has borne before us  
The poverty and shame.

Though cherished friends desert thee,  
O heart, be not dismayed !  
He sealed thy grief in Judah,  
Forsaken and betrayed.  
His own, though weak and sinful,  
Find shelter in His breast ;  
His own, though bruised and weary,  
In Him find peace and rest.

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## The Sunday School Banner.

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

TORONTO, JUNE, 1882.

### Grants to Needy Schools.

EVERY few weeks the Committee on grants of the Sunday-school Board meets and examines the applications for help from needy Schools, and in almost every case, where the appeal is properly recommended by the minister in charge, help is given, as far as the means at the disposal of the Board will allow. A few days since the Committee met and made grants to the amount of over \$100. The following is a specimen of one of the applications. A good brother in the Manitoulin Island writes:—

"I, with a number of others, settled in this Township about three years since. There are now about twenty-five families. I have been connected with the Wesleyan Methodist Church over twenty years in England and Canada. When in D—I was class-leader. I have, with the assistance of another brother,

conducted a religious service every Sabbath morning (bad weather excepted) for two and a-half years, and sometimes I have Sunday-school in my own house in the afternoon, when I can get the boys together. We have got out logs and hewed them this winter, ready to build a school-house this spring or the coming summer. There has only been one minister of the Gospel to see us since the township was settled—now three years. Most of the settlers are poor, but we expect soon to be better off, as our clearances become larger. Now, sir, any reading matter, or anything that would assist me in any way to conduct the Sunday service, or be of use in the Sunday-school, you may have to dispense of, will be thankfully received."

This brother, of course, received as good a grant as the Committee could afford. And he is but a type of scores of others who, in the remote and poorer parts of Canada, are sowing the seed of churches yet to be.

We are glad to know that the Missionary operations of the Board, as they may be called, are every year receiving more attention and more support. We hope that if any Schools have not yet given the annual collection required by the Discipline that they will do so at once. The Board requires that every School applying for help shall take up this collection; and, surely, when the poor Schools give it, the rich Schools will not withhold it. We receive numerous contributions of second-hand books, which are duly distributed. But we want something more. We want money to purchase other Sunday-school requisites besides second-hand books. In an early number will be published the comprehensive report of the faithful Treasurer of the Board, WARRING KENNEDY, Esq., which will show exactly what each Conference gives, and what it receives back in grants to needy Schools.

### Questions to Parents.

WE hope that all parents will seriously ponder the following questions, asked in the current No. of the *S. S. Journal* :—

"Do your children know the Ten Commandments, Lord's Prayer, Twenty-third Psalm, and the Apostles' Creed?"

"The knowledge of these things will be of no advantage to them if they never offer the prayer, accept the creed, rejoice in the psalm, or obey the commandments. But, knowing them, they will be more likely to love, trust, hold, and obey than if they had never known them.

"It is your business to see that during the years of memory these cardinal things are put into the minds of your children.

"Do your children know them? You trust to the Sunday-school. You trust to their own interest in the matter. You trust in some teaching agency that will come in the after years. You trust to your pastor. Do you not know that your responsibility begins before that of any other teacher? Do you not know that if you neglect to give them a thorough knowledge of these things, the probability is they will never get it?"

—“How may the Catechism be taught more generally and more successfully?”

1. Let parents see that it is studied at home.
2. Use the “pictorial edition” of the Catechism.
3. Make it a part of the regular programme in the school.
4. Offer rewards for learning and reciting it.
5. Let the teachers learn it themselves.
6. Shorten the opening exercises.
7. Let the superintendent shorten the length and diminish the number of his speeches, in order to make room for it.
8. Talk about it cheerfully, as if it were not a disagreeable business.
9. Let two questions each Sunday be announced from the desk, taught in the class, and reviewed in concert.
10. Let the pastor impress its importance upon the family by talking of it from the pulpit.—*The Study.*

GRAY spent seven years in perfecting his “Elegy,” but the time required to get a box of Esterbrook's Steel Pens is just long enough to send to the nearest stationer. Wholesale by Brown Bros., Toronto.

### Book Notices.

*Canadian Methodist Magazine.* Contents of May number: The most notable article in this number, and one which will attract much attention, is a paper by John Macdonald, Esq., on the Approaching General Conference, in which, among other things, he advocates the election of three or four bishops, who shall hold office for life. Another article, founded largely on Miss Gordon Cummings' “At Home in Fiji,” describes the marvellous conversion, through the labours of Wesleyan missionaries, of those islands from savage cannibalism to a Christian Crown Colony of Great Britain. The frontispiece is a fine portrait of Longfellow. There is also an article on his poetry, sketches of the late Henry Wilkinson, William Beatty, and Bishop Janes, with other articles—four in all being illustrated—makes up a number of more than average interest. Of the illustrated articles in this Magazine the *Missionary Review*, of Princeton, N. J., says: “They are well fitted to awaken and cherish deeper and more profound interest in foreign missions. We wish them the widest possible circulation and influence.”

We have received the April number of the *Original English Chatterbox* from the American publishers, Messrs. Estes & Lauriat, Boston, Mass. This is the children's magazine, par excellence; containing 32 pages, and 16 full-page illustrations each month. It has more than a million readers in England and America.

For one dollar sent by a NEW SUBSCRIBER, directly to the publishers, they will send, post-paid, *Chatterbox* for one year and a beautiful steel engraving of a little girl puzzling over her first sum, and entitled, “Ought and Carry One.” The engraving is 18 x 24 inches, and sells for \$3.00, thus giving every new subscriber \$4.00 worth for \$1.00.

*Home Decoration.* We saw advertised in the *S. S. Times* the publications—or manufactures—which shall we call them? of the Home Decorating Company, of 163 Bank Street, New York. We, therefore, sent 25 cents for their artistic plaques, and received in due time copies of those famous pictures, “The First Easter” and the “The First Christman”—admirable reproductions on *papier maché* of porcelain painting. They also announce at 25 cents a pair, other *aesthetic novelties*, artistic pallettes, and plaques. Making home beautiful is a long step toward making it happy.

The *Quarterly Review Service*, and *Canadian Scholar's Quarterly*, have both become very popular. The *Review Service* for June is now ready, and will be mailed for 50 cents per 100. The third number of the *Quarterly*, that for July, August, and September—20 pages—Map, Lesson Hymns, everything required, will be mailed for \$2 per 100.

## Lesson Commentary.

LESSON X.]

[JUNE 4, 1882.

## THE TRANSFIGURATION.

MARK XI. 2-13.

THE transfiguration was one of those mysterious and sublime incidents in the life of Christ, which put all human philosophy in fault. Why it should be, is susceptible of possible explanation; how it could be, is a problem which no science is able to solve. It was, and remains, one of the unique events in history. It has no parallel either in the wild fancies of mythology, or in the record of actual occurrences. It was on "a high mountain apart" that the marvel was wrought; the marvel itself is equally a high mountain apart, isolated and unmatched in its character and grandeur.

Try to imagine the scene. It is night, and on one of the lofty spurs of Hermon are four men, three of them sleeping and one praying. It is an hour and place of profoundest calm, the silence broken only by the murmur of the wind through the trees, and the subdued accents of the lone one who is wrestling with God. For a time the sleepers slept on, and the praying man prays on, and then comes a change. The form of the petitioner begins to glow with a supernal brightness. The coarse blue garments of the Galilean peasant are bleached into dazzling whiteness. A moment later and two new personages, Moses and Elijah, the lawgiver and the prophet, though long dead, appear upon the scene. The three sleepers awake and look with bewildered eyes upon the strange glories around them. Peter, dazed and overwhelmed, endeavours to rise to the level of the occasion, and with stammering tongue proposes to build dwelling-places for the shining ones; but while he is speaking a cloud wraps everything in obscurity, and out of the misty folds comes a sovereign voice with its declaration, "This is my beloved Son; hear him." Awe struck and afraid, the disciples fall on their faces to shut out sights and sounds too wonderful for them, but presently the touch and word of the Master reassure them. They look up once more; but the pageant has vanished. Only the pale moonbeams fall on the spot

which but just now was aglow with heavenly radiance. The majestic forms of lawgiver and prophet are gone. They see "no man but Jesus only." The hour of ecstatic vision has passed, and Master and disciples take their way down again into the work and worry of a distracted and sinful world.

Two important ends are served by the transfiguration.

I. *The comforting of Christ.*

He was divine it is true, but he was man also. The sufferings of life afflicted him as they do other men. The cold chilled him, the heat scorched him, hunger gnawed him with its raven, thirst parched his lips, weariness compelled him to lag-gard steps, homelessness was as lonely to him as to others. What was harder to bear, he was "despised and rejected of men," and he was not insensible to that fact. The finger of scorn pointed at him, the contemptuous mockery of his claims, the sneer of the cynic, the gibe of the thoughtless, he felt them every one. That he was calm in his endurance was no evidence that he was not keen in his feeling. From the beginning to the close of his ministry, Christ was a sufferer, and in the history of all those years there is but one recorded moment of gladness. There is inevitably some waste of the fibre of manhood under such long-continued fret. And now the culmination and crisis of the trial were at hand. The gloom of Gethsemane was in the air; the shadow of the cross touched his feet. Would he who had borne so much, be able to bear the agony of the garden, and the death on Calvary? To re-invigorate him and prepare him for these last experiences was one purpose of the transfiguration. Luke records that Moses and Elijah "appeared in glory and spake of his decease which he should accomplish at Jerusalem." Their spiritual, Heaven-commissioned ministry was necessary to the man Christ Jesus. What they said is not revealed, but it is easy to conjecture that they might so set forth the relation of the crucifixion to the great work of the atonement that even a faint heart might be nerved to any endurance.

Another hardly less important end served by the transfiguration was—

## II. *The reassurance of the disciples.*

From the beginning they had misunderstood Christ's mission and methods. The Jewish idea of the Messiah was a temporal king, who should deliver the nation from Romish rule and once more establish Israel as a sovereign state. The sunrise for which their faith and hope waited would reveal a conquering army sweeping on to victory, marshalled by a king who should wear the crown and hold the sceptre wrested from the oppressors. The disciples believed in Christ after a fashion, but were always troubled to reconcile his position with their Jewish ideas. There was nothing in his manner or words that favoured their expectations. He was often a fugitive. He talked about truth instead of revolution. There was infinite calm in his discourse, that commended the peace of God rather than the shock of human battle. What sort of a man is this? they doubtless often asked themselves, to confront the colossal power of the empire, and break this oppressive yoke from our neck. And yet, as now and then he showed his strength by some wonderful miracle, their courage revived, and they waited in trembling hope. But how will they endure his capture and ignominious death? Such a culmination of their previous disheartenment would be likely to extinguish the last spark of their faith, and carry them over to the ranks of those who considered Christ as an impostor.

The transfiguration was, in part, to remedy all that. They could not look on that bewildering scene and ever feel again that Christ was to be judged by common standards of measurement. As has been said, "They could never forget in what majesty they had seen him; never forget in his humiliation that they had heard him called the beloved Son, by the lips of the Eternal himself. Nor could they ever hesitate whom to obey, when they had seen Moses and Elias, representatives of the law and the prophets, withdraw before him, and heard him proclaimed from the cloud of presence as far higher than they." Even Gethsemane and Calvary could not now utterly destroy their faith, however sorely it might be tried. Something of the transfiguration splendour relieved the

darkness as they looked upon the cross; something of the transfiguration light streamed along the path by which they ran with hasty steps to the sepulchre on the morning of the resurrection.

Beyond the immediate and special purpose of this event in Christ's life, there were other ends to be served by it. It gave the world light on certain disputed points in regard to which men greatly need to be well informed.

1. *The nature of Christ.* It was in dispute while he was on earth; it has been disputed ever since. The old question of the Master, "Whom say ye that I am?" is asked of every generation and every man. Widely different answers are given to the interrogation. To some he is only a man, subject to the weaknesses that discount the value of our common humanity; to others he is a perfect man, by some strange endowment rid of the flaws and scars that disfigure the rest of the race, the true ideal of what all men should be. To others still he is more than man, but less than God, a unique, solitary being; whose precise status in the scale of existence it is impossible to give. To those who rightly apprehend him, he appears to be what he really is—true Deity, God incarnate.

2. *The nearness of the invisible world.* Men have a feeling, rather than a reasonable belief, that it is somewhere remote. Our friends pass from us into it, and we hear from them no more. It seems to us that they must be at some inaccessible distance, or they would come to comfort us in our sorrow and save us from heart-break. In our own thought of dying, there are infinite spaces to be traversed before we can reach rest and home. The transfiguration ought to stifle every such false notion. Moses and Elijah came at a moment's notice to comfort the troubled Saviour. From the golden streets to the slopes of Hermon was only a brief transit. The visible and invisible worlds are not a wide remove from each other. "This day," said Christ to the thief on the cross, "this day shalt thou be with me in Paradise," and the sun was stooping to its setting when he said it. We distress ourselves without cause, when we torture ourselves with the thought that our be-

loved dead are far away from us. No oceans roll between us, no immeasurable firmaments stretch between them and us. Where God is they are, and God is here. The visible and the invisible worlds overlap and interpenetrate. It is no long journey to heaven. As the old catechism has it, "the souls of believers at death do immediately pass into glory." When Elisha prayed "the Lord opened the eyes of the young man and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The unseen world surrounds us like an atmosphere. We are encompassed by the great cloud of invisible witnesses. Our eyes are veiled, but the inhabitants of that hidden country, "are they not all ministering spirits, sent forth to minister for them which are the heirs of salvation?"

3. *The conditions of the future life.* Nothing troubles men more, in their thought of that world into which all are going, than the question of personal identity. Shall we recognize those whom we have known on earth? Will the old tenderness of family and friendship survive the shock of death? A determinate answer to these questions would assuage a multitude of sorrow. But in the light of the transfiguration, how can there be any doubt in this matter? The apostles recognized Moses and Elijah whom they had never seen; would they have been blind to the presence of those whom they had known and loved? The transfiguration was over in a single night, but the light that it kindled has never paled or gone out. It falls on every Christian death-bed, it irradiates every funeral assembly, it beams soft and serene over the sleeping-places of our beloved, it burns through the veil that parts us from the other world. The disciples saw and knew Moses and Elijah; shall we not see and know the members of our households, and the cherished ones of our hearts?

LESSON XI.]

[JUNE 11.]

## THE AFFLICTED CHILD.

MARK IX. 14-32.

As our Saviour was descending from the Mount of Beatitudes, a leper met him and cried to him. He healed the man. This miracle stands inseparably associated

with the Sermon on the Mount. The sermon is a background for the miracle. As he was descending from the Mount of Transfiguration, the father of a demoniac met Christ, with his child and cried to him. The child was healed. This miracle stands inseparably connected with the transfiguration. "The great last picture of Raffaele," says Alford, "is one of the best and noblest comments on this portion of the Gospel history. The events passing at the same time on and under the Mount of Transfiguration are by the painter combined to carry to the mind the great central truth, there is none but Christ to console and to glorify our nature." There is deep instruction in the association of teachings and events in the Scriptures. Keeping in mind the associations of the transfiguration with what so closely followed, let us notice some points illustrated in our passage.

I. *The Christian is the representative of Christ.*

The father came with his child seeking Christ. He had heard of him. It would be nothing strange if he had made a long and painful journey. Men travelled hundreds of miles by sea and land to look upon Jesus. Christ was in the mountain. The poor man in his disappointment, was directed to the nine apostles left below. It was understood that the Saviour's interests, temporarily at least, were in their charge. This was true. They represented Christ. He was testing them to see if he could safely leave them. He was longing to return to his Father. In appealing to them the man took the only course open to him. It should have been a safe appeal. They admitted it. It was not a new trust. They had represented their Master on their missionary journeys. It was nothing new for them to be applied to to work miracles of healing, actually to work them. They had cast out devils. They attempted to heal the lunatic child. Everywhere, always, the Christian represents Christ. He holds in his hands the great trust of Christianity. Coming to him should be equivalent in the healing, saving result to coming to Christ.

II. *The failure of the disciple is charged as the failure of Christianity.*



The nature of this trust was known to the apostles, or well guessed at. They must have been seriously aware how much was at stake when they attempted to cure the boy. A multitude had collected. In that multitude were men of rank and character, whose hostile spirit was well known. The scene is not difficult to imagine. They used such formulas of healing as they had heard their Master use. To their surprise they failed. Repeated trials failed. All the methods they could think of failed. The evil spirit defied them; the multitude all the time watching and commenting. As it began clearly to appear that they were powerless, the Scribes began to question them. The questions are not reported. We can imagine what they were. They were practical: as to the claims of uneducated fishermen to work cures. They were sarcastic; taken up by the crowd, they were jeering. The nine were worried. Letting the man and his child go, they discussed. They could not cure, but they discuss cures. Their Master had done wonderful things. They had done them.

*III. Christ always manifests himself to protect his Church and to assert his power.*

It may be after delay. But he comes. Even as the questioning triumphantly proceeds, and the poor apostles are being made a miserable mockery by the Scribes and the crowd, lo, Christ! on the mountain-side with the three. From afar all see him. As he draws nearer, the glory in his face and his raiment, dazzles the beholders. The people are amazed and attracted. They hasten toward him. They run. The Scribes share the prevailing wonder and awe. So gentle and assuring was his bearing, so full of compassion, that the people came running and joyfully saluted him. The disciple might be denied; but the Master! who could deny him? They might be powerless; but what omnipotent majesty was resting upon him! Christianity had seemed to fail; but only its human exponents had failed. Christ had not failed. What a change came over those at the foot of the mount when Christ descended to them. The Scribes are confounded; they became silent. The apostles were cheered, as hard-pressed soldiers by the arrival of

their general and the main army. They surrounded Christ. The despairing father took heart. Surely so glorious a prophet could heal his son, if his followers had failed. Christ always manifests himself, having withdrawn himself for a time.

*IV. Parents should know the condition of their children.*

The description of his child by the father showed how carefully he had observed him. "How long time is it since this hath come to him?" Christ asked. "From a child," he replied. He had noticed the earliest hint of the possession. In the tender years of infancy the evidences had begun to show themselves. From its peculiar features, he knew that it was one of the worst cases—a malignant possession. Parents differ in their observation of the bodily health of their children. Yet of this most of us are watchful. We notice little defects in them in limb and feature. To a stranger no defect may be apparent; but a parent detects anything wrong in the voice, the step, the sight, the hearing, the breathing, the action of the heart, in an infant child. Wonderfully acute is the observation of many parents—of nearly every mother. And knowing of physical defects of maladies in our children, we are anxious to have them healed. If these are curable, we spare no expense in physicians. All that we can do, we do gladly. We have our children treated for incurable diseases; so anxious are we to exhaust all means that we may have them sound in body and in mind. What if we were as anxious for their souls; if we noticed defects in these—spiritual diseases, the evidence of Satanic possession?

*V. The difficulty in the way of healing is not want of power in God, but want of faith in man.*

This is the main truth in the narrative, a truth enforced in all the miracles and in so much of the Saviour's teaching. "If thou canst do anything, have compassion on us and help us." This is the cry of the deeply-convicted man always; so impossible does it seem, in deep, intelligent conviction, that any power can save us. And to the man Jesus replies: "If thou canst." It is not a question whether I can work, but whether you can

be worked upon; not of my power, but of your faith in me, without which almighty power can do nothing. Christ came to an unbelieving generation. If the suppliant father lacked faith, in this he was like the Scribes and apostles themselves. The age lacked faith. It is difficult to believe in a skeptical time, when the very atmosphere is of doubt. Yet in such a time faith is not less indispensable. Tearful anxiety of parents is a hopeful sign for children. Faith springs strong in the soil which tearful prayer has watered. Another indication is the readiness of his reply: "Lord, I believe." Ready faith is strong faith. And is not another indication in the very words: "Help thou mine unbelief?" In the humility of this cry is there not at the least the promise of great faith? Self-confidence shows a lack of faith in God. Self-distrust is a mark of faith. The result indicates that the faith of the man was great.

LESSON XII.] [JUNE 18.  
THE CHILD-LIKE BELIEVER.

MARK ix. 39-50.

WE follow the Master into the house at Capernaum. The disciples seat themselves about him; he calls a child who is playing near. At the word, the little fellow runs up, the small arms come up to meet his and twine about his neck, he lifts the boy and holds him there with strong and tender embrace. From this guileless, loving heart, the Master teaches lessons which the Church has ever since been struggling to learn and practice.

I. *Humility* was the first lesson taught from this living text. In Matthew's account we read, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Those were earnest and true-hearted men to whom he spoke. They had left all to follow him—all except themselves. But because of this self-love, their very devotion to the Master was an occasion for new ambitions. What honours and authority they should have in his kingdom, made a large part of their thought and conversation. This was not the first time, nor the last, in which they discussed the question. The most solemn or tender

scenes could not drive it away. But the spirit was all wrong; unless they got rid of it, they would lose the kingdom. So Jesus holds up the child as a picture of simple-hearted devotion, free from all self-consciousness and self-seeking. They were like the planets, each revolving on its own axis while circling the sun; he was like the moon, whose very motion is ruled by its central orb. Watch him; he cares nothing for their strifes, cannot understand their ambitions. If told of their disputes, he would have said wonderingly, "Isn't it enough to have Jesus?" He came at no threat or promise; the Lord wanted him, that was enough. To look into his face, to cling about his neck, filled his heart so full that no room was left for self.

II. *Service* goes hand in hand with humility. Consciousness of power, jealousy, ambition, might seem the best stimulants to exertion. But no thoroughly noble and helpful work was ever done in a spirit of rivalry and self-seeking. "If any man desire to be first, the same shall be last of all and servant of all." The words may be a warning of the abasement which waits for the proud, but their plain purpose here is to show the true way of greatness in the kingdom of Christ. Pride serves those who minister to its greatness. Humble love seeks those who most need its blessing; and yet this lowliness has the secret of success. As the artist took the bits of stained glass which other workmen had thrown away, and made from them a window whose translucent splendors surpassed all the rest; so Christ with the refuse of humanity, formed a Church whose divine glory shames in the contrast all other organizations. How narrow and short-lived are human societies and nations, compared with the Church of Christ! How contemptible besides it are socialistic and Utopian schemes. Statesmanship builds greatness on wealth and arms and diplomacy; it will sanction gambling, protect slavery, crush empires into dependencies, and ruin a nation with opium to replenish a treasury. Christianity gathers the deceased into its hospitals, and lays down life to carry salvation to the sinful. Love, which blesses the lowliest, serves most nobly.

The blessing upon care for such little ones has its opposite curse upon leading them into wickedness. "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." We dare not rob the words of their literal force. Better be drowned than be an occasion of sin to the meanest soul.

To teach even a child one bad habit, put into its mouth one bad word, stir its sleeping passions, expose it to unholy influences, draw it from purity by bad example, merely breathe around it an evil atmosphere—these are crimes. They work harm in a deathless spirit; they mar the image of God; they may blast an eternity. To be drowned is but bodily death; to lead a soul to sin is to drag it toward eternal death. How dare parents be heedless of their influence on their children? How dare they, while restrained in word and act among men, let out bad tempers and ambitions at home? How dare they be anything but full of earnest struggles and prayers for deepest holiness, lest unawares they put stones of stumbling before these little feet? They are responsible for their children's immortal existence; let them not be charged with their everlasting ruin. In a world where the meanest has an influence, how dare any one be bad, or indifferent, or anything but a glowing centre of holy power?

The Church, also, should care more wisely for its little ones. The trusting, whole-hearted innocence of childhood is Christ's chosen example of the heavenly mind. We ought to give our best effort, first, to keep it from the sin that is in the world; and secondly, to develop it into conscious spiritual sonship equally with its natural growth. With what vain regrets we look back to the unsullied days before we knew evil; when we had seen no vile sights, spoken no base words; when cruelty and malice and jealousy had not defiled our hearts. How easy it was to love Christ, and to feel that he loved us. If those years cannot come back to us, let us try to prolong them for our children. Years now given to waste and wickedness, might be redeemed for Christ. The priceless labour of the Sunday-school

should be supplemented by direct effort to connect the child with the spiritual life of the Church. How this can be done is too long a matter for discussion here; but no greater question is before us today. The Church should learn from its Lord, who drew children to himself with a closer and tenderer embrace than he ever bestowed upon others.

III. *Charity* keeps glad company with humble service. For to think little of our claims and much of the claims of others, to seek others' good, without personal reward, will make us eager to recognize goodness wherever found. The Lord's strong words about receiving little ones in his name, reminded John how they had rebuked the man casting out devils; and like the true disciple he was, he referred the question to the Master.

It often becomes a serious practical question with us as disciples, how to treat those who differ from us in conception of truth and methods of work. The charity of our Lord was so clear of prejudice, so patient towards shortcomings, so generous in appreciation, that we are moved never to doubt any one. Then the rebukes and denunciations that fall from his lips, make us fearful of allowing what he condemned, while a sacred chivalry makes us jealous for his honour. Surely this discussion helps us find the true union of liberty and loyalty. Where those tokens are found we may disregard external differences.

IV. *Self-discipline* is the fourth requirement of a disciple. If another's soul is priceless, no less is our own. To it we owe the stern rigors and sharp pains which shall purge it of sin. The Master's thought now passes from the child to the man. The unconscious innocence of childhood can never come back to a heart once made familiar with sin. Its only hope is to gain a purity which shall hate and reject the evil it meets. And this is no child's play, but a warfare with hardships and agonies. Magnify if you will the gentleness of the Gospel, and this very scene glows with more than earthly tenderness, but do not forget that this gentleness is not toward sin, but only to win from it. It is love that lays down life for enemies, which makes these demands on friends.

# INTERNATIONAL BIBLE LESSONS.

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

### JUNE, 1882.

Notes—The Scripture verses to be committed to memory are indicated by an index [*387*] at the side.

A. D. 28.

#### LESSON X.—THE TRANSFIGURATION.

Mark 9. 2-13.

June 4.

2 And *a* after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into the high mountain apart by themselves:

*a* Matt. 17. 1; Luke 9. 23.

3 And his raiment became shining, exceeding *b* white as snow; so as no fuller on earth

*b* Dan. 7. 9; Matt. 28. 3.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, and they were sore afraid.

7 And there was *c* a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son, *d* hear him.

*c* Exod. 40. 34; Isa. 42. 1; 2 Pet. 1. 17. —*d* Heb. 1. 1, 2; 2. 3; 12. 25, 26.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And *e* as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.

*e* Matt. 17. 9.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes *f* that Elias must first come?

*f* Mal. 4. 5; Matt. 17. 10.

12 And he answered and told them, Elias verily cometh, first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and *h* be set at naught.

*g* Gen. 2. 15; Num. 21. 9; Psa. 22. 6; Isa. 50. 6;

*h* Luke 23. 11; Phil. 2. 7.

13 But I say unto you, *i* that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

*i* Matt. 11. 14; 17. 12; Luke 1. 17.

#### GENERAL STATEMENT.

For a week Jesus remained with his disciples in the retirement of Cesarea Philippi, instructing them in the truths of the Gospel, and preparing their faith for the scenes of the garden, the tribunal, and the cross. He leads the three chosen companions to the heights of Hermon, for the purpose of finding there communion with his Father, and of giving to them an evidence of his divinity and his glory which shall strengthen

their hearts in the coming days of gloom. As day by a celestial radiance streaming from his face, while his garments shine like sunlight snow. Two forms appear at his side, whom the disciples by intuition know to be the glorified

Moses and Elijah, descending from their heavenly seats to commune with their Redeemer concerning his atoning death. The Shechinah-cloud, which of old overhung the tabernacle, now enfolds the Saviour and the two prophets, parting within the glory proclaims Jesus as the Son of God. Overwhelmed with fear, the three witnesses fall upon their faces, but are reassured by the touch and tender words of Jesus. They look up, the vision has faded away, their Master stands alone by their side. As they descend the mountain in the morning, Jesus bids his disciples not to reveal the scenes which they have witnessed until his life shall have been crowned by his resurrection. They wonder at his words, but venture to inquire how it is that Elijah is to appear before Messiah's coming. Christ reminds them that the great reformer has already come in the person of John the Baptist, who has prepared the way for the Redeemer by leading the nation back to its God.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 2. Six days.** Luke (9. 28) has "about an eight days." Probably it was a week, as both expressions were in current use meaning that length of time. Peter, and James, and John. The three who were recognized as leaders in the apostolic company, and were destined to be Christ's companions in his agony; so that, beholding him at the two poles of his experience, they could bear testimony to both his divinity and his humanity.

**A high mountain apart.** Formerly supposed to be Mount Tabor, in the centre of the Mount Hermon, the loftiest in Palestine. He was transfigured. The divine glory which revealed itself he veiled from human sight now at other times he veiled from human sight now revealed itself in full splendour. Before them. Luke tells us that the transformation took place while he was at prayer, as he was wont to pray at night, and as they descended on the next day, (Luke 9. 37,) as well as from the fitness of the event, we may assume that it took place at night, thus becoming all the more striking and supernatural.

**3. His raiment.** Matthew says also that "his face did shine as the sun." His garments

could not conceal the glory which radiated from his body, but themselves became transparent and shining. **Exceeding white as snow.** "Dazzlingly white, like the glow of white objects in reflecting the rays of the meridian sun." —*Morison.* **As no fuller on earth.** The fuller or cloth-dresser was one who cleansed linen garments, the general dress in the Orient. 1. Let us rejoice in the thought that we shall one day witness this glory.

**4. There appeared unto them.** The disciples knew these celestial visitants, either by revelation or by the direct vision imparted through the high spiritual condition in which alone they could behold them. **Elias with Moses.** Moses as representative of the law, and Elijah of the prophetic order; the two most honoured men of the Old Testament dispensation; one borne to heaven without death, and the other scarcely tasting its terrors; the two men who, like their Lord, had fasted forty days in the wilderness. 2. Thus is Christ Jesus placed at the head of all God's messengers, and as the equal of the greatest prophets. 3. Thus, too, is shown the reality of the spiritual world. **Talking with Jesus.** Luke 9. 31, tells us that the theme of their converse was his coming death; thus showing that the cross was foreknown by Christ and recognized by the clear eyes of God's departed saints as the formation of his kingdom. 4. Let us keep the cross where these worthies placed it, in the forefront of our religion.

**5. 6. Peter answered.** With characteristic impulsiveness, speaking not in answer to any word, but as he saw the heavenly visitants about to depart. Luke 9. 33. **Good for us to be here.** He would detain these departing saints; would have them remain and make this mountain, like Sinai, the centre of a new dispensation. 5. If such a glimpse of glory was precious, what must it be to dwell forever with the King in his beauty? **Three tabernacles.** Three booths of wood and boughs, the best that the wild neighbourhood afforded; within which the heavenly beings might remain. 6. How often would God's people dwell with him on the mount rather than work for him in the world! **One for thee.** Peter has no hesitation in placing the name of Jesus above those of the greatest and most inspired of earth. **He wist not.** His words were not the result of well-considered purpose, but spoken in the excitement of the moment.

**7. A cloud.** Matthew says, "a bright cloud." This was, probably, the "glory" which of old was in the Holy of Holies, and was manifested in all divine appearances of the Old Testament. **Overshadowed them.** Not the apostles, but Jesus and the two saints. Luke mentions the fear of the disciples as they beheld their Master entering into its radiance, and separated from them. Perhaps they expected his immediate ascension to heaven. **A voice came.** The voice of the Father which thus at the beginning of Jesus' ministry, (Matt. 3. 17,) at its middle, and at its end, (John 12. 28,) proclaimed Jesus divine. **My beloved Son.**

7. When God honours Jesus it matters little if men reject him. **Hear him.** Perhaps this utterance was connected with the disappearance of the two prophets, as indicating that hereafter God would speak to the world through his Son. Heb. 1. 1, 2.

**8. Suddenly.** The disciples had fallen upon their faces in fear, but at the touch of Jesus they looked up, (Matt. 17. 6-8,) and saw that the vision had passed away. **Jesus only.** 8. We can afford to lose the lawgiver and the prophet if they will leave us Jesus only.

**9, 10. As they came down.** This was on the next morning after the vision. 9. From the mountains of rapt communion we must descend to the vale of ordinary experience. 10. Yet into the struggles of the valley we may carry the inspiration of the mountain scenes. **Tell no man.** It could not be understood by others, and was not understood by themselves; hence could only lead to caviling and curious questions. **Till the Son of man were risen.** The resurrection placed the whole life of Jesus, as well as his death, in a new light and new relations. **What the rising should mean.** Until the resurrection actually took place, it was not possible to comprehend it, and a hundred questions concerning it would at once spring to the mind of the disciples.

**11. They asked him.** The question was suggested by the appearance of Elijah at the transfiguration. **Why say the scribes.** The literature of the rabbins and the customs of the Jew: both bear testimony to this universal expectation. **Elias [Elijah] should first come.** Was this which they had witnessed his only coming? Why had his appearance been so short and so secret? His coming had been prophesied in Mal. 4. 5.

**12, 13. Elias verily cometh first.** The expectation of Elijah's coming was just, warranted by Scripture, and met by fulfilment in the person of John the Baptist. **How it is written.** Meaning that Jesus showed them not only the predictions concerning Elijah, but those concerning a suffering Christ. **Indeed come.** John the Baptist met the predictions concerning Elijah, whom he resembled in manner of life, in character, and in mission. **Done. . . whatsoever they listed.** The slaughter of John was due as much to the adverse influence of the scribes as of Herodias. **As it is written of him.** Not that "they have done as it is written," but "he has come as it is written," and they have done with him as they desired. The sentence "they have done," etc., is elliptical.

#### GOLDEN TEXT.

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

#### OUTLINE.

1. The Three Witnesses, v. 2-3.
2. The Two Saints, v. 4-6.
3. The One Saviour, v. 7-13.

## LESSON HYMNS.

No. 774, *New Hymn Book*.

8s. &amp; 7s.

Take the name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you;  
Take it, then, wherever you go.  
Precious name, O how sweet!  
Hope of earth and joy of heaven.

Take the name of Jesus ever,  
As a shield from every snare;  
If temptations round you gather,  
Breathe that holy name in prayer.

O the precious name of Jesus,  
How it thrills our soul with joy,  
When his loving arms receive us,  
And his songs our tongues employ!

No. 783, *New Hymn Book*.

10s.

Singing for Jesus, our Saviour and King,  
Singing for Jesus, the Lord whom we love;  
All adoration we joyously bring,  
Longing to praise as we'll praise him above.  
Singing for Jesus, our Master and friend,  
Telling his love and his marvellous grace;  
Love from eternity, love without end,  
Love for the loveless, the sinful, and base.  
Singing for Jesus, still singing with joy!  
Thus will we praise him, and tell of his love,  
Till he shall call us to brighter employ,  
Singing for Jesus for ever above.

No. 825, *New Hymn Book*.

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

God has said, "Forever blessed  
Those who seek me in their youth;  
They shall find the path of wisdom,  
And the narrow way of truth;"  
Guide us, Saviour,  
In the narrow way of truth.

Be our strength, for we are weakness;  
Be our wisdom and our guide;  
May we walk in love and meekness,  
Nearer to our Saviour's side;  
Naught can harm us,  
While we thus in thee abide.

## HOME READINGS.

M. The transfiguration. Mark 9. 2-13.

Tu. The voice of God. 2 Pet. 1. 1-18.

W. Moses on the Mount. Exod. 3. 1-15.

Th. God's glory on the Mount. Exod. 24. 1-18.

F. Elijah on the Mount. 1 Kings 19. 1-18.

S. The vision of Isaiah. Isa. 6. 1-13.

S. The testimony of God. Matt. 3. 1-17.

Time.—A.D. 28, a week after the events of the last two lessons.

Place.—Mount Hermon, north of Cesarea Philippi.

Parallel Passages.—Matt. 17. 1, 13; Luke 9. 28-36.

## QUESTIONS ON THE LESSON.

1. The Three Witnesses, v. 2, 3. Who were the three witnesses? Of what other event in Christ's life were they the only witnesses? Matt. 26. 37. To what place did Jesus lead them? What mountain is this supposed to be? [Ans. Mount Hermon.] What there took place?

What was Jesus doing when he was transfigured? Luke 9. 29. What change took place in his appearance?

2. The Two Saints, v. 4-6. What two saints appeared with Christ? Who were these, and what was remarkable about them? What was the subject of their talk with Christ? Luke 9. 31. What did Peter say as he looked upon them? What did he desire to do, and why? How did his words show reverence for Christ? When may we expect to be with Christ always? John 14. 3.

3. The One Saviour, v. 7-13. What overshadowed them? What voice was heard, and spoken concerning Christ? [Golden Text.] How did the vision end? What did Christ command the three disciples? How did they receive the command? What conversation took place concerning Elijah? To whom did Jesus refer in these words? Matt. 17. 13.

## PRACTICAL TEACHINGS.

How are we here shown—

1. The glory of Christ's appearance?
2. The joy of Christ's presence?
3. The authority of Christ's words?

The Lesson Catechism.—(For the entire school.) 1. Whom did Jesus take with him to a high mountain apart? Peter, James and John. 2. What there took place with Jesus? He was transfigured. 3. Who appeared talking with Christ? Moses and Elijah. 4. What did Peter say? "It is good to be here." 5. What did a voice from heaven say? "This is my beloved Son: hear him." 6. What did Christ command concerning the vision? To tell it to no man.

DOCTRINAL SUGGESTION—The divine nature of Christ.

ANALYTICAL & BIBLICAL OUTLINE.  
Christ in the Transfiguration.

I. THE GLORIOUS REDEEMER.

He was transfigured before them. v. 2.  
"Beholding . . . the glory of the Lord."  
2 Cor. 3. 18.

II. THE INSPIRED REDEEMER.

Elias with Moses . . . talking with Jesus.  
v. 4.  
"God . . . spake by the prophets . . . Son."  
Heb. 1. 1, 2.

III. THE DIVINE REDEEMER.

This is my beloved Son. v. 7.  
"Thou art my Son." Heb. 1. 5.

IV. THE ONLY REDEEMER.

No man . . . save Jesus only. v. 8.  
"None other name under heaven." Acts 4. 12.

V. THE ATONING SAVIOUR.

He must suffer many things. v. 12.  
"Spake of his decease." Luke 9. 31.

VI. THE RISEN SAVIOUR.

Till the Son of man were risen. v. 9.  
"Now is Christ risen." 1 Cor. 15. 20.

**ADDITIONAL PRACTICAL LESSONS.****The Lessons on the High Mountain.**

1. The scene on the mountain shows that he who became man was God. v. 2.
2. It shows that the New Testament is in unity with the Old. v. 4.
3. It shows that the greatest of the prophets pass away, while "Jesus only" remains. v. 8.
4. It shows that there is a world where those who have departed from earth continue to exist. v. 5.
5. It shows that saints in heaven retain their interest in God's kingdom on the earth. v. 4.
6. It shows us that Jesus speaks to men with the authority of God's Son. v. 7.
7. It shows that all the truths of the Gospel may be understood after Christ's departure better than while he is on the earth. v. 9.
8. It shows that we are not to expect in this life a continuous state of spiritual exaltation. v. 9.

**CATECHISM QUESTION.**

41. In what manner was this moral law, or Ten Commandments, given them?

The moral law, contained in the Ten Commandments, was spoken to the children of Israel from Mount Sinai by God himself, with thunder and lightning; and then written for them by him in two tables of stone.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

WHEN a traveller has to pass through an unknown and dangerous region, he is glad to secure a trustworthy guide, one who knows the path, and who has had experience of its difficulties, and is strong enough to meet its dangers. Perilous Alpine ascents have been made in safety, under the conduct of able guides, which for any man to have attempted without such guidance would have been certain destruction.

In the last lesson we heard of a rough path set before the disciples of Christ. Little as they comprehended the full meaning of all he said, his words had cast over them the shadow of impending danger, trial, and sorrow; and a feeling of gloom mingled with unwillingness and unreadiness had entered into their hearts.

There was one thing plain. They were his disciples. He was their Lord. Where he went they must follow. They could not be severed from him. Little did they know that the most awful part of his journey was to be taken alone—that he was going down into the abyss that they might be raised up on high. But it was true that sorrow for

him meant sorrow for them, and that when the storm burst upon him its darkness must for a while overshadow them.

But what pledge had they that the path of danger should be trodden in safety, and that out of darkness they should emerge into the light? They had the knowledge, divinely revealed in their hearts, that he was "the Christ of God." And he gave to three of them something further. For a moment the veil was to be drawn aside, and they were to see something of his glory, so that, realizing in some measure the greatness of their Guide, they might go forward bravely and hopefully, instead of in sadness and in fear.

1. Little they thought when they began the ascent of the "high mountain," as the dark shades of evening were coming on, and yet darker shades, perhaps, casting a gloom over their hearts, of the wonderful vision that was to burst upon them. Heavy (as Luke informs us) with sleep, the sleep it may be, not merely of weariness, but of sorrow, they did not see the glory of their Lord breaking through the veil of his lowly humanity, nor did they witness the arrival of the heavenly visitors. But walking up they behold him with whom they had lived in close and familiar intercourse transfigured, his very garments reflecting the glory of his face and shining with purer whiteness than even the spotless snow that clothed the peak above them. They see him whom the rulers rejected receiving the homage of glorified saints of old, even of the lawgiver, whom those rulers affected to follow, and of the prophet whom some of the populace now conjectured him to be. How different this sight from all they had lately gone through! Of the conversation which passed little was probably comprehended at the time by the disciples, for mind and sense were dazzled, and a mysterious awe began to make itself felt. It was, perhaps, with a half unconscious desire to escape the intense spirituality and supernaturalism of the sight that Peter's proposal was made to build three tabernacles. But while he is yet speaking (Matt. 17:5) a tabernacle or cloud of light envelops the shining ones, and the divine voice issuing from it declares: "This is my beloved Son: hear him."

The Son of God. Yes, Peter had known that; for it had already been revealed in his heart. Yet he had not been willing "to hear him" always. When Christ spoke of the cross, Peter had taken upon himself to "rebuke him." He must learn to receive every word of his Lord, however strange and unwelcome to his ears its sound might be. Jesus was the divinely appointed Guide, whom he must follow implicitly. Yet at this moment Peter seemed to be losing him.

He had seen him transfigured; he had seen him enter into the cloud of light. Must he be parted from his glorious Guide! No, "suddenly looking round," the glory had passed, the vision was over: "They saw them."

2. With hearts greatly cheered and lifted up they must have turned to descend the mountain. What harm could possibly befall the followers of such a glorious Leader? And what could touch even a hair of his head? But again they hear a strange, sad voice. They are not to mention what they again from the dead." Death, their Master's death, is still put before them, and as for the rising again, they cannot comprehend no doubt recalled to their minds by the scene they had just witnessed, of the coming of Elijah, to "restore all things." How does this agree with our Lord's announcement? They have remembered that one prophecy, and having forgotten the many which foretell that "the Son of man must suffer many things and be set at naught." All shall be fulfilled. He who came "in the spirit and power of Elijah" has prepared the way of the Lord, and just as he has met the world's anger, and suffered the world's frown, even unto death, so must it be with him whose forerunner he was. Matt. 17.

Heavenly glory—earthly suffering, were the two prospects the disciples brought down with them from the mount. But the first was the most vivid. They could not clearly see the darkness and the trials of the path that lay before them. They could see the greatness of their Guide. He needed not for his own sake, to tread the path of suffering. The glory of heaven, the homage of the unseen world, belonged to him. But he was going down to death for his own purpose. Surely then he could provide for those he loved, could bring them safely through. Surely none could touch them without his permission. The way could not be so dark as it looked. "In some way or other" it must be made bright.

And though Peter, James, and John, might not reveal what they had seen to the rest, (who were doubtless not ready for such a revelation,) yet their look of fresh confidence and brightness would be a help and encouragement to the others.

The same Jesus goes before his people now. It is still true that "we must, through much tribulation, enter into the kingdom of God." And the path is full of brightness. The Guide is sure and invincible. And glory is at the end.

## BEREAN METHODS.

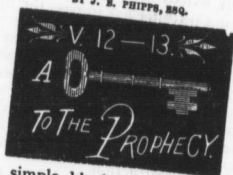
### Hints for the Teachers' Meeting and the Class.

Notice the place and circumstances of this event, drawing a rough map. . . . Its purposes: (1) To reveal Christ's Divinity; (2) To strengthen disciples' faith; (3) To show true character of his kingdom. . . . The character of the transfiguration, and its events: (1) The prayer; (2) The glory; (3) The two prophets; (4) The cloud; (5) The voice. . . . The witnesses: (1) Who; (2) Why chosen; (3) Their conduct. . . . The aspects of Christ. (See Analytical and Biblical Outline.) . . . The teachings of the event. (See Additional Practical Lessons.) . . . Duties taught by it: (1) Worship Christ as God; (2) Obey him as Master; (3) Look forward to meet him in glory. . . . ILLUSTRATIONS. A king disguised going among his people as their equal, yet appearing at times in royal dress on his throne. So Christ in lowly form, yet none the less a king. . . . The king of Persia was deemed so lofty a personage that his people never saw his face, and only the seven noblest in his realm could look upon him. But our King is one with whom even his lowliest subjects may hold loving converse.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS. Ver. 2, Poetical, 4067; Prose, 7196. Ver. 3, Poetical, 4068. Ver. 4, Poetical, 1494. Ver. 5, Prose, 2924; Poetical, 444, 3500. Ver. 6, 2272. Ver. 7, 7181.

### Blackboard.

BY J. B. PHIPPS, B.S.



This simple black-board design shows that verses 12 and 13 in the lesson are the key to the prophecy of Malachi.

### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Nearness to Jesus.* Ask if children ever saw a mountain, and tell how dwellers in mountain-regions love to follow the winding paths that lead to high points. Far above the earth, one seems to be more alone with God. Point out Mount Hermon on the map. Jesus took Peter, and James, and John, with him when he went up the mountain side. Get children's thoughts as to why he did this. Ask for any



thing known about these disciples, and teach that Jesus wants his disciples near him that he may do them good. Show that there is no possibility of getting good except by being near Jesus.

*The Transfiguration.* Little children will get a dim understanding of this unless it be illustrated in some way. A bit of root and a full-blown rose may be shown. Tell that without the root there could be no rose, and that the bright blossom is only a changed form of the life that is in the root. Something in this way Jesus was changed. Some of the heavenly glory came upon him, and the disciples saw him all beauty and majesty and love. Tell that two shining beings were talking with him. Print "Moses" and "Elijah" on the board, and ask who they were, and where they came from. This in-

cident may be used to make the truth clear that there is another world in which those who once lived here are living now, and that they know what is going on in this world. These men came and talked with Jesus about his death, which they knew must soon occur.

Tell that the disciples were amazed when they saw Jesus looking so changed, and talking with these two men! But it made them happy to see the glory of their dear Master, and they thought that it would be pleasant to stay right there, and have this go on. Tell the story of the cloud and the wonderful Voice; the fear of the disciples, and the comforting words of Jesus, and teach that we need fear nothing when we are near enough to Jesus to hear his voice. Show how little children may be near him—by faith, obedience, and love.

A. D. 28.

June 11.

## LESSON XI.—THE AFFLICTED CHILD.

Mark 9. 14-32.

14 And *a* when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

*a* Matt. 17. 14; Luke 9. 37.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And *b* one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

*b* Matt. 17. 14; Luke 9. 38.

18 And whosoever he taketh him, he tearth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when *c* he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

*c* Chap. 1. 26; Luke 9. 42.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, *d* If thou canst believe, all things are possible to him that believeth.

*d* 2 Chron. 20. 20; Matt. 17. 20; chap. 11. 23; Luke 17. 6; John 11. 40; Acts 14. 9.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; *e* help thou mine unbelief.

*e* Eph. 2. 8; Phil. 1. 19.

25 When Jesus saw that the people came running together, he rebuked *f* the foul spirit,

saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

*f* Acts 10. 38; 1 John 3. 8.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And *g* when he was come into the house, his disciples asked him, privately, Why could not we cast him out?

*g* Matt. 17. 19.

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For *h* he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

*h* Matt. 17. 22; Luke 9. 41.

32 But they understood not that saying, and were afraid to ask him.

## GENERAL STATEMENT.

The morning dawns after the night of glory, and the Saviour, his countenance still radiant, descends the mountain with the three disciples. In the valley below they hear the discordant voices of a multitude, in strange contrast with the heavenly companionships of the heights. The nine disciples are confused and baffled in the presence of Satan's power, and the scribes are triumphing over their failure. The Saviour appears upon the scene, and the wondering people bow before the glory that still rests upon his face. He looks upon the scribes with the glance of a king, and bids them bring their questions to him for answer. Out of the throng appears a man with troubled looks, leading a child whose youthful face is distorted by Satan's indwelling. He had come seeking relief from Jesus, but

found him not, and the disciples had vainly endeavoured to cast out the evil one whose presence had made his child speechless, helpless, and dangerous. The coming of the Deliverer only seemed to make the evil powers more violent, and while he speaks the child falls, foaming, trembling, convulsed. Still the Saviour pauses, for the father's heart is not yet stirred up to last the father cries, "Lord, I believe! Help thou my unbelief!" A sentence of command is spoken, there is a final spasm, the evil spirit leaves its throne; and the child lies as dead upon the ground. Gently the Saviour takes his hand and lifts him up. The eyes open, no longer wild but calm, the face becomes fair, the form is no more convulsed; the evil one has fled forever; while the multitude rejoice, the father presses his child to his bosom, and the enemies shrink into silence. In the retirement of the house Jesus explains to his disciples that they could not expel the demon because their faith was lacking, and this was a case of extraordinary power on the part of the evil spirits, requiring faith nerved up by special prayer for its conquest.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verses 14, 15. To his disciples.** To the nine apostles and the body of followers whom he had left at the foot of the mountain. **A great multitude.** The coming of Jesus always attracted a crowd, and as he had now spent a week in that region, his presence was generally known. The throng was increased by the conduct of the afflicted child, and the vain endeavours of the disciples to cure him. **Scribes questioning.** Disputing over the case of the boy, and boasting over the inability of the disciples to dispossess the evil spirit. **Amazed.** Probably some of the glory from the transfiguration yet lingered upon the face of Jesus, as with Moses when he came down from the mount. Exod. 34. 29, 30. **Saluted him.** Showed their awe and reverence for his glorious appearance.

**16, 17. He asked the scribes.** Taking the case out of the hands of the disciples, with the full consciousness of power to meet it. **One of the multitude.** While the scribes are abashed and silent under the glance of Jesus, the father of the suffering child speaks. **I have brought unto thee.** He had intended to apply to Jesus, but had found him absent. **My son.** His only son. Luke 9. 38. **Hath a dumb spirit.** The boy was possessed by an evil spirit which made him at once deaf, dumb, and insane; a pitiable object indeed. **18. Whosoever he taketh him.** When his malady was at its height, and the evil powers were especially manifested. **Teareth him.** "Dasheth him down." [Revised Version.] The symptoms here described resemble those of epilepsy, which may have been induced by the possession of evil spirits. **Pineth away.** Perhaps the word refers to the exhaustion and wasting from the frenzy. **Spake to thy disciples.** The nine whom he found while their Master and the three were on the

mountain. **They could not.** The combination of demoniacal possession with deafness, dumbness, epilepsy, and insanity seemed too strong for their faith. 1. See here what misery Satan can work. 2. See, too, how he hates men. 3. See the contrast of the valley and the mountain-top.

**19. He answered him.** The Revised Version has "answered them," showing that the words were addressed to the multitude rather than to the troubled father. **O faithless generation.** There was lack of faith in the man and he disciples, positive unbelief in the scribes, so that all merited a share in the rebuke. **How long... with you.** After the glorious companionship of the mount how strong the contrast of meeting Satan's slaves and unbelieving people! **Suffer you.** "Bear with you." [Rev. Ver.] 4. The weakness and woe of men are felt keenly by the Saviour. **Bring him.** The language of consciousness of power.

**20, 21. When he saw him.** When the boy saw Jesus, the evil powers within him, manifest themselves most violently. In the earlier ministry of Jesus, the unclean spirits had tried to conciliate him by owning his divinity, but they have learned that Jesus is their open and pronounced foe. **Tare him.** The evil spirit caused a spasm of convulsions. 5. **Satan long is it.** Jesus delays the miracle and questions the father, to let the people witness the severity of the need, and to lead the father himself to a stronger faith.

**22, 23. If thou canst do any thing.** The intensity of his child's sufferings, the revilings of the scribes, the failure of the disciples, had weakened the father's faith that a cure could be wrought. **Have compassion on us.** The father identified himself with his afflicted son. **Jesus said... If thou canst.** The Rev. Ver. omits "believe," and translates "If thou canst," as an exclamation. **Canst, not if I can!** **All things are possible.** The lacking element was not in the Saviour's power, but in the man's faith; if that could be strengthened all could be accomplished. "All things are possible to faith, for God will not grant faith for things which he will not make possible."—*Whedon*.

**24, 25. Straightway.** The look and words of Jesus brightened the spark of faith in the father's heart. **Cried out.** Making a mighty effort and believing. **Lord, I believe.** The sincerity of his declaration is shown by the honest words which followed it. **Help thou mine unbelief.** The first effect of sincere faith is to reveal to the believer the lurking unbelief within his own heart. 7. **He who inspires true faith can increase it.** **Saw the people come.** He wished to calm, and not to increase, the popular excitement. **Foul spirit.** The word elsewhere translated "unclean." **Enter no more.** The words are spoken not to the child nor to the disease, but to the evil personality.

**26, 27. Rent him sore.** Not outwardly, except in spasms or convulsions. "Like an outgoing tenant that cares not what mischief he does."—*A. Fuller.* **As one dead.** With bodily powers exhausted in a death-like swoon. **Took him by the hand.** The touch completes what the word began. **He arose.** 8. See in this miracle the picture of a soul's salvation.

**28, 29. Into the house.** Literally, "into house," or as we say, "indoors." **Why could not we cast him out.** On other occasions they had been able to dispossess demons, and they wondered why they could not in that case. **He said unto them.** In Matt. 17, 20, the answer of Jesus is given more fully, and their want of faith is assigned as the reason for their want of power. **This kind.** This was a case of unusually strong possession on the part of the evil spirits. 9. There are spiritual personalities, good and evil, of ranks and orders, concerning which we know nothing. **Praying and fasting.** Prayer, to concentrate the soul's power on God, and to call forth omnipotence; fasting, or such intensity of spiritual purpose as to hold the clamors of the body in abeyance. 10. Both soul and body must be under training if we would possess power in working for God. The words "and fasting" are omitted in the Revised Version, but placed in the margin.

**30. Departed thence.** From the region of Caesarea Philippi, where he had been about a week. **Passed through Galilee.** Not stopping long at any one place, as his purpose was not to preach to the people, but to instruct his disciples. **He would not... should know it.** The knowledge of his coming would attract crowds, with sick people to be healed, and would prevent him, in the brief period of his ministry remaining, from imparting to the twelve the knowledge which they would need to carry on his work. Besides, during his many journeys through Galilee, all its inhabitants had enjoyed the opportunity of hearing his message.

**31, 32. He taught.** The subjects of his teaching are given in the succeeding clauses. **Is delivered.** Not "is to be delivered," but is already delivered by the counsel of God. John 10, 18. **They shall kill... he shall rise.** The great truths of the atoning death and resurrection were again declared to the disciples for the third time. **They understood not.** This seems strange, with our knowledge; but would not be if we could put ourselves in precisely the frame of mind of the disciples, with their expectation of a temporal kingdom. **Afraid to ask.** If we see such reticence constantly in families and between friends, who hesitate to speak to each other on matters in which they feel the deepest interest, we cannot wonder at it in the disciples in their relation to Christ.

## GOLDEN TEXT.

All things are possible to him that believeth. v. 23.

## OUTLINE

1. The Suffering Child, v. 14-20.
2. The Believing Father, v. 21-24.
3. The Mighty Saviour, v. 25-32.

## LESSON HYMNS.

No. 832, *New Hymn Book.* 8s & 7s.

Saviour, while my heart is tender,  
I would yield that heart to thee;  
All my powers to thee surrender,  
Thine, and only thine, to be.

Take me now, Lord Jesus, take me,  
Let my youthful heart be thine;  
Thy devoted servant make me,  
Fill my soul with love divine.

Send me, Lord, where thou wilt send me,  
Only do thou guide my way;  
May thy grace through life attend me,  
Gladly then shall I obey.

No. 829, *New Hymn Book.* 7s & 6s.

Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love o'er-shaded,  
Sweetly my soul shall rest.

Hark! 'tis the voice of angels,  
Borne in a song to me,  
Over the fields of glory,  
Over the jasper sea.

Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love o'er-shaded,  
Sweetly my soul shall rest.

Safe in the arms of Jesus,  
Safe from corroding care,  
Safe from the world's temptations,  
Sin cannot harm me there.  
Free from the light of sorrow,  
Free from my doubts and fears;  
Only a few more trials,  
Only a few more tears!—Safe, etc.

*New Hymn Book.* 8s & 7s.

Lord, dismiss us with thy blessing,  
Fill our hearts with joy and peace;  
Let us each, thy love possessing,  
Triumph in redeeming grace;

O refresh us,  
Travelling through this wilderness.

Thanks we give, and adoration,  
For thy gospel's joyful sound;  
May the fruits of thy salvation  
In our hearts and lives abound;

May thy presence  
With us evermore be found.

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

**Place.**—Near Caesarea Philippi. Ver. 30-32. In Galilee.

**Parallel Passages.**—Matt. 17. 14-23; Luke 9. 37-45.

## HOME READINGS.

- M.* The afflicted child. Mark 9. 14-32.  
*Tu.* Elijah restoring a child. 1 Kings 17. 15-24.  
*W.* Elisha restoring a child. 2 Kings 4. 18-37.  
*Th.* Hezekiah's restoration. 2 Kings 20. 1. 11.  
*F.* Restoration of Eutychus. Acts 20. 1-12.  
*S.* Prayer for restoration. Psa. 6. 1-10.  
*S.* Praise for restoration. Psa. 41. 1-13.

## QUESTIONS ON THE LESSON.

1. The Suffering Child, v. 14-20. Who was brought to Christ? What was the condition

of the child? How does this show the misery of Satan's service? What did Christ say concerning this generation? Wherein were they "faithless?" What took place when the child was brought to Christ?

**2. The Believing Father**, v. 21-24. What showed that the Father believed in Jesus? What showed that his faith was not complete? How did Christ encourage his faith? [Golden Text.] How did the father show the earnestness of his faith? What prayer of this father may we offer?

**3. The Mighty Saviour**, v. 25-32. How did Jesus show his might? What followed his rebuke to the evil spirit? How did Christ restore the child to life? What is said of Christ's purposes in 1 John 3. 8? Why could not the disciples cast out this evil spirit? Matt. 17. 19. What was necessary for the casting out of this kind of spirits? What further warning of future events did Jesus give his disciples? How did they receive it?

#### PRACTICAL TEACHINGS.

1. The terrible results of Satan's power?
2. The power of faith in Christ?
3. The need of prayer?

**The Lesson Catechism.**—(For the entire school.) 1. Who was brought to Jesus as he came down the mountain? A child having an evil spirit. 2. What were the disciples unable to do? To cast it out. 3. What did Jesus tell the father was the condition of healing? "If thou canst believe." 4. What did the father say? "I believe; help thou mine unbelief." 5. What did Jesus then do? He cast out the evil spirit. 6. What did Jesus say was necessary in order to work such miracles? Prayer and fasting.

DOCTRINAL SUGGESTION. — Evil spiritual agencies.

#### ANALYTICAL & BIBLICAL OUTLINE. A Soul's Salvation from Satan.

- I. THE CONDITION.
  1. **Enslavement.** Hath a dumb spirit. v. 17.  
"Committeth sin... servant of sin." John 8. 34.
  2. **Misery.** He tearth him. v. 18.  
"Tribulation and anguish." Rom. 2. 8.
- II. THE REQUIREMENTS.
  1. **Faith.** If thou canst believe. v. 22.  
"Believe on the Lord Jesus Christ." Acts 16. 31.
  2. **Prayer.** This kind... by prayer. v. 29.  
"Ask and it shall be given you." Matt. 7. 7.
- III. THE CURE.
  1. **The Word.** Come out of him. v. 25.  
"With authority commandeth he." Mark 1. 27.
  2. **The Deed.** Took him by the hand. v. 27.  
"The Son... shall make you free." John 8. 36.

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

1. Satan has power to influence and control men, and even children. v. 17.
2. Those under the power of Satan are made miserable and wretched by it. v. 18.
3. There is but one who can deliver from the power of Satan, and that one is Christ. v. 19-25.
4. Christ came into the world to break the spell of Satan's power. v. 19.
5. We should bring to Jesus those that are under Satan's power. v. 19.
6. When Christ comes near, Satan exerts his power to the utmost. v. 26.
7. The requirement for victory over Satan's power is faith in Christ. v. 23.
8. Faith in Christ may be increased by prayer and fasting. v. 29.

#### CATECHISM QUESTION.

42. *What were the special laws which God gave them, relating to their religion as a church?*

The special laws which God gave to the children of Israel, relating to their religion as a church, consisted of many rules about the worship of God, about their Priests and sacrifices, about sprinkling of blood, and washing with water, and about holy times and holy places.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

"I AM very sorry you are ill—that is, I am sorry if you have pain—but I do like a little excitement!" Such was the speech of a little girl who had been admitted into a sick room for a few moments. It was honest enough. And it was true enough to human nature. For how many are there among young people, and among older ones, too, who do not like "a little excitement"—something that rouses the feelings and stirs the monotony of every-day life? And akin to this taste is the liking for the wonderful, the marvellous, something beyond what is ordinarily seen and experienced.

Now there is one thing, always round about us, always within reach, which, if really faced and recognized, is sufficiently rousing and stirring to satisfy the strongest craving. And there is something else, always fresh, always wonderful, which to the open eye is a constant source of fresh amazement, interest, and delight. The one is suffering, the suffering of a sin-stained world; the other is power, the delivering, restoring, transforming power of divine love.

The miracle which forms the subject of today's lesson is narrated by three Evangelists. But it is Mark who gives us the most vivid description and the fullest details. In his narrative we see.

1. *Something which caused excitement.*

As the little company returning from the Mount of Transfiguration approached the place where they had left the rest of the disciples, they saw before them an excited multitude. From all sides (see v. 25) people were hastening and gathering round a central group. A lively, and probably not very peaceful, discussion was going on in this group. What was the matter? The cause of the excitement was one poor boy in grievous suffering. There are few more terrible pictures than the one given here. From his early years this boy had suffered; he had continually been in the extremest danger; he was pining away; and there seemed no deliverance for him. Yet his father, and probably many among the crowd, had hoped to see him relieved. They had heard who was passing through their country, and not finding Jesus himself, they applied to his disciples. The latter had already received from their Master "authority over the unclean spirits," (chap. 6. 7.) and had exercised it successfully. But now they failed. And the scribes, the enemies of our Lord, eager to find out something against him, were questioning them, most likely with sharp and angry taunts about their assumptions, their authority, their failure. On the one side was human woe, on the other, human helplessness; and not all the strife of tongues nor the thronging together of the excited crowd could alter the sad facts.

But next we see.

2. *Something which caused amazement.*

The crowd had fancied Jesus far away—perhaps gone out of the land altogether—fled from his enemies. Here were his disciples, but they were inefficient—incapable. Where was his authoritative word and healing touch? Was there no longer any power in the name of Jesus of Nazareth? Suddenly he himself is advancing, in all his wonted calmness and dignity, the glory with which he had shone on the mount, perhaps, still lingering in his countenance. If the multitude had for a moment imagined him a failure they see their mistake. He is no defeated pretender. He is on the spot where his help is needed, and where his honour is challenged. His demeanor is more majestic than ever, his bearing full of power. The crowd at once hasten to render him their homage, and the arrogant talk of the scribes is silenced. And then the sorrowing father states his case, and the suffering boy is brought before Jesus. The scene is changed. Here is human suffering, there is divine power.

But the father, discouraged by the disappointments he has already met with, can hardly raise his hopes as high as to expect

deliverance for his son. He puts into his petition a word of doubt—"If thou canst;" for the case is a hard one, and the disciples have failed—and the torment goes on even in the presence of the Master. But that word is quite unsuited to the occasion. "If thou canst!" (Revised Version.) "If" should have no place there, for there is no limit to the Lord's restoring mercy but such as is drawn by unbelief. No sooner is the "if" of unbelief removed than the power comes forth and in the presence of the thronging crowd the sufferer is set free, completely delivered and restored. "And," (Luke tells us) "they were all amazed at the mighty power or majesty of God."

We have a similar cause for excitement and for amazement continually about us.

*There is suffering close at hand.* (1) We ought to be acquainted with it. It is selfish to shut our eyes to every sad sight and our ears to every sad sound, lest they should disturb our ease or pleasure. Remember the command, "Bear ye one another's burdens." And (2) we ought to be excited by it. Our feelings ought to be moved by the suffering. Young people often seek to get their feelings stirred up by reading fiction. Rather let them seek the living sufferers, and let their interest and their feelings flow out to them. Again (3) our turn will certainly come some day. Then is it not a point of close personal interest to know how suffering may be borne, how alleviated, how conquered? (4) There is something worse than bodily suffering or earthly trial—the disease of sin. Do we know anything of this? Have we been cured?

*There is power close at hand.*

People are apt to forget it. They look at suffering and talk about it, and even stretch forth the hand to try and help, but they forget that Jesus is near. He, and he alone, can deal rightly with it. When peace and patience and support are granted to the suffering, we know Jesus must be near. And such a sight is more wonderful than even the marvels of science. When the suffering, the disease, is sin, the case is different; the evil often breaks out more violently just when the Lord is near. But there is power to expel the evil, and to restore the sufferer and give him new life. Has this wonder been wrought upon us? If so we shall know what to do for others—bring them, and commit them, without any "ifs" to Jesus. And no life which is occupied with his work will want for that excitement which is another word for deep and intense interest, nor for wonders sufficient to fill and delight mind and heart without end.

## BEREAN METHODS.

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

A brief review-picture of the transfiguration as introductory . . . The scene at the foot of the mountain—scribes, disciples, multitude, father, child. . . Demonic possession—what it is. . . Christ and the sorrowing father. . . What Christ shows: (1) Consciousness of power; (2) Encouragement; (3) Mercy; (4) Divine power. . . The father: (1) Doubt; (2) Prayer; (3) Faith. . . A child in Satan's power—do we see such now? how shown? (See Analytical and Biblical Outline). . . How disciples may obtain power. . . ILLUSTRATIONS. *Satanic possession.* Convicts in State Prison say, "I could not help stealing; something in me made me do it." . . . Drunkard: "I hate rum; but a power that I can't control drives me after it." . . . Said a murderer, "When I get a glass of brandy in me, a man looks no bigger than my thumb, and I would as soon kill him as a mosquito." . . . Faith is like the band which connects the engine with the loom. The wheels may revolve, but until the loom is connected with them there is no result. The workmen moves a handle, the band is applied, the machine begins to work. Faith is that link which connects our hearts with Christ, in whom is the power to do wonderful things.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 14-29, Poetry, 3722; Prose, 7959. Ver. 19, Prose, 5858. Ver. 23, Poetry, 1222, 1224; Prose, 2102. Ver. 24, Prose, 293. Ver. 25, Prose, 8170. Ver. 26, Prose, 7540. Ver. 29, Prose, 11091, 11105. . . . FREEMAN'S HANDBOOK: Mode of reckoning time, 868.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT:** *Jesus casts out evil spirits.* To be taught: That there are evil spirits in our hearts. That unbelief never has and never will cast them out. That Jesus can cast them out of the heart as really as he cast them out of the body.

1. Tell about the poor boy who was brought to be healed—how he would fall on the ground, or into the fire, or into the water, without power to help himself. Sometimes he would utter terrible cries, and gnash his teeth, and foam at the mouth! Teach that, while we do not know how evil spirits act upon the body, we do know something of their power in the heart, and let children help to describe what the evil spirit of anger will lead one to do. Get names of other evil

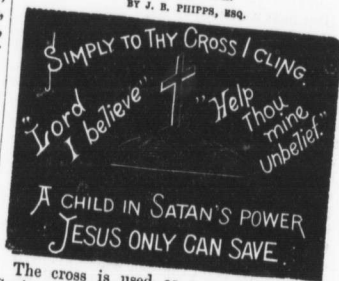
spirits from the children; and show that they live in the hearts of very little children, and lead to all the wrong and sinful acts that are done.

2. Tell the story of the dispute that was going on when Jesus came down from the mountain. The man who had brought his child to Jesus, when he found him gone, cast out the evil spirit, but the disciples could not. Why not? They had not faith in Jesus. Illustrate by story of a little girl who trusts Jesus to cast out evil spirits from her own heart, and who meets a child under the power of an evil spirit—say hatred. Her faith in Jesus' power to cure her will give her faith for her friend, and so she will meet her with love and gentleness, which will conquer sooner or later. Unbelief is an evil these disciples, or they could have helped the poor boy.

3. Tell how the father ran to meet Jesus, and told about his boy's sufferings. Print teach that this is the first thing to do for one who has an evil spirit. Tell the conversation between Jesus and the father, and show how fast faith grew when he really began to look at Jesus. We must look at Jesus if we want real faith, and when we have real faith we shall trust him. Teach, "Trust in him at all times."

**Blackboard.**

BY J. B. PHIPPS, ESQ.



The cross is used as a symbol for the Saviour. On one side is *faith*, "Lord, I believe, and on the other is *prayer*, "Help thou mine unbelief." As the two are combined in the father's appeal to Jesus, so should they be united in our prayers for pardon.

**A CHILD  
IN SATAN'S POWER  
ARE YOU  
JESUS ONLY CAN SAVE.**

A. D. 28.

## LESSON XII.—THE CHILD-LIKE BELIEVER.

June 18.

Mark 9. 33-50.

## GENERAL STATEMENT.

Once more, and now for the last time, Jesus leads the twelve by the Sea of Galilee, and under the roof of Peter's house. On the way he notices a murmur of unfriendly discussion among the disciples. Though reading their ambitious hearts like an open book, he asks them the cause of their dispute. They are silent with a sense of shame, but at last confess that they are, each one, anxious for the place next his throne in the new kingdom which they suppose is now to be established. He tells them that in his realm the only distinction is one of service, and the highest honours are bestowed upon those who think least of self and most of others. Then calling to his arms a little child, he presses him to his bosom, and holds him up before the twelve, declaring (Matt. 18. 3) that unless they laid aside these ambitious, self-seeking purposes, they could not even enter his kingdom; but that in it they must possess the lowly, unworldly traits of a child if they would find acceptance. He warns them not to look lightly upon even the least and feeblest of his followers, for in aiding them in his name they were touching the hand of the Father through the Son. In the conversation the Apostle John mentioned that they had met a man who was casting out evil spirits in the name of Jesus, yet was not one of the recognized band of believers. Jesus said that they were to regard all who worked in his name as fellow-workers. Then he told them that the least service wrought to a disciple for his sake would be remembered and rewarded, and gave a solemn warning against hindering or misleading others in the way of salvation. He declared, too, that ties as close as the right hand and pleasures as dear as the right eye must be renounced when they stood in the path of eternal life.

## EXPLANATORY AND PRACTICAL NOTES.

**Verses 33, 34.** He came to Capernaum. The city which he made his residence and centre of labour during most of his ministry. **The house.** Probably Peter's house, which he seems to have regarded as his home. 1. How high the privilege of having Jesus as a guest in our home! **He asked them.** He knew their inmost thoughts, but he wished to make them show their selfishness and worldly character by declaring them. **Ye disputed.** Even in the innermost circle of fellowship with Christ there was jealousy and bickering. **They held their peace.** With wonder at their Master's insight, with confusion of detected guilt, and a sense of shame at their own unworthy conduct. **Who should be the greatest.** They expected him soon to set up a throne, and each was anxious for the best office under it. 2. How low and carnal are the ambitions of many of Christ's professed followers!

**35. He sat down.** The ordinary posture of teachers while giving instruction, and here indicating that he was about to speak on an important subject. **Called the twelve.** Desirous of having all hear his words. **If any man desire to be first.** The spirit of

33 And *a* he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

*a* Matt. 18. 1; Luke 9. 46; 22. 24.

34 But they held their peace: *b* for by the way they had disputed among themselves, who should be the greatest.

*b* Prov. 13. 10.

35 And he sat down, and called the twelve, and saith unto them, If *c* any man desire to be first, the same shall be last of all, and servant of all.

*c* Matt. 20. 26, 27; chap. 10. 43; James 4. 6.

36 And *d* he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

*d* Matt. 18. 2; chap. 10. 16.

37 Whosoever shall receive one of such children in my name, receiveth me: and *e* whosoever shall receive me, receiveth not me, but him that sent me.

*e* Matt. 10. 40; Luke 9. 48; John 13. 20.

38 And *f* John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

*f* Num. 11. 28

39 But Jesus said, Forbid him not: *g* for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

*g* 1 Cor. 12. 3.

40 For *h* he that is not against us is on our part.

*h* Matt. 12. 30.

41 For *i* whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

*i* Matt. 10. 42.

42 And *j* whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

*j* Matt. 18. 6; Luke 17. 1.

43 And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where *k* their worm dieth not, and the fire is not quenched.

*k* Isa. 66. 24; 2 Thess. 1. 9.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

*l* Rom. 8. 13; Gal. 5. 24.

48. Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and *m* every sacrifice shall be salted with salt.

*m* Lev. 2. 13; Ezek. 43. 24.

50 Salt *n* is good; but if the salt have lost his saltness, wherewith will ye season it? Have *e* salt in yourselves, and *p* have peace one with another.

*n* Matt. 5. 13; Luke 14. 34. — *o* Eph. 4. 29; Col. 4. 6. — *p* Rom. 12. 18; 14. 19; 2 Cor. 13. 11; 2 Tim. 2. 22; Heb. 12. 14.

Christ's kingdom is that of self-denial, of living for others, of consecration to the Master, the very opposite of self-seeking. Hence he who seeks to use Christ's cause for his own earthly advantage has none of the true spirit of discipleship, and if in the kingdom at all must be **last of all**. The word in the original is **Servant of all**. The word in the original is that from which comes the word **deacon**, and means one that waits on another. It expresses the converse of the preceding clause, meaning, "He that wishes to be first of all can become so only by living for the service of others." 3. True and the greatest are those who have done the most for the world.

**36, 37. He took a child.** Matthew says, "called a child," hence the child must have been old enough to walk. **Set him in the midst.** As an example to the disciples, are to be like little children (see Matt. 18, 3) in heartedness; (4) Trustfulness; (3) **Whole in his arms.** [Teacher, show to your scholars their privilege to be held in the arms of Jesus.] **Receive one of such.** ["Receiving in my name is serving with Christian love, and as belonging to Christ."—*Afford*, that is, and as being service for a child, not because of its own attractiveness, or because of its relation to ourselves, chased. **Receive me.** In serving one in whom Christ is interested, we serve him in me. Not me only. **Him that sent me.** Such is the relation between the Father and the Son, that the service wrought for the follower of Jesus is regarded as wrought for God. 4. Thus does every action reach up from earth to heaven.

**38. John answered.** The words "in my name" may have suggested the remark to John. **Casting out devils in thy name.** One who was not in the number of recognized disciples, yet had faith in Jesus as the Christ so strong as to enable him to work miracles. 5. There may be sincere faith and spiritual gifts outside the organized Church. **We forbade him.** Perhaps the disciples were all the more ready to be displeased at this man's power on account of their own failure in the same direction.

**39, 40. Forbid him not.** Jesus neither praises nor blames the man, but simply declares that he is not to be regarded as a rival nor an enemy. 6. We must not imagine that our way is the only way of working for Christ's cause. **Do a miracle.** "A mighty work." [Revised Version.] **That can lightly, etc.** The Revised Version has "and be able quickly to speak evil of me." The work itself will show that he reveres the name of Jesus. **He that is not against us.** This is no contradiction to Matt. 12, 30. The reference there is to unity of purpose, here it is to outward conformity. One must be at heart either for or against Christ: but in outward relations he may be a friend, even though not belonging to the visible Church.

**41, 42. A cup of water.** Here named as representing the smallest and easiest service. **In my name.** Because of love for Christ,

and interest in his cause. **Not lose his reward.** "It will be accepted as if it were done to Christ himself."—*Peloubet*. 7. How close and tender is the relation between Christ and his flock! **Offend one of these little ones.** "Cause one of these little ones to stumble." [Rev. Ver.] That is, to mislead, to influence by teaching or example in such a way as to turn him from God.

**These little ones** are not merely children, but the lowly members of Christ's flock, despised and downtrodden by the world. 8. Christ's people though humble, have a mighty friend. **A millstone.** The original it is "a millstone turned by an ass." That is, a large, heavy millstone. **Hanged about his neck.** A reference to a mode of capital punishment inflicted by all Oriental nations. It indicates that God holds the peril of penalties hereafter over the head of the sinner who seduces others to guilt.

**43. If thy hand offend thee.** Cause thee to stumble or lead thee astray, by the doing of evil, as the hand is the symbol of the active deed. **Cut it off.** Not to be understood literally, but if the sacrifice required by God's service be as hard to render as the cutting off of the right hand, it must be made: as when one gives up all worldly prospect for the sake of Christ's kingdom. **Into life maimed.** Not that it is possible to be maimed in life eternal, but that it is better to be maimed here than to miss life hereafter. 9. Let us choose a failure in this world rather than a failure in the world to come. **Into hell.** In name of a place in the valley of Hinnom, near Jerusalem, which was deemed especially accursed, and thence taken to represent the abode of lost souls. 10. If these words mean anything, they portend woe hereafter.

**44-48. Worm dieth not... fire is not quenched.** Dead bodies were sometimes buried, and sometimes burned; in one case supposed to be devoured by worms, in the other consumed by fire. Here is a warning of a state in which the dying shall be eternal, symbolized by both the devouring worm and the unquenchable fire. This verse, and verse 44, (which are identical with verse 48) are omitted in the Revised Version. **Foot offend thee.** By leading into places of danger, as a drinking shop, or a house of ill-fame. **Eye offend thee.** By a leading to fleshly lust or covetousness. Cut off and pluck out refer to the sacrifices and self-denial demanded by God's service. 11. Were the cost of salvation a thousand times what it is to us, we should buy eternal life cheaply.

**49. Salted with fire.** As every sacrificial offering was covered with salt, in order to preserve it during the service, (since meats decay rapidly in warm climates,) so each disciple is preserved by the fires of self-sacrifice. [The last clause of verse 49 is omitted in the Rev. Ver.] **Lost his saltness.** The Christian spirit of self-denial and self-surrender is here referred to. Christ thus brings his disciples back to the thought of forgetting self for the sake of the Gospel. **Have salt.** Have the spirit of mutual, unselfish love, each aiding the other, and then you will **have peace** with each other.



**GOLDEN TEXT.**

I dwell in the high and holy place, with him  
also that is of a contrite and humble spirit.  
—Isa. 57. 15.

**OUTLINE.**

1. Child-likeness, v. 33-37.
2. Charity, v. 38-41.
3. Carefulness, v. 42-50.

**LESSON HYMNS.**

No. 818, *New Hymn Book.* C. M.

Come, Christian children, come, and raise  
Your voice with one accord;  
Come sing in joyful songs of praise  
The glories of your Lord.  
Sing of the wonders of his love,  
And loudest praises give  
To him who left his throne above,  
And died that you might live.  
Sing of the wonders of his truth,  
And read in every page  
The promise made to earliest youth  
Fulfilled to latest age.

No. 514, *New Hymn Book.* C. M.

O for a lowly, contrite heart,  
Believing, true, and clean,  
Which neither life nor death can part  
From him that dwells within!  
A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine.  
Thy nature, gracious Lord, impart;  
Come quickly from above;  
Write thy new name upon my heart,  
Thy new, best name of Love.

No. 820, *New Hymn Book.* C. M.

Hosanna! be the children's song,  
To Christ, the children's King;  
His praise, to whom our souls belong,  
Let all the children sing.  
Hosanna! sound from hill to hill,  
And spread from plain to plain,  
While louder, sweeter, clearer still,  
Woods echo to the strain.  
Hosanna! on the wings of light,  
O'er earth and ocean fly,  
Till morn to eve, and noon to night,  
And heaven to earth, reply.

**HOME READINGS.**

- M. The child-like believer. Mark 9. 33-50.  
Tu. Jesus and the children. Matt. 19. 13-26.  
W. The apostle and the young. 1 John 2. 1-14.  
Th. Commands to the young. Col. 3. 1-21.  
F. Counsels to the young. Prov. 4. 1-18.  
S. A holy childhood. 1 Sam. 3. 1-21.  
S. Example for the young. Luke 2. 40-52.

Time.—A. D. 27, soon after the last lesson.

Place.—Capernaum.

Parallel Passages.—Matt. 18. 1-14;  
Luke 9. 46-48; 17. 1-4.

**QUESTIONS ON THE LESSON.**

1. Child-likeness, v. 33-37. What dispute arose among the disciples? How did Christ know of the dispute? What did Jesus say of him who desires to be first? How may we be-

come great in God's kingdom? Luke 14. 11. Whom did Christ show to the disciples as their pattern? What did he say to them? Matt. 18. 3. Wherein may we be like little children?

2. Charity, v. 38-41. Whom had the disciples seen? What spirit had they shown? What did Jesus say to them? How did this show the spirit of charity? How did Paul exhibit the spirit of charity? Phil. 1. 15. 18. What promise of reward did Jesus give for deeds of love?

3. Carefulness, v. 42-50. What is meant by "offending" those who believe? How may this be done? What warning did Jesus give against thus offending others? What is meant by the hand, the foot, and the eye offending? What should we do in such cases? What warning of eternal woe did Jesus give? How can men be "salted with fire"? What is that "salt" which we should have in ourselves?

**PRACTICAL TEACHINGS.**

How does this lesson teach—

1. That we should seek to be humble?
2. That we should show charity toward all?
3. That we should deny ourselves for the sake of salvation?

The Lesson Catechism.—(For the entire school.) 1. What dispute arose among the disciples? Who should be greatest. 2. Whom did Jesus set before them as their example? A little child. 3. What did Jesus say the greatest should be? The servant of all. 4. What did Jesus say of the one who should give even a cup of water in Christ's name? "He shall not lose his reward." 5. Of what penalty did he warn his disciples? Of everlasting fire.

DOCTRINAL SUGGESTION.—Eternal punishment.

**ANALYTICAL & BIBLICAL OUTLINE.****The Spirit of a Christian.****I. THE SPIRIT OF PEACE.**

What was it . . . disputed among yourselves? v. 33.

"Follow peace with all men." Heb. 12. 14.

**II. THE SPIRIT OF HUMILITY.**

Desire to be first . . . last of all. v. 35.

"He that is least . . . shall be great." Luke 9. 48.

**III. THE SPIRIT OF LOYALTY.**

Receive one such . . . in my name. v. 37.

"Ye have done it unto me." Matt. 25. 40.

**IV. THE SPIRIT OF CHARITY.**

Forbid him not . . . on our part. v. 39, 40.

"Christ is preached . . . will rejoice." Phil. 1. 18.

**V. THE SPIRIT OF HELPFULNESS.**

Whosoever shall give you. v. 41.

"Seek . . . every man another's wealth." 1 Cor. 10. 24.

**VI. THE SPIRIT OF SELF-DENIAL.**

Hand offend thee . . . cut it off. v. 43.

"Gain to me . . . loss for Christ." Phil. 3. 7.

**ADDITIONAL PRACTICAL LESSONS.****Christ's Warnings to His Disciples**

1. Christ warns his disciples against looking for temporal rewards in a spiritual kingdom. v. 33, 34.
2. Christ warns against the spirit of self-seeking, which is the opposite of true discipleship. v. 35.
3. Christ warns against lightly esteeming the lowly and feeble among his followers. v. 37.
4. Christ warns against the spirit of sectarianism, bigotry, and narrowness in religion. v. 39.
5. Christ warns against hindering others or leading them astray from the way of life. v. 42, 48.
6. Christ warns against the danger of incurring the woes of the world to come. v. 43-48.
7. Christ warns against the spirit of strife among disciples of the new kingdom. v. 50.

**CATECHISM QUESTION.**

43. *What was the chief design of these ceremonies?*

The chief design of the ceremonies which God enjoined on the children of Israel was partly to keep them from the idolatry and evil customs of other nations; and partly to figure out the blessings of Christ and the Gospel.

**ENGLISH TEACHER'S NOTES,**

BY SARAH GERALDINA STOCK.

WHEN the envoys of the king of Persia came to treat with the conquering general, Agesilaus, of Sparta, they were astonished to find, instead of a tall and handsome warrior, surrounded with every magnificence, a little old man, plainly dressed and seated on the grass. Had they been students of nature their surprise would have been less. For in nature we constantly find the smallest and apparently weakest things playing the most important part in the economy of creation. The insignificant looking seed produces fields of golden grain. From the acorn springs the oak. The tiny needle of the magnet points to the pole, and guides the mariner over the trackless ocean. And so it is in the kingdom of grace: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty."

The disciples of the Lord Jesus did not at first understand this. Although they knew that he appeared "in great humility," they were looking for him to set up an earthly kingdom, and this in spite of all the intimations they had received of his suffering and death. While travelling quietly and secretly through Galilee, he told them again distinctly what was to happen to him. "But

they understood not"—in fact (for we are told the expression will bear this meaning)—they ignored the saying. And at that very time they were looking forward to posts of honour and distinction in his kingdom, disputing which of them should stand the highest, and rebuking on their own authority one whom they found performing works of mercy in their Master's name. They imagined that as his apostles they must be something very great. But they were mistaken. And Jesus showed them, in what we might term a series of pictures, that his true followers must be such as the world naturally looks down upon.

*Picture 1.* A servant, busily engaged in ministering to the wants of others. His attention, instead of being fixed on himself, is given to those about him, wherever his Lord has directed him to serve. His eyes are open to their needs. His ears are quick to hear their cry. His hands do not hang idle; his feet are not wandering aimlessly to and fro. And yet he is not seeking great things for himself. He is caring for others—whether rich or poor it matters not—he looks upon them either as the brethren of Christ, or as the lost sheep whom Christ is seeking—precious in his eyes because precious in the eyes of his Lord. And so he cares for their spiritual as well as for their temporal needs. The world may think his position and his employment mean, but the mark stands out clear upon him—a follower of Jesus.

*Picture 2.* A little child. It comes when it is called. It does what it is told. There is no self-importance about it. It is ready when the Lord Jesus wants it, and trusts him to do as he will with it. It is humble, trustful, lowly, ready, receptive. A character of this sort is the opposite of what the world admires, but on such a one the mark is clear—a follower of Jesus.

*Picture 3.* There is a person kindly and courteously offering to another a cup of cold water. To a thirsty traveller in the East such an offering is almost of priceless value. Yet it is but a small thing. It has not really cost a great deal only, perhaps, a few steps, the letting down of a pitcher, the kind thought, the few moments devoted to fetching and offering it. But why has this act been performed? Not for payment, nor for show, nor for the sake of filling up the time, nor even out of simple amiability, but for Christ's sake. And what is the title of this picture? A disciple? That name is not quite clear. But another is quite distinct: One who shall in no wise lose his reward—one who is probably, like Cornelius, about to enter the path of discipleship. The world may think the act a trifling one, but the Lord will, certainly, be mindful of it.

By the side of this picture there is a dark outline—the form of one who is placing a stone or block in the way where one of Christ's little ones is to pass, so that he will trip, and stumble, and be hurt. The world thinks nothing of this, but dark are the words written beneath the picture: "Better for him that a great millstone were hanged about his neck, and he were cast into the sea."

*Picture 4.* Here is an exciting and painful scene. There are runners, intent on reaching a certain goal. But they carry about with them things so precious as to seem part of themselves. And ever and anon these things are stopping their progress. One thing prevents a man seeing where he places his feet. Another cannot be got through a narrow passage without serious difficulty. Another catches in the fence or hedge as the man passes, and drags him back. The runners cannot get on. They find they must either give up the race or part with these things. To remove them is like severing the right hand or foot, or parting with the right eye. It means not only pain, but loss, the loss of something valuable. But the severance is made. Maimed and bleeding, the runners go on their way, and the world calls them fools. But look at the far back-ground of the picture. There is an open gate, through which stream rays of glory from the brightness beyond. And the maimed ones are going in there. They "enter into life." Here the title is plain—followers of Christ.

But this picture has its dark contrast. Men and women in goodly array, nothing given up, nothing parted with, approved by the world, but going down to destruction.

What do these pictures say to us?

*Seek the childlike heart*—a heart that believes and trusts, and obeys the Lord Jesus. How much easier to gain it while you are yet a child in years!

*Seek the servant's place.* It is the nearest place to Christ, of whom it was written, "Behold! my servant." Isa. 42. 1. How much easier to find this while yet young!

*Seek the runner's resolution and courage.* Paul gave up and counted "loss for Christ" things which "were gain" to him. Phil. 3. 8. Riches, learning, a good standing in the world, fame, earthly love. You may seem to go maimed when you give up these for Christ's sake, but you will "enter into life," and "inherit all things." Rev. 21. 7.

And if afraid to count yourself a disciple, still give the "cup of cold water" in his name; he will not forget it.

#### BEREAN METHODS.

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

A word-picture of the scene—Jesus with the child in his arms surrounded by the dis-

ciples... This is a lesson of warnings: (1) A warning against ambition, vers. 33-35. Illustrations: Napoleon, Cardinal Wolsey, etc. . . . The example of the little child. (2) A warning against despising the little ones, that is, the lowly. (3) A warning against uncharitableness. (4) A warning against yielding to temptations, vers. 43-48. (5) A warning of wrath to come. . . . The knowledge of Christ: (1) He knew the thoughts of men, v. 33. (2) He knows the heart of a child, v. 36. (3) He knows the principles of divine government. (4) He knows the dangers of temptation. (5) He knows the secrets of the future world, vers. 42-48. . . . ILLUSTRATIONS. A young nobleman was put into prison for aiding a prince in his plans against his father, the king. When the prince succeeded to the throne, he released his friend, and, weighing his chain, gave him pound for pound in gold. . . . The British man-of-war, "Royal George," with nearly a thousand people on board, sunk at her moorings in still water, because she "keeled over" just an inch too far. So a small sin may lead to great results of evil. . . . A convict in Australia murdered his companion in order to obtain an immense diamond which he had found in the "diggings;" but it proved to be after all only a crystal of quartz. So with the rewards of sin.

#### Blackboard.

BY J. B. PHELPS, ESQ.



This design illustrates the latter part of the lesson, where the Saviour warns the disciples against any sin that would come between them and Christ. A follower of Christ is in danger of falling if he does not give up every thing. The besetting sin that "offends" one is always nearest the dangerous edge, and the lesson of CAREFULNESS in avoiding such sin is intended to be taught.

BE CHILDLIKE IN BELIEVING.  
CHARITABLE IN GIVING.  
CAREFUL IN LIVING.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** *The Least is the Greatest.*  
To be taught: What humility is. Who the truly great ones are. How much the kingdom of God is worth.

1. Jesus had told his disciples that he was going to die, but they could not believe it. Tell how they still hoped that he would be a king, and how they talked about the highest places in the kingdom, each hoping that he would be the most favoured. What did this show? *Love of self.* Show that it is this same spirit which makes children want to be first, and that it is a spirit which is not like Jesus, since it is not the spirit of humility, which never looks out for self.

2. Jesus felt sorry to see his disciples loving themselves so much, and when they asked him which of them should really be the greatest in his kingdom, he told them that the one who would be great must be the servant of all. Tell how he called a child—maybe it was Peter's little boy, for they were

now at Peter's house—and taking him in his arms, said that to be truly great was to be like a child, loving, obedient, not thinking of himself. This was, no doubt, a happy, humble child, willing to be little and run of errands, and please those who were about him. What an honour Jesus gave to true, loving children! The little ones who do not think about pleasing themselves are the great ones in his kingdom! Teach that this is not the way the world thinks about such things, but we must find what Jesus thinks, and then follow in that way.

3. "How much is it worth?" Ask if children know what this means, and tell that Jesus here teaches how much the kingdom of God is worth. Talk about the eye—how useful it is, what pleasure it gives, etc. Yet Jesus says, if it is going to lead us to anything unfit for his kingdom we would better pluck it out! Why? Eyes, hands, feet, the whole body are worth nothing compared to the *truth*, which is God's kingdom in the heart. Show that this truth can be found only in Jesus, who is the truth.

June 25.

**SECOND QUARTERLY REVIEW.****HOME READINGS.**

- M. Lessons I. II. Mark 6. 1-29.  
Tu. Lessons III. IV. Mark 6. 30-56.  
W. Lesson V. Mark 7. 1-23.  
Th. Lesson VI. Mark 7. 24-37.  
F. Lesson VII. Mark 8. 1-21.  
S. Lessons VIII. IX. X. Mark 8. 22-38; 9. 1-13.  
S. Lessons XI. XII. Mark 9. 14-50.

**REVIEW SCHEME FOR SENIOR STUDENTS.**

- I. Repeat the TITLES and GOLDEN TEXTS of the lessons.
- II. State and explain the DOCTRINAL SUGGESTION of each lesson.
- III. Show how in each lesson an ATTRIBUTE OF CHRIST is illustrated.

- Lesson 1. Wisdom.  
Lesson 2. Prophetic power.  
Lesson 3. Compassion.  
Lesson 4. Prayerfulness.  
Lesson 5. Independence.  
Lesson 6. Mercifulness.  
Lesson 7. Bountifulness.  
Lesson 8. Foreknowledge.  
Lesson 9. Heavenly Glory.  
Lesson 10. Divine Authority.  
Lesson 11. Power over Spirits.  
Lesson 12. Omniscience.

IV. Show how in each lesson a PRACTICAL DUTY is enforced.

- Lesson 1. Working for Christ.  
Lesson 2. Righteous Living.  
Lesson 3. Trusting in Christ.  
Lesson 4. Bringing others to Christ.  
Lesson 5. Service of the Heart.  
Lesson 6. Earnestness in Prayer.  
Lesson 7. Insight into Christ's Words.  
Lesson 8. Confession of Christ.  
Lesson 9. Self-denial for Christ.  
Lesson 10. Obedience to Christ.  
Lesson 11. Believing Faith.  
Lesson 12. Unselfishness.

**REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.**

- I. State the TITLES of the lessons for the past Quarter.
- II. Repeat the GOLDEN TEXTS of the lessons.
- III. Recall the lessons from the following

**LESSON PICTURES.**

*Lesson I.*—TWELVE MESSENGERS SENT OUT.—Who were they? Who sent them? What were they commanded to do? What power was given them? How are we here taught to speak to others about Christ?

*Lesson II.*—A PROPHET'S HEAD BROUGHT ON A DISH.—What prophet was it? Where was he? Who had put him in prison? Who asked

for his head! What led her to ask for it? How are we here shown the danger of making rash promises?

**Lesson III.—A GREAT CROWD FED ABUNDANTLY WITH A SMALL PROVISION.**—Who fed them? How many people were there? How much food did he have to give them? How were they fed? How much was picked up after the meal? How does this show the grace and power of Christ?

**Lesson IV.—WALKING ON THE WATER.**—Who walked? Where was it? When was it? Who saw him? How did they who saw him feel? What did he say to them? What happened immediately afterward? How does this lesson show that we may trust our Saviour?

**Lesson V.—EATING WITHOUT WASHING.**—Who always washed before they ate? Why did they do it? Who ate without washing? How did Jesus defend their conduct? What did he say does not defile a man? What does defile? How does this lesson teach us to watch our hearts as well as our hands?

**Lesson VI.—A HEATHEN MOTHER PLEADING FOR HER DAUGHTER.**—In what land did she live? To whom did she plead? What did she ask? How did Jesus answer her? What did she say to him about eating the crumbs under the table? How was her prayer answered? How does this lesson teach us to pray?

**Lesson VII.—FORGETTING TO TAKE BREAD ON A VOYAGE.**—Who forgot? On what sea did they sail? Against what did Jesus warn them? What did they suppose he meant? What did he mean?

**Lesson VIII.—SPITTING ON A BLIND MAN'S EYES.**—Who did it? What else did he do? Could the man see clearly at once? How did Jesus help him to see more clearly afterward? A BOLD CONFESSOR. What did Jesus ask his disciples? Who did Peter say that he was? What did Jesus tell his disciples was soon to happen to himself? How did they receive the news? By what name are we taught to call Christ?

**Lesson IX.—BEARING THE CROSS.**—Who spoke of bearing the cross? What did he say? (GOLDEN TEXT.) What gain did Jesus say would be a great loss? Of whom will Christ be ashamed?

**Lesson X.—THE SHINING ONES ON THE MOUNTAIN.**—Who was the most glorious? Who appeared with him? Who were the three witnesses? What did one of them say? What voice did they hear?

**Lesson XI.—A SUFFERING CHILD.**—What was the matter with him? How did he appear? Who had tried to cure him? What did Jesus say to his father? What did he do to the child? What did he say was necessary in order to cast out devils of that kind?

**Lesson XII.—THE CHILD IN THE SAVIOUR'S ARMS.**—What had the disciples been doing? What did they dispute about? What did Jesus say to them? What did he show them as their example? Wherein should we become like little children?

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Learn and repeat the GOLDEN TEXTS for the quarter.

- |                |                 |
|----------------|-----------------|
| 1. He that—    | 7. Beware ye—   |
| 2. The wicked— | 8. Thou art—    |
| 3. I will—     | 9. Whosoever—   |
| 4. When thou—  | 10. And lo—     |
| 5. In vain—    | 11. All things— |
| 6. The Lord—   | 12. I dwell—    |

II. Learn the answers to these REVIEW QUESTIONS.

**Lesson I.**—For what did Jesus send out the twelve disciples? To preach the Gospel. What did he command them about their journey? To take nothing.

**Lesson II.**—Who killed John the Baptist? Herod, the king of Galilee. Why did he kill him? On account of a foolish promise.

**Lesson III.**—How many people did Jesus feed? Five thousand. With how much did he feed them? With five loaves and two fishes.

**Lesson IV.**—How did Jesus come to his disciples in a storm on the sea? By walking on the water. What did he say to them when they were afraid? "It is I; be not afraid."

**Lesson V.**—How did Jesus say that the Pharisees honoured God? With their lips, but not their hearts. What did Christ say were the things that defile a man? Those which come out of his heart.

**Lesson VI.**—What did Christ say to the deaf man in Decapolis? "Be opened." What did the people say about the works of Jesus? "He hath done all things well."

**Lesson VII.**—With how much did Jesus feed four thousand people? With seven loaves and a few fishes. Against what did he warn his disciples? Against the leaven of the Pharisees.

**Lesson VIII.**—What was Peter's answer when Christ asked, "Whom say ye that I am?" "Thou art the Christ." What did Jesus then forewarn his disciples? That he must die and rise again.

**Lesson IX.**—What does Christ require of those who follow him? To deny themselves and take up the cross. What did Christ promise to him that loses his life for the Gospel? He shall save it.

**Lesson X.**—What did Jesus do with three disciples on a high mountain? He showed his glory. Who appeared with him there? Moses and Elijah.

**Lesson XI.**—What did Christ say to the father who brought his afflicted child? All things are possible to him that believeth. How did the father answer him? "Lord, I believe; help thou mine unbelief."

**Lesson XII.**—Whom did Christ set before his disciples as an example? A little child. Wherein should we be like little children? In lowliness and faith.

III. Learn and remember these LESSON TEACHINGS.

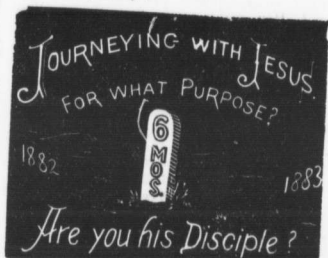
- Lesson 1. I must work for Christ.  
 Lesson 2. I must never cherish hate toward any one.  
 Lesson 3. I must trust in Christ to care for me.  
 Lesson 4. I must never fear when Christ is near.  
 Lesson 5. I must serve God with heart as well as lips.  
 Lesson 6. I must be like Christ in doing good.  
 Lesson 7. I must never doubt Christ's power.  
 Lesson 8. I must believe in Christ as the Son of God.  
 Lesson 9. I must bear the cross for my Saviour.  
 Lesson 10. I must wait to meet Christ in his glory.  
 Lesson 11. I must have faith in God in trouble.  
 Lesson 12. I must be humble and trustful.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

The sixth mile-post in the road is the turning-point, or half-way station. From here it is well to review our journey. For what purpose have you followed Jesus thus far this year? Are you his disciple? Are you one of the Pharisees who

questioned him that they might tempt him. Have you followed the multitude carelessly? or have you learned of him the way of life, and are better, and wiser, and truer, than at the beginning of the journey?



A SUGGESTION. Divide the board into twelve spaces, as near square as the shape of it permits. Let each square represent a lesson-picture. Write, in one or two words in each space, the suggestion for the picture, and ask a scholar or class to describe it. For instance, a figure 12 in the first space hints that the picture to be described is that of the twelve messengers; or the words "heathen mother" to suggest Lesson VI.

**REVIEW SERVICE.**

*Pastor.* Who is the central figure of the lessons?  
*School.* Jesus Christ, the Son of God.

**QUARTERLY LESSON HYMN.**

L. M.

How beauteous were the marks divine,  
 That in thy meekness used to shine,  
 That lit thy lonely pathway, trod  
 In wondrous love, O Son of God!

O who like thee, so mild, so bright,  
 Thou Son of Man, thou Light of light!  
 O who like thee did ever go  
 So patient through a world of woe?

O wondrous Lord, my soul would be  
 Still more and more conformed to thee,  
 And learn of thee, the lowly One,  
 And like thee all my journey run.

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

*Seniors.* The Mission of the Twelve.

*Supt.* What is the Golden Text?

*Seniors.* He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

*Supt.* Give an abstract of the lesson.

*School.* Christ went to his own country, and at Nazareth preached in the synagogue, and the people were very much astonished at his teaching. They did not honour him, however, and so he

could do no mighty work there, save that he healed a few sick people. Then Christ sent forth the twelve disciples, two by two, and gave them power over unclean spirits. They went out and preached repentance, cast out many devils, and healed the sick.

*Pastor.* What are some practical teachings?

*School.* The lesson teaches Christ's love for men; warns against rejecting the offers of Christ's love; shows that success is sure to follow those who trust in and obey Christ.

*Supt.* The Title of the second lesson is: The Death of John the Baptist.

*Boys.* The Golden Text: The wicked plotteth against the just, and gnasheth upon him with his teeth.

*Girls.* The lesson tells of a king's fear: When Herod heard of the works of Jesus he thought that John the Baptist, whom he had beheaded, had arisen from the dead. The lesson tells of a king's folly: On Herod's birthday he made a foolish promise to a girl who danced before him, that he would give her anything she asked. The lesson tells of a king's crime: The mother of the girl who danced, being angry with John the Baptist because he rebuked her sin, instructed her to ask for his head, which she did: and the king, to please a wicked woman, and to keep a foolish promise committed the crime of murder.

*Pastor.* The Doctrine of this lesson is Human Depravity; and the Practical Teachings are:

That a good man is held in honour; that terrors accompany a guilty conscience; that there is great danger in following evil influences

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

*Seniors.* The Feeding of Five Thousand People.

*Supt.* What is the Golden Text?

*School.* I will abundantly bless her provision: I will satisfy her poor with bread.

*Supt.* Where was this miracle performed?

*Boys.* On the shore of the Sea of Galilee, near Bethsaida

*Supt.* What characteristic of Christ did it show?

*Girls.* His compassion.

*Pastor.* How does Christ show his compassion to the world?

*School.* By offering free to all men the Bread of Life.

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

*Seniors.* Christ Walking on the Sea.

*Supt.* What is the Golden Text?

*Seniors.* When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.

*Supt.* Give an abstract of the lesson.

*School.* On the evening of the day in which the five thousand were miraculously fed, Jesus sent his disciples by boat to the other side of the Sea of Galilee while he went into a mountain to pray. In the night the disciples were rowing very hard against the wind. Looking up they saw some one walking on the sea, and were very much alarmed, supposing that they saw a spirit. But it was Jesus, who immediately spoke to them, and said, "Be of good cheer: it is I, be not afraid." When Jesus went into the boat the wind stopped blowing, and all in the ship were amazed at his power. When the company landed the people came to them from all sides, and brought the sick, even in beds, to Jesus, and he healed them.

*Pastor.* What is the Doctrinal Suggestion of this lesson?

*Girls.* Prayer to God.

*Pastor.* What Practical Lessons are taught?

*Boys.* First, that we all need to pray to God. Second, that Christ knows when we are in danger, and comes to us. Third, that if we are Christ's disciples he will take care of us. Fourth, that Christ gives spiritual health to all who touch him by faith.

SINGING BY THE SCHOOL.

I love to tell the story  
Of unseen things above,  
Of Jesus and his glory,  
Of Jesus and his love.

I love to tell the story,  
Because I know 'tis true;  
It satisfies my longings  
As nothing else can do.

I love to tell the story,  
'Twill be my theme in glory,  
To tell the old, old story  
Of Jesus and his love.

I love to tell the story:

'Tis pleasant to repeat  
What seems, each time I tell it,  
More wonderfully sweet.

I love to tell the story,  
For some have never heard  
The message of salvation  
From God's own holy word.

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

*School.* The Tradition of Men.

*Supt.* What is the Golden Text?

*School.* In vain do they worship me, teaching for doctrines the commandments of men.

*Supt.* Who were the Pharisees?

*School.* A school or party that arose among the Jews after the return from the captivity, and was in its chief glory during Christ's day. Their aim was to maintain the religious and national character of the Israelites, and to keep them separate from the Gentile world. To this end they created a vast system of ceremony and caste, which became, in their eyes, more important than the law of God. Among themselves chiefly, and also in all the nation, it encouraged pride, self-righteousness, and exclusiveness; hence they were in constant opposition to Christ's teaching, and were often denounced by him.

*Supt.* What complaint did the Pharisees make to Christ?

*School.* That his disciples ate bread with unwashed hands.

*Supt.* What rebuke did Christ make to the Pharisees?

*School.* That they were hypocrites; that they worshipped God with the lips, but not with the heart; that they rejected the commandments of God that they might keep their own traditions.

*Supt.* What is the explanation of the parable which Christ spoke to the people?

*School.* That from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man.

*Supt.* What is the Doctrinal Suggestion?

*School.* The authority of God's word.

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

*Seniors.* Sufferers Brought to Christ.

*Supt.* What is the Golden Text?

*Seniors.* The Lord is good to all: and his tender mercies are over all his works.

*Supt.* Give an abstract of the lesson.

*School.* While Christ was on the borders of Tyre and Sidon a Syro-Phœnician woman came beseeching him to cast a devil out of her daughter; to whom Jesus replied that it was not proper to take the children's bread and cast it unto the dogs. To which the woman made an answer, Yes, Lord; yet the dogs under the table eat of the children's crumbs. As a reward of such faith, our Lord healed her daughter. Jesus then returned to the Sea of Galilee, where he restored hearing and speech to one who was deaf and had an impediment in his speech.

*Pastor.* What is the doctrine of this lesson.

*School.* That Christ answers the prayer of faith.

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

*Boys.* The Leaven of the Pharisees.

*Supt.* What is the Golden Text ?

*Girls.* Beware ye of the leaven of the Pharisees, which is hypocrisy.

*Supt.* Give an outline of the lesson.

*School.* Jesus with the multitude: With seven loaves and a few small fishes, Jesus fed four thousand people. Jesus and the Pharisees: They demanded a sign from heaven tempting Jesus. But he declared that no sign should be given them. Jesus and the disciples: The Lord rebuked their lack of faith and cautioned them to beware of the leaven of the Pharisees.

*Pastor.* What is the doctrine of this lesson ?

*Seniors.* The danger of error.

*Pastor.* Give some practical suggestions.

*Seniors.* Those who have spiritual eyes to see can find a sign in every act of Christ. The greatest of all signs from heaven is the Son of God among men. Signs are ever given in response to men's need, expressed or even unexpressed. Signs are denied those who ask them in the spirit of captious unbelief. Signs are easily misunderstood, even by those who have been taught by Christ. Signs require the receptive and understanding mind, as well as a divine power in their operation.

*Supt.* The Title of the eighth lesson is: Seeing and Confessing the Christ.

*Boys.* The Golden Text is: Thou art Christ the Son of the living God.

*Girls.* The lesson tells of Christ restoring sight to a blind man; of the disciples telling Christ the opinion of men concerning him; of Peter's confession, "Thou art the Christ;" and the prediction of Jesus concerning his persecution, death, and resurrection.

*Pastor.* The doctrine of the lesson is: The Messiahship of Jesus.

#### SINGING BY THE SCHOOL.

Jesus and shall it ever be,  
A mortal man ashamed of thee ?  
Ashamed of thee whom angels praise,  
Whose glories shine through endless days!

Ashamed of Jesus, just as soon  
Let midnight be ashamed of noon ;  
'Tis midnight with my soul till he,  
Bright Morning Star, bid darkness flee.

Ashamed of Jesus, that dear Friend  
On whom my hopes of heaven depend !  
No ; when I blush, be this my shame,  
That I no more revere his name.

Ashamed of Jesus, yes, I may,  
When I've no guilt to wash away ;

No tear to wipe, no good to crave,  
No fears to quell, no soul to save.

Till then—nor is my boasting vain—  
Till then, I boast a Saviour slain ;  
And Oh ! may this my glory be,  
That Christ is not ashamed of me !

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

*Seniors.* Following Christ.

*Supt.* What is the Golden Text ?

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

*Supt.* What does this lesson teach of self-denial ?

*Boys.* That Christ is of more worth than all things else, and that we should be willing to deny ourselves in order to have Christ.

*Supt.* What does this lesson teach of salvation ?

*Girls.* That it will not profit to gain the whole world if one lose his own soul. Therefore, the most important business of every one is to secure salvation.

*Pastor.* State some practical teachings of the lesson ?

*School.* Those who would enter the kingdom of God must do so by following Christ. Those who follow Christ must deny themselves, since they cannot be at once followers and leaders. Those who follow Christ must walk by the way of the cross and the trial. Those who, in following Christ, lose all, will find an eternal recompense. Those who follow Christ must follow him openly, owning their leader before the world.

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

*School.* The Transfiguration.

*Supt.* What is the Golden Text ?

*School.* And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

*Supt.* Who were the three witnesses to the Transfiguration.

*School.* Peter, James, and John.

*Supt.* Who were the two saints ?

*School.* Elias and Moses.

*Supt.* After the event, whom did the disciples see ?

*School.* Jesus only.

*Supt.* What do we learn from this lesson ?

*School.* The divinity of Christ. The reality of the spiritual world.

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

*Seniors.* The Afflicted Child.

*Supt.* What is the Golden Text ?

*Seniors.* All things are possible to him that believeth.

*Supt.* Give an abstract of the lesson.



*School.* When Jesus and the three disciples went down from the mount of Transfiguration, they found a great multitude, and the scribes about the other disciples, questioning them. When the people saw Jesus, they all ran to him. One of the multitude then told Jesus about his afflicted child, who had a dumb spirit, and he said; "Whosoever the spirit taketh him, he tearth him: and he foameth and gnasheth with his teeth, and pineth away: And oftentimes it hath cast him into the fire, and into the waters, to destroy him. I spake unto thy disciples that they should cast him out, and they could not, but if thou canst do any thing, have compassion on us and help us. Jesus saith unto him, If thou canst believe, all things are possible to him that believeth." Then the father of the child cried out with tears and said, "Lord, I believe: help thou mine unbelief." Whereupon Jesus cured the child of his affliction.

*Pastor.* What does this lesson teach.

*School.* The power of Satan, the power of faith, and the power of prayer.

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

*Boys.* The Child-like Believer.

*Supt.* What is the Golden Text?

*Girls.* I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

*Supt.* Give an outline of last Sunday's lesson

*School.* 1. Child-likeness: Shown in Christ's rebuke of those disciples who disputed as to who should be the greatest. Jesus took a child and set him in the midst of them: "And when he had taken him in his arms, said: Whosoever shall receive one of such children in my name, receiveth me." 2. Charity: When the disciples complained of one who was doing the work of Christ, but who followed not them, Jesus said, "He that is not against us is on our part." 3. Carefulness: In the remaining verses the disciples were taught to exercise great care not to offend those who trusted in him, and also to be careful lest they themselves should lose their fidelity to him and friendship for one another.

SINGING BY THE SCHOOL.

What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!

Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged,  
Take it to the Lord in prayer:  
Can we find a friend so faithful  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer.

—"How can a better church attendance of scholars be secured?" was a question discussed at a Methodist Episcopal Sunday-School Congress at Westfield, N. J., October 5, 1881. The following were some of the answers given: 1. Let teachers and parents go themselves. 2. Adapt the preaching so that it will attract and interest the young. 3. Give the children a part in the service, as the singing of a Sunday-school song. 4. Let parents bring their children. 5. Let the authority and love of the parents lead their children to the church. 6. Let teachers urge their scholars to be present. 7. Inquire in the Sunday-school how many have been present at church, and make it a part of the secretary's report. 8. Have the text of the morning sermon repeated in concert by the school in the afternoon. 9. Let the pastor invite the Sunday-school both from the pulpit and in the session of the school. 10. Let the pastor get acquainted with the children, speak to them on the street, and visit with them at their homes. 11. Let the pastor urge upon the parents in his pastoral visiting the duty of bringing their children to church. 12. Hold a children's meeting on some afternoon during the week. 13. Let the church notices be always announced in the Sunday-school.—*The Study.*

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# THE LORD WILL PROVIDE.

Music by Mrs. KNAPP.

1. Though trou-bles as - sail And dan-gers of - fright, Tho' friends should all

fall, And foes all u - nite, Yet one thing as-sures us, What - e - ver be - tide, The

CHORUS.  
Scrip - ture as - sures us - The Lord will pro - vide. So hap - py am

I, Yes, hap - py am I, The Lord is my Shep-herd, And He will pro - vide.

2 The birds without barn  
Or storehouse are fed;  
From them let us learn  
To trust for our bread;  
His saints what is fitting  
Shall ne'er be denied,  
So long as 'tis written—  
The Lord will provide.  
So happy am I, &c.

3 His call we obey,  
Like Abram of old,  
Not knowing our way,  
But faith makes us bold;  
For tho' we are strangers  
We have a sure Guide,  
And trust, in all dangers,  
The Lord will provide.  
So happy am I, &c.

4 No strength of our own,  
Or goodness we claim;  
Yet, since we have known  
The Saviour's great name,  
In this our strong tower  
For safety we hide,  
Almighty His power—  
The Lord will provide.  
So happy am I, &c.

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