

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME VII.]

AUGUST, 1874.

[No. 8.

## The Ministry of Song.

"In God's great field of labor  
All work is not the same ;  
He hath a service for each one  
Who loves his holy name.  
And you, to whom the secrets  
Of all sweet sounds are known,  
Rise up ! for he hath called you  
To a mission of your own ;  
And, rightly to fulfill it,  
His grace can make you strong,  
Who to your charge hath given  
The Ministry of song.

"Sing to the little children,  
And they will listen well ;  
Sing grand and holy music,  
For they can feel its spell.  
Tell them the tale of Jesus ;  
Then sing them what he said—  
'Deeper and deeper still,' and watch  
How the little cheek grows red,  
And the little breath comes quicker ;  
They will ne'er forget the tale  
Which the song has fastened surely,  
As with a golden nail.

"I remember, late one evening,  
How the music stopped for, hark !  
Charlie's nursery door was open,  
He was calling the dark—  
'Oh, no ! I am not frightened,  
And I do not want a light ;  
But I can not sleep for thinking  
Of the song you sang last night,—

Something about a 'valley,'  
And 'make rough places plain,'  
And 'Comfort ye'—so beautiful !  
Oh ! sing to me again !"

## Prevention Better than Cure.

To reclaim the prodigal is well, but to save him from being a prodigal is better. To bring back the thief and the drunkard is a praiseworthy action, but so to act that the boy shall never become a thief or a drunkard is far better. He who converts a child from the error of his way, prevents as well as covers a multitude of sins.

And, moreover, it gives the church the hope of being furnished with the best of men and women. The church's Samuels and Solomons are made wise in their youth ; Davids and Josiahs were tender of heart when they were tender in years. Read the lives of the most eminent ministers, and you shall usually find that their Christian history began early. Though it is not absolutely needful, yet it is highly propitious, to the growth of a well developed Christian character, that its foundations should be laid on the basis of youthful piety. I expect to see the churches of Jesus Christ ordinarily built up, not by those who through life have lived in sin, but by bringing up in their midst, in the fear and admonition of the Lord, young men and women who become pillars in the house of our God.—*Spurgeon.*

### Manufacture of Relics.

A SUDDEN and terrible blow has fallen on the Popedom, in the discovery of a most extensive manufacture and sale of false relics by the priest officials of the Papal court. Before, however, stating the particulars of the illicit traffic in relics, it will be as well to present a view of what is the regular practice at the Vatican in regard to relics. It is well known that for ages the Papacy has carried on a trade on relics, and that they abound in all parts of the world amongst Catholics, who put the most profound faith in them, and believe them possessed of wonderful supernatural power. These have all issued from the manufactory of the Vatican under authority of the successive popes, and many of them have been expressly blessed by them. Notwithstanding that on this system they have two heads of St. Peter in Rome, as many as four, five, six, seven bodies of the same saint in different places, and as much wood of the true cross as would build a navy, these things do not in the least shake the faith of devotees. The priests say, that there being such things only makes the miracle the greater. The Vatican has for ages had a distinct department for the production and dissemination of relics, at the head of which is placed the Pope's Vicar. This vicar appoints a superintendent of relics, a Jesuit, by the way, who pronounces to what saint the body about to be cut up into relics belongs, and these are prepared in the Vatican itself. . . .

The Jesuits play a prominent part in these transactions, as they do in most Catholic affairs. Father Gaggi, we are told, put the authenticating seal to the false relics, some of which were in shrines, and other settings of gold and silver. Brother Benoit was the great wholesale dealer in them, and during their trial, with their usual cunning, the Jesuits took care that he could not be found. It was confidently believed that he was secreted in the head-quarters of the Jesuits at Lyons. No means whatever were taken by the Pope, or his court, to make known the existence of this legion of forged relics, so that, as far as they were concerned, the thousands and tens of thousands

of dupes might go on for ever worshipping the bones of sheep and hares, and carrying them to the sick in the hope of their being healed by them.

The exposure of this most scandalous manufacture of and traffic in the bones of sheep, hares, and old pagans, within the precincts of the Vatican, and by the spiritual officers of the Pope himself, has produced a profound sensation throughout Christendom, and has invalidated the whole of the pretended holy relics in existence. The report of this trial, and the letter of Colangeli, are printed in a small book, and sold for two francs—little more than eighteen pence—and have been translated into German and other languages. In combination with the shock given to the Popedom by the resistance to the dogma of infallibility, this exposure has gone far to shake the great papal imposture to its deepest foundations. What a religion must that be which, trading on the ignorance and superstition which it has itself created in such vile fetish wares as these, makes its impostures so gross and palpable that its very priests, seeing all its impudent greed, themselves extend the base delusion on their own account!

### Unprepared Teachers.

It was positively funny from one standpoint of view, and it was very sad from another, to see that Bible-class teacher last Sunday before his class without any preparation for teaching. There were several bright-eyed, quick-minded young people who soon perceived they had the teacher (so called) at a disadvantage, and they used it, by asking questions he could not answer, and making the blush of shame come into his face on account of his inability to furnish those ready minds with solid nutriment. It was very humiliating to hear those irreligious young people say, after school closed, "Did'n't we bore him, though?" Pray, study, and be ready.—*Sunday-school Times.*

THE blossom can not tell what becomes of its odor, and no man can tell what becomes of his influence and example, which go beyond his ken on their mission.

## The Sunday School Banner.

TORONTO, AUGUST, 1874.

### SUNDAY SCHOOL MATTERS AT THE CONFERENCE.

THE large army of Sunday-school workers throughout the Connexion will be pleased to learn that Sunday-school matters are every year commanding greater attention at the Conference. The Sunday-school organization is being more fully recognized as the right arm of the Church, by which its most important victories must be won. If that sinewy right arm were palsied or weakened the Church would lose much of its efficiency for good. Convinced of this, the Conference has resolved to spare no efforts to sustain and invigorate this important agency.

The public Sunday-school Meeting on the Tuesday evening of the second Conference week was an occasion of very great interest. Very valuable and practical addresses on different topics of vital importance were given by Revs. Messrs. Andrews, Shepherd, Bland, and S. Rose. The Report of the Sunday-school and Library Committees were full of encouragement and of valuable suggestions. These suggestions will shortly receive practical embodiment in important enterprises contemplated, which it is confidently anticipated will greatly aid this branch of our Church operation. A special agent has been appointed to take charge of the publishing and other interests, so intimately identified with the prosperity of our schools. The sympathy, and prayers, and hearty co-operation of all Sunday-school workers are earnestly requested, that by a grand united effort, the present year may be one of unexampled blessing, and that multitudes of the scholars in our schools may be gathered into the school of Christ, and become in very deed His disciples.

## Scripture Lessons.

International Lesson Department, 1874

THIRD QUARTER—LESSONS ABOUT JESUS.

SUNDAY, AUGUST 2, 1874.

LESSON V.—JESUS AND THE SABBATH.

Mark ii. 23-28; iii. 1-5.

GOLDEN TEXT: Ezek. xx. 12.

Berean Notes on the Lessons.

#### I. GENERAL STATEMENT.

This lesson shows us the extremes to which those who follow Jesus may sometimes be brought. Although the servants and companions of a King they may be compelled to travel on foot, and feed on unground and uncooked grain. This because they can do no better, and perhaps being so absorbed in their work they care to do no better. See also the contrasts: in the last lesson they were at a *fast*, now at a *fast*; then enjoying a rich man's hospitality, now availing themselves of a poor man's opportunity. We, however, get good grain from this corn-field, for rubbing in our hands the golden heads we find many holy lessons about the holy Sabbath. Compare Matt. xii. 1-14; Mark ii. 23-28; iii. 1-6; Luke vi. 1-11.

#### II. OUTLINES.

See "Berean Leaf," page 187. Or one of the following: 1. The Pharisaic Perplexity, vers. 23, 24; 2. The Historic Precedent, vers. 25, 26; 3. The Sabbath Principle, vers. 27, 28; 4. The Philanthropic Practice, vers. 1-5—1. Jesus *defending* the disciples; 2. Jesus *defining* the doctrine; 3. Jesus *delivering* the deceased.—1. The Question of the Fault-finders; 2. The Question of the Historian; 3. The Question of the Philanthropist.

#### III. NOTES AND ILLUSTRATIONS.

1. A SIGN OF GOD'S GOODNESS. [See Leaf, page 187.] CORN-FIELDS. No fences or walls. Paths narrow and well beaten pass through patches of grain. CORN. Not our corn. Maize does not grow in Palestine. The grain was probably barley: time, March or April. BEGAN TO PLUCK. To take, rub in their hands, and eat. He who had not where to lay his head had not wherewith to feast his friends. 1.) They had a right as Jews to do it. Deut. xxiii. 25. 2.) They had a right as followers of the King to do it. The golden grain waved its welcome, and bowed to him in homage, offering

Him and his a morning meal. PHARISEES. Well-fed fault-finders. It was no violation of the Sabbath law, either in its spirit or letter. The spirit of the Pharisees was a violation of both the letter and the spirit of that law of laws—LOVE. DAVID. In whom they believed. [See incident in 1 Sam. 21.] ABIATHAR. "This action of David was in the time of Abiathar, (as we should say, when he flourished, that is, 'the noted person who was afterward high-priest.'"—*Bloomfield*, quoted by *Mimpriss*.

2. A SIGN OF GOD'S GRACE. [See Leaf.] [On change of Sabbath see article in *Bibliotheca Sacra* for January, 1872, by Dr. Murphy. For a admirable treatment of the Sabbath question see tract by Dr. Taylor Lewis, recently published by Nelson and Phillips, 805 Broadway, New York. Price, 3 cents.] THE SABBATH WAS MADE FOR MAN. 1. Made after man was made. 2. Made by Him who made man. Neh. ix. 13, 14. 3. Made for the preservation of man's body. 4. Made for the salvation and instruction of man's soul. 5. Made for the sanctification of man's home. 6. Made for the rest and recuperation of man's servitor's—the brute creation. 7. Made for a sign and a symbol of man's home in heaven. THE SON OF MAN IS LORD OF THE SABBATH. 1. As God he "made" it. 2. He has divine authority to order its observance. 3. He has divine uses for it. 4. He causes divine blessings to attend it. 5. He will give in heaven a sweet fulfillment of it.

"Thine earthly Sabbaths, Lord, I love,  
But there's a nobler rest above;  
To that my ardent soul aspires  
With fervent hope and strong desires."

LORD OF THE SABBATH: 1. To continue it; 2. To consecrate it; 3. To consummate it.—"1. To own it; 2. To interpret it; 3. To preside over it; 4. To ennoble it."—*J. F. B.*

"Men who labour six days in the week will be more healthy and live longer, other things being equal, than those who labor seven; and they will do more work, and do it in a better manner." This is the testimony of Dr. Farre, of England. Indorsed unanimously by an association of twenty physicians.

Sunday is the golden clasp that binds together the volume of the week.—*Longfellow*.

Sunday is an oasis in the desert; a lofty peak—a *Neb* among the mountains; an observatory for celestial observations.

... Queen Victoria observes the Sabbath with care.

... On Sunday heaven's gates stand open.—*Herbert*.

... He who ordained the Sabbath loves the poor.—*Holmes*.

3. A SIGN OF GOD'S PURPOSE. [See Leaf.] SYNAGOGUE. A good place for the suffering to come. WITHERED. One of the powerless ones. How many withered hands in this world! WATCHED. "Eyes fixed." Sharp, suspicious, murderous glance. STAND FORTH. "Arise into the midst."—*Roth*. IS IT LAWFUL? Questions hard to answer. ANGER. Holy indignation such as all good people have a right to feel against sin. HARDNESS. Callousness. STRETCH. A thing the man could not do by his own power. He obeyed and was healed.

... A Jew who had done a worthy act on the Sabbath said in explanation: "Good deeds have no Sabbaths."—*Foster*.

THREE WAYS OF KEEPING THE SABBATH. 1. From outward compulsion, for the preservation of order and for the sake of others. 2. From inward conviction, for the promotion of personal religion, and for the sake of one's own spiritual life. 3. From inward delight, for the enjoyment of fellowship with God, and for the advancement of his kingdom in the heart and in the world.

HOW TO SPEND A SABBATH DAY. 1. Prepare for it by right living six days before it. 2. Prepare for it by leaving nothing undone that may be done the day before. 3. Rise early. 4. Pray earnestly. 5. Read the Bible more than usual. 6. Give more time than usual to family prayer. 7. Make home very pleasant to the little people. 8. Let the whole family attend preaching. 9. Let the whole family attend Sunday-school. 10. Read more in the line of spiritual life than on other days. 11. Do some helpful deed to the poor and suffering. 12. Talk earnestly to your children about the things of God and of eternity. 13. The Sabbath should be spent, "not as a day of Pharisaic fault-finding, but of more intimate communion with God and of hearty good-will unto man." 14. Close the day with prayer.

DAILY PAPERS ON SABBATH. 1. Usually a business transaction in the purchase of them. 2. Encourages Sabbath traffic and Sabbath breaking by the dealers in them. 3. Diverts mind with things temporal from things spiritual. 4. Waste of precious and needed time.

## An English Teacher's Notes on the Lessons.

Every teacher will desire that the result of this lesson may be to promote the observance by the scholars of the Lord's Day; yet many will be perplexed by the apparent tendency of the passage to relax its obligations. The key to the difficulty will be found in the fact that the same mistaken notion lies at the root, both of Pharisaic intolerance and of modern laxity; so that in dealing with the former our Lord really pointed out the true method of dealing also with the latter.

This mistaken notion is that the "one day in seven" is a kind of *exacted tribute*, a badge (so to speak) of servitude—the very notion to lead to ostentatious punctiliousness on one side, and to rebellious discontent on the other. By making minute and burdensome rules for its observance, and making that observance the great test of godliness, the Pharisees encouraged an external religion which they could easily keep—by which, being "seen of men," they could have "glory of men"—but which became a heavy burden to the poor and laboring classes, and made them revolt, as so many do now, against what is called "the tyranny of Sabbatarianism."

What, then, is the true notion of the "one day in seven" set apart by Divine command? It is not a notice to trespassers, but a royal gift. How pleasant to those who work hard is Saturday night! Why? Because the week's labors are over, and the Sunday rest is at hand. And this is precisely what God meant. "The Sabbath," as Jesus says in ver. 27, "was made for man;" it was a present to him, designed to add to his comfort and happiness. But why, then, make it the subject of a stern prohibition, as the Fourth Commandment certainly is? To prevent men from robbing one another of the good gift. Men do not complain of the Sixth Commandment, which protects their person; nor of the Eighth, which protects their property; why, then, should they complain of the Fourth, which protects their rightful heritage, a weekly day of rest.

Now one object of Christ's mission was to make men think more of God and of God's gifts, and to teach them not to spoil or abuse those gifts; and doubtless it was on purpose to raise the question of Sabbath observance, and to rescue the Divine boon from the vexatious intolerance of the rabbis, that he so often chose

the day for working his miracles. Seven of those recorded were worked on the Sabbath, (Luke iv. 35, 39; vi. 10; xiii. 14; xiv. 1; John v. 9; ix. 14;) of these six were done spontaneously; and of his miracles of *healing*, all that were done spontaneously, except two, were done on the Sabbath. Moreover, the two important cures at Jerusalem, which were the most important in their effects upon the public mind, were both accompanied by injunctions insuring their publicity, (John v. 8; ix. 7)—which we know was quite contrary to our Lord's usual practice. Nothing can show more clearly how deeply he felt the dishonor done to the Sabbath by the Jewish rulers; and it is remarkable that the only instance we have of his "anger" being mentioned occurs in the very passage before us, (Mark iii. 5.)

But how did Christ treat the Sabbath itself, the divine gift, as distinct from the rabbinical teaching concerning it.

1. Did he abolish it? When an architect repairs and improves a house, is that pulling it down?

2. Did he say it was a Jewish institution merely, to be put away now he had come? On the contrary, he said it was "made for man"—for every man in the world.

3. Did he say that this gift to all might be used by all as each one pleased? No he only said *One* was "lord of the Sabbath," and that was himself. And why he only? Because he alone was the perfect man. He alone could be trusted to use it aright. But it follows this that the more Christ-like we become, the *more* and *not* the *less* liberty have we to use the Sabbath as we like. This is an important point for our Sunday scholars to notice. The law is "not a terror" to well-doers, "but to the evil." (Rom. xiii. 3.)

The great secret of true and happy Sabbath observance is a grateful recognition of the day as God's gracious gift. Let us exhort our scholars to think, as each Sunday comes round, "To-day is given to me in remembrance of God's resting from his creative work: I, too, will rest, and will worship him. To-day my Saviour rose from the grave into which he went for my sake: I will praise him for his love. To-day the Holy Ghost came down to make our hearts holy: I must ask him to make mine holy." *Then* the Sabbath will be no burden. Works of necessity we shall do in child-like simplicity, as the disciples gathered the ears of corn; works of mercy we shall do out of love to our fellows, as Jesus himself cured the

withered hand in our passage; but above all we shall, as the Golden Text says, "rejoice and be glad" in "the day which the Lord hath made."

### For Senior Scholars.

#### 1. DIRECTIONS.

1. Each pupil should have a Bible. 2. All should be encouraged to do or say something in the class—find and read a reference, indicate a locality, draw an inference, ask a question, supply an illustration, present a difficulty, advance an opinion, write a definition or essay, read a poem or expository extract, give a written outline of the lesson—or something else—but in a senior class the members must be set at work. [See additional directions for senior scholars under Lesson IX of the present BANNER, page 185.]

#### 2. THEMES FOR BIBLE READINGS.

1. THE SABBATH SACRED. Gen. ii. 1-3; Exod. xx. 11; xxxi. 17; Heb. iv. 4; Exod. xvi. 22-26; Deut. v. 12-15.

2. THE SABBATH DESECRATED. Exod. xvi. 27, 28; Ezek. xx. 21; Num. xv. 32-36; Lam. i. 7; Jer. xvii. 21-23; Neh. xiii. 17-22; x. 31.

3. THE SABBATICAL YEAR. Exod. xxiii. 10, 11; Lev. xxv. 20-22; xxv. 8, 11-13.

4. SABBATH SERVICES. Lev. xix. 30; xxiii. 2, 3; Isa. lviii. 13, 14; Jer. xvii. 24-26; Num. xxviii. 9, 10.

5. SABBATH LABORS. John v. 10; Matt. xii. 1-7; Mark ii. 27; Matt. xii. 10; Luke xiii. 14, 15; John vii. 22, 23.

6. THE LORD OF THE SABBATH. Luke vi. 5; Rev. i. 10; Matt. xxviii. 1, 5, 6.

7. THE HEAVENLY SABBATH. Heb. iv. 3-11; xii. 22, 23; Rev. iii. 12; xxi. 22-26; Psa. xvi. 11; Rev. ii. 17; xiv. 2, 3.

#### 3. SEED-THOUGHTS.

By L. D. Barrows, D.D.

1. Why were Christ and the disciples passing through the corn-fields on the Sabbath?

2. Did Christ's presence and favor prevent their hunger?

3. Did the disciples violate Jewish (Sabbath) usage?

4. If David, to satisfy hunger, violated one Jewish usage, what was the natural inference?

5. What is the meaning of the Sabbath *made for man*?

6. Does that show that man may use it as he pleases?

7. How does the Sabbath benefit man?

8. What are its mental advantages?

9. What its exclusively moral blessings to man personally?

10. In what other respect (beside explaining the Sabbath) did Christ show himself Lord of the Sabbath?

11. If the Sabbath is *for man*, is it proper to use it in a way to injure either *body, mind, or soul*?

12. Allowing that it is proper to heal the sick on the Sabbath, does it follow that *other duties* may thereby be *displaced*?

13. Did Christ make that a *special*, or only an incidental, work on the Sabbath?

14. What was his principal Sabbath work?

15. Where was the fault of the Pharisees?

### Blackboard.

By J. B. Phipps, Esq.

There is no day in the week on which we can do no good in the name of Jesus. In the first part of our lesson to-day we read that the disciples, as they followed Jesus on the Sabbath day, plucked ears of corn and did eat, and that the Pharisees accused them of violating God's law for so doing. Then Jesus taught them that the true keeping of the law is "with the heart." It is our privilege as we follow Jesus now, to gather grain by the way from God's abundant sheaf of *Wisdom, Love, and Mercy*, that we may feed our hungry souls, and learn to keep this law after the manner of Jesus.

The following blackboard exercise can be used instead of the one above if preferred. Superintendent writes on the board, *How can I keep the Sabbath holy?* From the several answers made to this question by the scholars, one or two is selected and written on the board. The word "*how*" is then erased, leaving the question, *Can I keep the Sabbath holy?* This question is answered, and the answers written on the board as before. The words "*Can I*" are then erased, and the words "*I Will*" inserted. The answers to the previous questions will show why we are able to make this resolve.

### The Primary Class.

The teacher must bear in mind that there are in this lesson two distinct incidents to illustrate Christ's views of the Sabbath. The one shows what we may do for ourselves on the Sabbath, and the other what we may do for our neighbor.

1. Explain briefly the great strictness of the Jewish Sabbath, and the additional and un-



necessary regulations which the Pharisees made. 2. Note the difference in the time for the Jewish and Christian Sabbath. 3. Ask the class if they know the difference, and then tell them why the change was made from the last day to the first. The Jewish Sabbath commemorates the completion of creation; the Christian, the resurrection of our Lord. 4. Then bring out the first incident: 1.) Remind them that "corn" does not here mean maize, but wheat or barley; 2.) Let them understand that it was not wrong for these disciples to help themselves to the green ears while passing through the fields. This was not stealing, because God had expressly given permission. (See Deut. xxiii. 25.) 3.) Ask if any know what "show-bread" is. See if they remember the lesson on the Tabernacle. If not, explain. 4.) Next bring out the second incident: 1.) Explain the meaning of "synagogue," and "withered hand;" 2.) Show the love of Jesus in healing this poor man.

After all the points in the two incidents of the lesson have been brought out, then show what is taught: That works of necessity or of mercy are lawful on the Sabbath.

#### WHISPER SONG.

"Blest day of God,  
Most calm, most bright;  
The laborer's rest,  
The saint's delight."

#### Miscellaneous.

FREEMAN'S HAND-BOOK: Plucking ears of corn, 660; Show-bread, 143. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: 5128, 5137, 5144. 5537. PRAYER MEETING TOPIC: The spirit that gives us a taste for holy things. TEXTS: Exod. xxv. 3; Jer. xvii. 27; Ezek. xx. 20; Rev. i. 10.

SUNDAY, AUGUST 9, 1874.

LESSON VI.—*Power Over Nature.*  
Mark iv. 35-41.

TOPIC: "The Wind and the Sea Obey Him."

GOLDEN TEXT: "He maketh the storm a calm,"  
etc. Psa. cvii. 29.

#### Berean Notes.

##### I. GENERAL STATEMENT.

Trouble through fear of physical peril from the disturbed and uncontrollable elements.

The lack of inward spiritual strength to rest calmly in an hour of imminent danger. Here reason is clear, physical vigour unimpaired, but faith is feeble—in fact an utter want of faith—"no faith," v. 40. Jesus, the Lord of the Sabbath is the Lord of the sea, and subdues it to stillness; rebuking the unbelief of his disciples, and exciting their amazement and fear.

Compare:  
MATT. xiii. 53; viii. 18-27. | MARK iv. 35-41. | LUKE viii. 22-25.

#### II. OUTLINES.

See "Berean Leaf," page 188. Or one of the following: 1. A Voyage; 2. A Tempest; 3. A Miracle.—1. Words of Proposal; 2. Words of Terror; 3. Words of Rebuke; 4. Words of Wonder.—1. "To the other side;" 2. The Galilean fleet; 3. The great storm of wind;" 4. "A great calm."—1. The Voyage at the Master's Command; 2. The Peril of the Master's Ship; 3. The Deliverance by the Master's Power.

#### III. NOTES AND ILLUSTRATIONS.

SAME DAY after the parable of the sower was given. OTHER SIDE of the sea of Galilee. Beautiful lake seven miles wide, fourteen long. He wanted rest. LITTLE SHIPS. Small fishing boats in which the people rode who wished to follow him. A GREAT STORM. This lake, hemmed in by the mountains, subject to such gusts. ASLEEP. Compare Jonah i. 4-6. "Jonah's a dead, Jesus' a pure conscience." PILLOW A cushion probably of stuffed leather. Jesus was weary with his heavy work. "The sleep of a laboring man is sweet." God "giveth his beloved sleep." "Rocked in the cradle of the deep." Storms on the sea of life: 1.) Storms of conscience; 2.) Storms of sorrow; 3.) Storms of wrath. [See Isa. lvii. 20, 21; Rom. v. 1.]

THE SLEEPER AROUSED. 1.) By frightened disciples; 2.) By forgetful disciples; [Had he not always cared for them? Had he not said "unto the other side?"] 3.) By faithless disciples. [O Lord, increase our faith!] HE AROSE . . . REBUKED . . . GREAT CALM. The sleeping man—the mighty, wonder-working God! The storm did not disturb him.

. . . It is a matter of common remark that one who goes to his night's rest charged with a purpose to rise at some given signal, or at some fixed hour, will catch the faintest notification, and will almost notify himself by a kind of instinctive judgment or sense

of time kept ready for the spring, even in his unconscious state. So Christ, whose love is ready and full charged to catch the faintest note of human distress, sleeps on through all the commotion of the elements undisturbed; but the faint cry of panic, "Lord, save us or we perish," louder to him than all the tumult of the sky and the waters, strikes his inward ear, and brings him straightway to his feet.—*Dr. Bushnell.*

"Some of the fathers give also a spiritual meaning to this circumstance of Christ sleeping on a pillow. When the storm of Satan's fury raged most fiercely against the bark of the Church, Christ was reclining in the sleep of death on the wooden *proskēphalon* of the cross. But he awoke from the slumber of death, and rebuked the waves and winds, and there was a great calm."—*Wordsworth.*

Let us learn: 1. That in the long voyage of life, and in all short excursions, we should follow the command of the Master. "Let us go unto the other side." 2. That when he gives that command all faithlessness and fear are culpable. 3. That though at times in our lives the Lord seems to be asleep, we may be assured of his tender care and all-sufficient grace and power. 4. That when Jesus speaks a "Peace, be still" to the troubled or guilty soul, there will surely come a deep, sweet, abiding "calm."

... "So have I seen a fearful storm o'er wakened sinner roll,

Till Jesus' voice and Jesus' form said,  
'Peace! thou weary soul.'

"And now he bends his gentle eye his wondering followers o'er,

Why raise this unbelieving cry? I said,  
'to yonder shore!'"

#### English Teacher's Notes.

We now come to four lessons on the power of Christ—over nature, over demons, over disease, over death. It might be useful in these lessons to recur to the point enlarged upon in my Note on that for July 12 upon "The Authority of Jesus." Christ's power was of both kinds. He was the rightful supreme ruler, and he was able to rule. He had the *authority to command* obedience, and the *power to compel* it. The Roman centurion recognized this when he compared the power of Jesus over the sickness that had seized his servant to his own power over the troops he commanded, (Matt. viii. 8. 9.) Health and sickness, ease and pain, gladness and sorrow, life and death, seemed to him as one great army, marching at the bidding of one who, though in humble guise, was indeed the Lord of

hosts. They were his subjects and servants: He could say, "Do this, and they did it. (See Col. i. 15-18.)

When, on that memorable night to which this lesson takes us back, Jesus stilled the storm, the exclamation of the astonished boatmen was, "What manner of man is this?" His "power over nature" directs us to the right answer. Let the class turn to such passages as Job xxxviii. 8-11; Psa. lxxv. 5-7; lxxxix. 8, 9; xciii. 3, 4, and the Golden Text, and see whether power over nature, and especially over the sea, is not emphatically the prerogative of God only. We sometimes express the idea of impossibility by saying, "You might as well speak to the winds." But that is just what Jesus did. And when we find him exercising God's prerogative, we know him to be God. See his words in John v. 19—"What things soever he [the Father] doeth, these also doeth the Son likewise."

Yet the narrative gives another answer to the question. We see Jesus weary with a long day's work, (perhaps, as at other times, "no leisure so much as to eat," vi. 31.) and falling fast asleep on the boat-cushion, just as we should do; and looking at him as he lies there with the spray dashing over him, we ask, "What manner of man is this?" Surely one of ourselves, "made in all things like unto his brethren," who has not only power over nature, but sympathy with man.

What, then, is the application of this twofold answer to ourselves? Is it not that we should put implicit trust in One who has both power and sympathy, who both feels for us and can succor us?

It is permissible to read in this sense the remarkable words of St. John, (First Epistle, v. 5.) "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Take a supposed case. A boy in our class is in imminent danger at sea. The howling wind and the engulfing waves tell him with awful emphasis the power of nature. But he remembers that there is One who has power over nature, and that this one is Jesus, his Friend and Saviour. His fears are stilled at once. He no longer quails before the world of nature.

It is "overcome," because he believes that Jesus is the Son of God."

And so with storms of other kinds—storms of trial and anxiety—of difficulty and opposition—of sickness and death—storms temporal



and storms spiritual. Boys and girls have their storms; they may seem light breezes to us, but they are real tempests to them. Storms, too, threaten them of which they are ignorant:

"Young and erring travellers, we  
All our dangers do not know;  
Scarcely feel the stormy sea,  
Hardly feel the tempest blow."

But whatever, whenever, wherever they are, Christ's word is, "Be still, and know that I am God." This word is in the 46th Psalm, and when we hear it, we may as well take up as the language of our faith the *first three verses* of that psalm.

Had the disciples this faith? They had faith enough to cry to Jesus for help; yet he rebuked them for their want of it. Observe two faults in their faith—very common ones among ourselves:

1. There was not enough of it. It was "little faith," (Matt. viii. 26.) They should have believed, not only that Christ could help them, but that, even if they were drowned, all would be well." *This* is true faith; is ours like it?

2. It was not ready for use. "*Where is your faith?*" (Luke viii. 25.) Perhaps if they could have sat down and reflected they would have trusted; but when faith was wanted suddenly, it was not ready. So a general might say, "Where is your sword?"—(or "shield," see Epa. vi. 16)—to a soldier who went into battle without it.

Let our prayer be, "Lord, increase our faith!"

#### Seed-Thoughts for Seed-Schools.

##### I. THEMES FOR PUBE READINGS.

1. THE GREAT WATERS. Psa. xlii. 7; Gen. vi. 17; Psa. cvii. 23.

2. THE WATERS AS A SYMBOL. Psa. lxxxv. 6; Isa. xli. 3; John v. 2-4; Psa. xli. 4; Ezek. xlvii. 7-12.

3. THE LORD OF THE WATERS. Psa. lxxxix. 9; Isa. xlv. 14; Psa. lxxv. 7; Deut. xi. 4; Josh. iii. 17; 2 Kings ii. 14; Psa. cvii. 29.

4. TERROR OF THE WATERS. Psa. lxxxviii. 7; cxv. 4, 5; Exod. xiv. 26-28; Psa. cvii. 23-27; Jonah i. 4; 2 Cor. xi. 25.

5. JESUS AND THE SEA. Matt. xiv. 25-31; John vi. 19; Luke viii. 22; John vi. 1, 25; Mark iv. 1.

6. SAFETY AT SEA. Gen. viii. 1; Exod. xiv. 22; Psa. cvii. 28-30; Luke viii. 24.

7. THE SEA AND THE WATERS OF THE REVELATION. Rev. xxi. 1, 6; xv. 2.

##### II. SEED-THOUGHTS.

1. Why did Jesus wish to pass over to the other side? (See Luke viii. 40.)

2. What is the meaning of *took him even as he was*?

3. Was the tempest from a *natural* or a *Satanic* cause?

4. If Satan had the necessary *power* what  *motive* could he have had?

5. What of the treacherous character of the Sea of Galilee?

6. Why was Christ *sleeping* at such a critical hour as this?

7. Would they *probably* have perished had they not waked him?

8. Was he *ignorant* or *indifferent* to their situation?

9. What is indicated (Luke viii. 24) by *Master, Master*?

10. Was it *reverential* or *respectful* in them to say, *Carest thou not that we perish*?

11. Did they suppose they *would* perish with him on board?

12. Do they express any fear for *his* safety?

13. How much or what kind of *faith* in him do they show? (See Luke viii.)

14. Could he not have *stilled* the sea without *speaking* to it?

15. From what does fear *arise*, and what is its effect on the *strength* of the soul?

#### Blackboard.

In using the blackboard illustration for to-day, speak of the power of Jesus over Nature, and of the safety of those who trust in him. As he calms the tempest-tossed sea, so will he calm the tempest-tossed soul. Call unto him in time of trouble!

If you find an illustration difficult to draw, you can use the following exercise with good effect. Write on the board five large letters—**S**. Use the first one in forming the words **SACRED** and talk about the sweet sleep of Jesus **SLEEP**, when on the stormy sea: Trust in God; be not afraid. With second **S** write **SINFUL** illustrating the sleep of the sinner, **SLEEP**, indifferent to the peril of his soul. With the third letter write **STORMY** telling of the peril of the deep, and **SEA**, the ruler of the sea. With the fourth letter write **STORMY** tossed by the tempest of evil passions, **SOUL**, sion, swept by the winds of adversity, and bearing on its bosom wrecks of

worldly hopes. With the fifth letter S write **SAFE WITH THE SAVIOUR STILL.** Jesus can say: Peace, be He hears and answers prayer. *He is divine.*

#### The Primary Class.

After the class have given the incidents of the lesson, or while they are given them, several things that they would probably misunderstand may be explained to them. *The sea*: not the broad ocean, but a lake—the Sea of Galilee. *The ship*: not a large vessel with three masts and many sails, but a small fishing-boat. *The pillow*: not such as we have for our beds, but a boat-cushion, or sheep-skin, on which the rower sat. See also that they understand the meaning of the words, *multitude*; *perish*; *rebuked*; *faith*; *exceedingly*.

Teachers will be aided in a lesson like this if they ask at what time the incidents took place; where; who were present; what objects are mentioned in the lesson; what was said; what was done. This will excite attention and stimulate thought.

It was wicked for these disciples to think that because Jesus was asleep he had forgotten them, and did not care for them. The mother sleeps, but still she loves her child. Then speak of the wonderful power of Jesus, who, by a word, made the troubled sea calm. He did this because he was God as well as man. He can bring peace to the troubled, sorrowing heart of a little child as readily as to the stormy sea.

#### Miscellaneous.

*Freeman*: Ships, 662; Pillow, 737. *Foster*: 3976, 4217, 1066, 4793, 5157, 1930. *Prayer-Meeting Topic*: The Great Calm—how to secure it. *Texts*: Psa. cvii. 29, 30; xlv. 23, 24 lxxxix. 9; Rom. v. 1.

SUNDAY, AUGUST 16, 1874.

LESSON VII.—*Power over Demons.*  
Mark v. 1-15.

GOLDEN TEXT: 1 John iii. 8.

#### Berean Notes.

##### I. GENERAL STATEMENT.

Trouble from personal, mental, and moral weakness through the possession of evil spirits. Demoniacal insanity. Preternatural, spasmodic,

physical strength. Intense suffering. Driven by an unaccountable impulse the poor sufferer seeks Jesus who, by his authority speaks the word of freedom and peace. The Lord of the Sabbath and Lord of the sea is Lord of the spirits also; and overcoming Satan brings the demoniac into a state of sanity and rest. Compare Matt. viii. 28-38, Mark v. 1-14, Luke viii. 26-34.

#### II. OUTLINES.

See "Berean Leaf," page 189. Or the following: 1. A Lamentable sight; 2. A Lamentable Cry; 3. A Miserable Prayer; 4. A Miserable Fate; 5. A Marvellous Report; 6. A Marvellous Result.

#### III. NOTES AND ILLUSTRATIONS.

1. THE EASTWARD VOYAGE. Over against the city of Tiberias. Luke viii. 26. Gergesenes. Matt. viii. 28. The city of Gadara on eastern shore of the sea. Jesus passes from labor to labor.

2. THE WRETCHED DEMONIAIC. Matthew speaks of two. "Omission is not contradiction." (1) Under the control of devils. Not merely diseased. The Bible asserts the existence of devils, evil spirits, bad angels, demons, emissaries of Satan, etc. Matt. xxv. 41; Rev. xii. 7-9; John viii. 44. They were intelligent, recognizing and fearing Christ, Matt. viii. 29; occupying the bodies of men, sometimes more than one taking possession of an individual, Luke viii. 2; coming out at the Master's command; entering into swine; causing divers bodily ailments, such as dumbness, Matt. ix. 32; epilepsy, Mark ix. 17-27; blindness, Matt. xii. 22; insanity, Matt. viii. 28, etc. (2) This demoniac had a wretched home. OUT OF THE TOMBS. Among the dead and dismal vaults of the mountain. So the poor sinner lives his dead life among dead errors, dead resolutions, dead hopes. (3) He could not be saved by human power. NO MAN COULD BIND HIM . . . FETTERS . . . CHAINS. The sinner cannot be saved by human restraints, by law, or penalty. (4) He could not be saved by human *tenderness*. TAME. Kindness and love do but little. This demoniac was pitied. Men tried to help and tame him, but in vain. The sinner cannot be saved even by a mother's tears. (5) He was a great sufferer. CRYING . . . CUTTING HIMSELF. Injuring himself, notwithstanding in his rational moments he deplored his bondage. How does this describe the sinner's distress!

3. THE TALK WITH DEVILS. (1) The man drawn towards Jesus by a blending of the devil's fear and his own desire. He had a

"spark of faith and hope. (2) The devils protest and plead. (3) Facts about devils: (a) May control men; (b) Desire physical contact. Rather go into the swine than go "into the deep"—their own hell; (c) Many devils may occupy one man; (d) Delight in tormenting men; (e) Are classified. Devils of various orders; (f) Numerous. LEGIONS. Some say a legion in the Roman army contained 6,666 men; others say 12,500; (g) Antagonism between Christ and demons. He had no mercy for them; (h) Jesus had fought and conquered the prince of demons; (i) Read 2 THESS. II. 2-12.

4. THE SLAUGHTER OF SWINE. (1) The man worth more than the swine; (2) The swine then injurious to men; (3) The Jewish law forbade the use of swine-meat; (4) The destruction of the swine was by the demons, not by order of Jesus.

... Whether the Jews kept these swine, or the Gentile Gadarenes for the Jewish market, the law was violated, and the health of the community endangered. This justifies the act of destruction permitted by Christ. A modern physician suggests that the newly-discovered disease, *Trichiniasis*, which has proved so fatal in both hemispheres, is a scientific indorsement of the wisdom of these Levitical enactments. There is a parasitic worm—*trichina spiralis*—found in the muscles of hogs. "Professor Owen, of England, was the first to describe it in the muscles of man. . . . Half a pound of meat, as infected as it has been found, and which may be eaten at one meal, may in a few days give rise to 30,000, 000 of the trichinae to prey on the mucous membrane, and burrow through the muscles. . . . Dr. Mueller, of Hamburg, thinks that many epidemics of the so-called typhus fever of former times may have been but cases of the trichinal disease."—*Dr. Cheney* in "Zion's Herald." On the subject of the destruction of swine. See *Alford*.

5. THE SAVED DEMONIAK. What a description is verse 15 of a saved soul! Beautiful contrast to the "Wretched Demoniak" introduced at the opening of this lesson! Such transformations still occur through the Gospel of Christ.

#### English Teachers' Notes.

If the storm on the lake showed us the power of nature, the picture of the demoniac in verses 2-5 vividly shows the terrible power of Satan. But just as we saw that "the Lord on high is mightier than the mighty waves of the sea," (Psa. xciii. 4,) we see here that though the "strong man armed keepeth his palace," there is a "Stronger than he" to overcome him.

The teacher will do well, in picturing out this narrative, not to look eastward and view the Gadarene shore from the approaching boat, (as we usually do in imagination,) but to be (as it were) on the mountain-side already, and presently to look westward over the lake and see the boat approaching. He will then describe fully the miserable state of the demoniac before he refers to Jesus at all. Note particularly three things about him:

1. He was a hopeless captive to the demon in possession. The people had tried to bind him, but in vain. The devil's power always set him free; but only to keep him the faster bound in slavery.

2. He was utterly miserable. "Crying and cutting himself with stones"—what a picture of wretchedness!

3. He was a terror to the neighborhood. The place was deserted for fear of him; as St. Matthew says, (viii. 28,) no man might pass by that way."

In these three points we see a striking analogy to the state of the soul over which Satan holds undisputed sway. Not in its earlier stages of sin and wandering. A boy, for instance, going "his own way," does not feel like a captive at first; on the contrary, he thinks he is free. He is not miserable at all, but glad and light-hearted. So far from being avoided, his companionship is courted. But all these are Satan's "devices" to rivet the more tightly the chains of his victim's slavery. By and by the sinner will find out that he is a slave, and will cry out, "O wretched man that I am! who shall deliver me?"—will realize his wretched condition, as the prodigal did when sent into the fields to feed swine—will find his companions in sin dropping away from him and leaving him to its consequences. Let us earnestly set this before our older scholars especially.

Now look westward over the lake. It is a bright and lovely morning. The sea is a sheet of glass. But how came it so? Because One in that boat had said to the waves that very night, "Peace, be still." That same One lands. The maniac rushes madly down to meet the party. Do they flee from him like the Gadarenes? Nay, it is the wild man who is crouching in terror before Jesus. The demons—it is not one but a "legion"—were stronger than all human power; but here is "the Holy One of God;" before him they quail—his orders they must obey. "With authority and power commandeth he the unclean spirits, and they do obey him." Not only must they at his word come out of the man, but they cannot even enter yonder swine without his permission. Could we have a more striking proof of Christ's universal authority and irresistible power?

And as the demoniac's condition was typical, so is his cure. The Golden Text is true of "the works of the devil" in men's souls as well as in their bodies. Christ "was manifested to destroy" these too.

Here, then, is the remedy for him or her who feels conscious of being a slave to sin. "Who

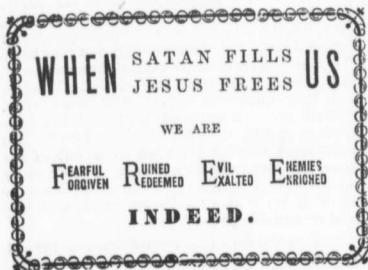
shall deliver me?" says St. Paul; but he immediately adds, "I thank God, through Jesus Christ our Lord."

What are the signs of a true care? 1. Sitting at Jesus' feet "in our right mind." 2. Longing to be "with him." (See verse 13.) 3. Going to our friends, and "telling how great things the Lord hath done for us." Feet are three points of examination for ourselves and our scholars. And if any cannot see the likeness in themselves, let them take up the petition of the Lord's Prayer, "Deliver us from evil"—from the Evil One!

#### Seed-Thoughts for Senior Scholars.

1. Is there any difference between *unclean spirit* and devil, Satan, etc.?
2. What evidence is there here that these evil spirits were superior to man in strength and discernment?
3. Was this man simply a *maniac*?
4. Any evidence that he was only afflicted with some *disease*?
5. How does his case differ from one of *spasms* or *fits*?
6. What proofs that he was controlled by a *superior, a reasoning, and a tormenting spirit*?
7. Why did he dwell in the mountains and tombs (or excavations of rocks)?
8. What is meant by his *worshipping* Jesus?
9. How did he discover so readily Jesus' true character?
10. Why did he fear Jesus would *torment* him?
11. What concession does he thereby make?
12. What proof (besides his assertion) that there were many of them? (See ver. 13.)
13. Why did they fear to be sent out of the country?
14. Why did they prefer to go into the swine?
15. Why did Christ give them leave?
16. Why were the people filled with fear at the grand results?

#### Blackboard.



First speak of the suffering endured by the man who was possessed by an unclean spirit; then write on the board, *When Satan fills us we are fearful.* We fear the approach of Jesus

through his ministers. We fear the warnings of the Holy Spirit, and say, "What have I to do with thee?" Also when Satan fills us we are **RUINED**, because we have no prospect of happiness here or in the life to come; he who is in Satan's power loses the respect and confidence of his fellow-men. We are at the same time filled with **EVIL**, for where Satan is no good can be, and our thoughts, words and actions are all evil in the sight of God. Then we become **ENEMIES** to all that is good, and we hate and scorn that which tends to the glory of God. So we become like unto the man who made his dwelling-place among the tombs—wretched and hopeless beyond the saving power of man, but never beyond the saving power of Jesus. He can free us, and when Jesus frees us, we are free indeed. Now write, *When Jesus frees us we are FORGIVEN, REDEEMED, EXALTED, ENRICHED.* Speak briefly regarding each word before writing the one following it. Write underneath in large characters the word *Indeed*. Now call the attention of the school to the contrast of captivity with Satan and freedom with Jesus, and then erase the words "Satan fills" and all except the first letters of the words "fearful, forgiven, ruined, redeemed, evil, exalted, enemies, enriched," which will leave the precious truth on the board, *When Jesus frees us we are free indeed.*

#### The Primary Class.

The same sea is referred to here as in the last lesson. Show on the map the location of "the country of the Gadarenes." Speak of the tombs there cut in the rock. These are sometimes used as hiding-places. Then describe the man filled with wicked spirits, and acting like a crazy man. Every body was afraid of him. He was in a miserable condition. As soon as he saw Jesus he ran and worshipped him. The wicked spirits within him seem to have used his mouth and tongue and lips in talking with Jesus. Jesus had power over these wicked spirits that were in this poor man, and they knew it. They knew that Jesus would turn them out of the man, and they begged that they might go into some swine that were feeding there. This they did, and the two thousand swine went down into the sea and were drowned. Their keepers astonished the whole neighborhood by telling what they had seen. When the people came to the place they found the poor man completely cured.

Just as Jesus cast these devils out of this man, so can he cast out of us every wicked feeling, every wrong passion and temper.

#### Miscellaneous.

*Freeman*: Tombs for dwellings, 738. *Foster*: 1509, 5193, 5197, 5221. *Prayer-Meeting Topic*: Resisting the devil. *Texts*: Psa. lxxvi. 3; lxxii. 9; Rom. xvi. 20; 1 John iii. 8.

SUNDAY, AUGUST 23, 1874.

LESSON VIII.—*Power over Disease.*

Mark v. 24-34.

GOLDEN TEXT: "And as many as touched him were made whole." Mark vi. 56.

Berean Notes.

I. GENERAL STATEMENT.

Trouble from physical infirmity, long endured, painful, disgraceful, sure to prove fatal. Strong faith in Christ, but rather in a certain talismanic power than in personal grace and love and power. She does not know his sympathy and tenderness. He heals and reveals and blesses. The Lord of the Sabbath, of the sea, of the spirits, is Lord of the sick also. Compare :

MATT. xix. 20-22. MARK v. 25-34

LUKE viii. 43-48.

II. OUTLINES.

In addition to the outline of "Berean Leaf," page 191, examine the following: 1. Her opportunity; 2. Her faith; 3. Her fear; 4. Her confession; 5. Her reward.—1. The Plague; 2. The Physician; 3. The Press; 4. The Power; 5. The Peace.

III. NOTES AND ILLUSTRATIONS.

MUCH PEOPLE. Because of his popularity. They loved to hear his words, see his face, and witness his works. "Mighty in word and in deed." ISSUE OF BLOOD TWELVE YEARS. 1.) A sad case. Legally unclean. Lev. xv. 25. 2.) A hopeless case—SENT ALL . . . WORSE. 3.) One ray of hope—SHE HAD HEARD OF JESUS. Think of the different things she had probably heard of him! 4.) She acted wisely—she CAME. 5.) She was determined to reach him. 6.) She believed in his mighty power, reasoned concerning it, and TOUCHED HIS GARMENT. The word really means, laid hold of his garment. 7.) It was a touch of power. "She stole from him a cure."

... There is a difference between the touch of the crowd and the touch of faith. So men touch Christ in history. It is hard to walk through the avenues of human literature without touching him. But the touch of faith is what draws from him the saving power.

THE FELT IN HER BODY. When a man is healed of disease he knows it. When a soul of sin he knows it. FEARING AND TREMB-

LING. 1.) Because of the public attention drawn toward her; 2.) Because of her uncertainty as to what the Master might say; 3.) Because conscious of personal unworthiness; 4.) Because of her legal uncleanness; 5.) It seemed as though she would take a cure and not thank the author of it. HE SAID UNTO HER. The Lord's testimony, 1.) To the kindly feeling of his heart toward her—"DAUGHTER;" 2.) To the fact and power of her faith—"THY FAITH;" 3.) To the personal force or virtue by which she was healed. It was not from his garments but from himself the power had gone forth; 4.) To the blessedness of humility; 5.) To the favor of God which she had found—"GO IN PEACE;" 6.) To the permanency of the cure—"BE WHOLE," that is, "continue whole."

English Teacher's Notes.

All our Lord's miracles of healing exhibit that "power over disease" which is the subject of this lesson; But they have their several distinctive features, and the one recorded in the passage for reading has features that make it peculiarly suitable on this occasion.

1. Notice the duration of the disease. This is marked in a way that, if pointed out to children, will interest them not a little. We are told that the woman had suffered for twelve years; and we are also told (vers. 42) that the daughter of Jairus—to whose bedside Jesus was going when the woman touched him—was twelve years old. Put it, therefore, in this way: When Jesus was a young man of about twenty years of age, working for his daily bread in the carpenter's shop at Nazareth, two events occurred simultaneously at Capernaum—A Jewish lady fell ill, and a little baby-girl was born to the ruler of the synagogue; and *all the while that baby was growing up to the age of twelve* (to children this will seem a long time) that lady was getting worse and worse! And how striking that the Nazarene carpenter should on the same day heal the lady and raise the child! Such a picture will, in the eyes of a Sunday-school class, much enhance Christ's "power over disease."

2. That Christ's power did what could be done by no other power. If the woman were not already cured it was not that the physicians had not tried, and it was not that she had stinted their fees. "All her living" was spent upon them: that is she was a well-to-do person,

perhaps a lady of wealth, and now she was reduced to poverty. Yet in one moment, "with-out money and without price," she is perfectly cured by the power of Jesus.

3. But the most remarkable feature in the narrative is the *means* of the cure, namely, *the touch*; to this the Golden Text especially directs our attention by describing another occasion when "as many as touched him were made whole;" and upon this the teacher should endeavor to base his application of the lesson—which, if clear, can scarcely fail to be impressive.

Take an illustration or two. Here is a dark room; in the gas-pipes there is plenty of illuminating power, but it is useless without a match to set the gas alight, and even this is useless unless the little valve be opened and the gas turned on. Here is a house on fire; under the streets there is power, in the shape of water, to put the fire out, but nothing can be done if there be no means of removing the plug. Here is a group of starving children; in the cupboard there is bread for them, but they will starve notwithstanding if they have no key. In either case we may say, *Here is need—there is power*; but how bring the power to bear upon the need? So with the woman at Capernaum. Here was her need; there, a few yards from her, was One with ample power to supply her need. But the question was how to bring the power and the need into contact.

Now what *did* bring her need into contact with Christ's power? Was it the touch? There was nothing in the mere touch that could convey the blessing. Peter was quite right when he pointed to the thronging and pressing multitude. They, too, touched Jesus; in them there was, no doubt, wants—some of the various "ills that flesh is heir to"—yet no "virtue" went forth to them. No, but look at Christ's words in verse 34, "Thy *faith* hath made thee whole." The key, the link, the channel, or medium of blessing, was *faith*. She touched him believing that he *could* and *would* cure her, and at once she was cured.

How indispensable faith was we see, in a very solemn way, in the next chapter, (vi. 5, 6, compared with Matt. xiii. 58.) Even the power of Christ "could do no mighty works" at Nazareth "because of their unbelief." The link was missing there.

So it is—and here comes our application—with spiritual blessing. We need the cure of manifold and inveterate diseases of our souls, (these can

be referred to with the class in detail, for example, deceitfulness, willfulness, passion, forgetfulness of God.) In Christ there is power all sufficient to give us complete spiritual healing. But how is his power to be brought down to our need? Not by mere attendance on outward religious ordinances. In these we, in a sense, "touch" Christ, but only as the multitude at Capernaum did. But let us go and touch him with the hand of faith, that is, seek the blessing believing in both his *power* and his *will* to give it; and of a surety we shall, like the woman, "feel within us that we are healed of our plague."

#### Seed-Thoughts for Senior Scholars.

1. For what did the people *throng* Jesus?
2. In what respect was this woman's condition like the unpardoned sinner's?
3. In what respect does she resemble the *penitent's* course?
4. In what respect does her course resemble the young convert's?
5. Why did she think the *touch* of his clothes would heal her?
6. How did Christ distinguish *her* touch from that of others?
7. Did healing power depart from Christ without his *volition*?
8. Why was not the jostling multitude against him benefited?
9. How did she come to have *faith* in Jesus?
10. How does the Apostle say *faith* comes?
11. How, in Jewish usage, was the touch of such a person considered?
12. What besides a *geographical* nearness to Christ is necessary for personal benefit?
13. Why did Christ call her forth from her hiding place?
14. Why will Christ not allow *concealment* of his great mercies to us *personally*?
15. How did Christ treat her attempt at a *stolen* or smuggled benefit?
16. What is *all the truth* that she told, and we must tell, if approved of heaven?

#### Blackboard.

COME	TO	TOUCH	JESUS BY FAITH!
HE	LOVES	WANTS	YOU NOW
	ASKS FOR	CAN HEAL	
	CAN SAVE	CAN BLESS	
	CAN BLESS	PASSETH BY	

Our lesson is about the woman who came to Jesus in faith, believing. As a first thought, write on the board, *Come—to—Jesus*. How? Write, (*By faith*.) Did this woman stand afar



off? No, she came *close*. What for? To *touch* Jesus. That is the way we must come to Jesus now. Get close to him and touch him by faith. The woman did not wait, after seeing Jesus, for a more favorable time, but pressed forward at once. *Now* was the time for her to be healed, and now is the time for you to come to Jesus. (Write in large letters, *N O W*.) The superintendent should speak of the sympathy of Jesus for the suffering and distressed, that there is help when he is passing by, and that faith in him brings salvation. By questions and suggestions bring out the words as arranged consecutively in the exercise, and so write them down.

### The Primary Class.

The last lesson showed what power Jesus had over devils; this shows his power over diseases. Speak of the sick woman; suffered long—twelve years; suffered much; had tried many physicians; had spent all her money; was getting worse instead of better. She heard of Jesus; pressed through the crowd, and touched his garment; did not offer him any money, or even speak to him; She believed if she could only touch him she would be cured. Everything worked as she expected—she was cured. But one thing happened which she had not expected: Jesus knew that some one touched him, and turned and asked who it was. She was afraid when she heard this, but fell down at his feet and confessed. Perhaps she thought that he would scold her for what she had done. But not so—Jesus told her to go in peace; her faith had saved her.

An illustration of faith can readily be fixed in the minds of the little ones by this lesson. This woman believed that when she touched she would be made whole, and it was so. So Jesus is willing to cure every soul that is diseased by sin. Come to him; believe in him; be saved by him.

### Miscellaneous.

*Freeman*: Garment, 205. *Poster*: 1471, 1453, 671, 5246. *Prayer-Meeting Topic*: The touch of faith that draws virtue from Jesus. *Texts*: Jer. xxx. 12, 13; Psa. cviii. 12; Luke vi. 19.

SUNDAY, AUGUST 30, 1874.

### LESSON IX.—*Power Over Death.*

Mark v, 22, 23, 35—43.

GOLDEN TEXT: John 5. 25.

### Berean Notes.

#### I. GENERAL STATEMENT.

Trouble on the side of the affections: Love, fear, bereavement, grief. The peril is imminent, and the lordly ruler seeks the "Master," of

whose fame he has heard, in whom he has some faith, and to whom he looks in this hour of sorrow. During his interview with Jesus "the worst" is reported: "Dead!" The good Lord helps Jairus to bear the shock with a tender "Be not afraid." Jesus heeded the ruler's first call; revived and strengthened the stunned faith of the bereaved father when bad news came; on his way (to confirm his faith) healed an afflicted woman, and finally restored the child to life and health. So let us in times of gloom, at home and by the grave-side, seek and rest in and welcome Jesus. Compare Matt. ix. 18-26, Mark v. 22-43, Luke viii. 41-56.

### II. OUTLINES.

See "Berean Leaf," page 190. Or one of the following: 1. Home shadowed; 2. Help sought; 3. Faith strengthened; 4. Life restored. 1. At the point of death; 2. At the feet of Jesus; 3. Sad words from home; 4. Sweet words from Christ; 5. Sweet words of life.

### III. NOTES AND ILLUSTRATIONS.

1. THE VOICE OF NEED, vers. 22, 23. (1) A *Ruler's* voice. An influential officer in the synagogue, like a deacon, trustee, elder, or class-leader in our modern Churches, or a superintendent in the Sunday-school. A man of power; but what is human *place* or *power* when the child is dying? JAIKUS. From Hebrew, Jair. "God enlightens." Bereavement is often God's way of opening our eyes. (2) A *Father's* voice, The ruler forgotten in the father; but love is here as helpless as power.

... The great Pericles was never seen to weep except when placing a wreath on the brow of his dead boy.

(3) A *pleading* voice. At the FEET of Jesus. A good place for fathers, and for rulers, elders, deacons, class-leaders, ministers, and Sunday-school teachers. The voice will plead better with men in the hour of public service for having pleaded fervently with Jesus in the hour of personal sorrow.

... The tuning of the instrument causes a tension of the cords, but the music thereafter is all the sweeter.

(4) A voice of *faith*. Genuine even if not great. LAY THY HANDS. He believed in the talismanic touch. See 2 Kings 5. 11. Greater was the centurion's faith. See Matt. 8. 5-13.

... First the alphabet, then literature. "The tallest oak was once an acorn, and the deepest doctor was once in his horn-book."—Trapp.

2. THE VOICE OF DOUBT, ver. 35. (1) From those who *knew* of the maiden's death. [Com-

pare Matt. 9. 18; Mark 5. 23; and Luke 8. 42.] "She was not dead but *dying*—at the last extremity. St. Matthew, omitting the message from the ruler's house, (Mark v. 35; Luke viii. 49.) gives the matter summarily in these words, "Even now dead."—*Alford*. "It is likely that a father in these circumstances would use a word as nearly expressing actual death as would be consistent with the fact that she was dead."—*Mimpriss*. (2) From those who did not know the Master's power. What if she were dead! Is not he the resurrection and the life? From those who did not know the Master's Spirit.

**TROUBLEST.** To Christ no such service a trouble. Man cannot weary nor worry Christ by casting care and sorrow upon him. He delights in those who learn how to seek relief in him. These messengers were, (1) Entirely without faith; (2) Likely to wither by their message the faint faith of the sad father.

**3. THE VOICE OF COMFORT, ver. 36.** (1) From one who had a right to speak; (2) To one who was in utmost need of it. [No word to the messengers. They had no ears of faith to hear.] (3) Spoken before it was asked for. He anticipated the poor ruler's fear. Use what faith thou hast and Jesus will magnify it.

**4. THE VOICE OF MOURNING, ver. 38.** (1) In the house of the dead. (2) By hired minstrels. A purchased grief that had little heart in it. Crape and carriages. [Consult Jer. ix. 17-21; xvi. 5-7; xlviii. 36; Amos v. 16]

... Musical instruments were used by the Jews as well as the heathen in their lamentations for the dead, to soothe the melancholy of surviving friends by soft and solemn notes, and there were persons who made it their business to perform this while others sung to their music. Flutes were used especially on the death of children; louder instruments on the death of grown persons.—*Wesley*.

**5. THE VOICE OF REDUKE, ver. 39.** (1) By one who knew the shallowness of their grief. (2) By one who knew its usefulness. **SLEEPETH.** "Death is only a sleep when Christ calls and says 'Arise!'"

... "Why do you mourn, ye parents, over the departure of your children? Jesus will one day lay his mighty hand upon them, raise them, and give them back to you."

... Neander said on his death-bed, "I am weary; I will now go to sleep. Good night!"

**6. THE VOICE OF SCORN, ver. 40.** (1) By those who did not know Him at whom they laughed. (2) By those who could at the same moment

mourn *professionally* and laugh *spontaneously*. "The unbelieving world "hears and jeers."

**7. THE VOICE OF LIFE, vers. 40-42.** (1) Uttered in a chosen circle where love and confidence and earnestness prevailed, ver. 40. (2) To the dead child. Only twelve years old. Compare Jesus at passover. **LUKE II. 40-42.** **TALITHA CUMI.** In Syro-Chaldee pronounced "telethaw-koo-me." "'Talitha,' in the ordinary dialect of the people, is a word of endearment addressed to a young maiden, so that the words are equivalent to 'Come, my child.'"—*Alford*.

... Beautiful illustrations of his own words: **SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME.**

**ASTONISHED.** "They were beside themselves straightway in great transport."—*Rotherham*.

"With an ecstacy of admiration."—*Trapp*. **SOMETHING. . . GIVEN HER TO EAT.** "Feed my lambs."

... **TEACHER,** read N. P. Willis's beautiful poem on "The Healing of Jairus' Daughter."

#### English Teacher's Notes.

We now come to the greatest of all Christ's powers. In the discourse from which the Golden Text is taken, Jesus, in vindicating before the Jews at Jerusalem his claim to be the Son of God, and "equal with God," refers to raising the dead as peculiarly and emphatically a divine work, and to his own power to do that as one proof of his divinity. "As the father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." (John v. 21.)

And although Jairus believed in Christ's "power over disease," and came to him to bespeak its exercise on behalf of his dying child, the whole narrative implies that the idea of that power being of any use if the child once ceased to breathe had never occurred to him. Evidently he felt like the nobleman in John iv, though he did not actually use his words, "Sir, come down ere my child die." When the little girl was dead, messengers were at once sent from his house to say it was too late—"Trouble not the Master any further;" and obviously it was because the messenger threw the poor father into hopeless despair, that Jesus turned and said unto him, "Be not afraid, only believe."

These last words, we may observe, incidentally convey the same lesson which we drew from the cure of the sick woman in the previous Note. *Faith* was indispensable: "Believe only, and she shall"—even now, dead though she be—"be made whole." (See Luke's account, viii. 50.) And it is noteworthy that when Christ entered the chamber of death he turned out the wailing mourners who "laughed him to scorn." Unbelief in that room might have (so to speak) broken the electric current that was to flow from the Saviour to the lifeless body of the girl. Only

Jairus and his wife, and the three most advanced of his disciples, were admitted. They doubtless did believe, though it might be with fear and trembling; and their faith was to bring Christ's power to the dead girl, as the sick woman's faith brought it to herself. A solemn lesson—our faith or unbelief may affect others besides ourselves.

Then what does Jesus do? He had spoken to the winds; he had spoken to the evil spirits; and now he speaks to the dead. And what does he say? The very words the girl's mother would use if she were calling her in the morning. She would wake her daughter from a soft slumber with the words, "*Talitha cumi*," which literally mean, "My child, get up." To Christ the dead are but as sleepers; he spoke truly, as far as he was concerned, when he said, "The damsel is not dead, but sleepeth;" for the dead wake at his voice as a sleeper will wake at ours. And this is just what the Golden Text so beautifully expresses.

The teacher should dwell on the marvelousness of this power. Think of the myriads of the dead; think of the infinite variety of the deaths they died; think what has become of their remains; and then think that a day is coming when *all those* "shall hear the voice of the Son of God, and they that hear shall live."

Dwell on the gracious love implied in this. We have seen the mouldering remains of Dr. Livingstone tenderly preserved, borne with patient care across vast territories for nine months, conveyed thousands of miles across the ocean, and laid by an admiring nation in the place of highest honors. But what is this to Christ's care of the dust of his people? And for what does he watch over them? Not to bury them in honor, but to "raise them in glory"—to "change our vile bodies, that they may be fashioned like unto His glorious body." (Phil. iii. 21.)

But all will not be "raised in glory." See another verse near the Golden Text, John v. 29—some will come forth from their graves "to the resurrection of damnation." Who are these? They are those who, being *spiritually dead* now, (and we all are so by nature,) will not listen to the voice of Christ to their souls, saying, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!" (Eph. v. 14.)

### For Senior Scholars.

#### I. DIRECTIONS.

1. Remember that the attention of the older scholars must be won by *exciting their interest* in the subject. 2. Remember that they cannot be chided, commanded, or coerced as little children may sometimes be.

"They must be taught as though you taught them not.

And things unknown proposed as things forgot."

3. Appoint beforehand one pupil to prepare a brief paper (three minutes long) on "Lamentations at Oriental Funerals;" another a definition in writing of "Ruler;" another a very brief word-picture of the scene where the ruler presents himself to Jesus. 4. Elect a secretary of the Bible or Senior class, and let all proceedings be faithfully recorded. One of the most pleasant and edifying exercises for an adult class is a "Bible Reading."

#### II. THEMES FOR BIBLE READINGS.

[Let the following texts be distributed among the pupils, and as each topic or theme is stated by the leader, let the appropriate texts be read.]

1. THE VOICE OF NEED, v. 22, 23; Psa. li. 10; Matt. ix. 18; Mark vii. 25, 26; Matt. viii. 25; 2 Sam. xii. 15, 16.
2. THE VOICE OF DOUBT, v. 35; 2 Kings vii. 2; John xi. 39; Mark x. 48.
3. THE VOICE OF COMFORT, v. 36; Mark ix. 23; 2 Chron. xx. 20; Luke viii. 50; John iv. 50; Psa. xci. 14-16.
4. THE VOICE OF MOURNING, v. 38; Jer. ix. 17-20; Matt. ix. 23-24; Acts ix. 39.
5. THE VOICE OF REBUKE, v. 39; Acts xx. 10; Neh. viii. 9.
6. THE VOICE OF SCORN, v. 40; Gen. xix. 14; Neh. ii. 19. Job xii. 4; Psa. xxii. 7; Luke xvi. 14; Acts xvii. 32.
7. THE VOICE OF LIFE, v. 41, 42; Luke viii. 53-53; Acts ix. 40; John v. 28, 29; xi. 43, 44.

#### III. SEED-THOUGHTS.

1. Who and what was this ruler?
2. Did many of this class become Christ's disciples? (John vii. 48.)
3. Where was Jesus at this time? (See Matt. ix. 10, 18.)
4. How can we harmonize Matt. ix. 18, Mark v. 23, and Luke viii. 42, about the daughter's death?
5. Was Jairus *penitent*, or only anxious for his child?
6. Penitential, or not, in what two respects did he act like a penitent?
7. Did the father or the messenger believe, or ask, that she might be raised from death?
8. Does Christ, in answer to faith and prayer, do *more* for us than we expect?
9. What effect on their faith did Christ suppose the report of her death might have?
10. Why did Christ suffer so few to witness the miracle?
11. Is it generally useful to the ignorant, the hostile, and the unbelieving to witness great miracles?
12. Why was it *more* for Christ's glory to raise the dead than to heal the sick?

13. What did Christ mean in saying *the damsel is not dead*?

14. How many *did* witness this resurrection?

15. Why did Jesus enjoin *secrecy*?

16. Why, then, on other occasions, did he command *publicity*?

#### Blackboard Exercises.

Before the school assemblies have written on the board these words: *The Voice of Jesus*. Commence the lesson by asking how, and in whose name, we come to the Father? (Write *Prayer*.) Why do we write the word *prayer*? Because *he hears* prayer. What did Jesus say in answer to the prayer of the ruler? *Be not afraid, only believe*. Does the voice of Jesus give the same comfort now. (Write *Comfort*.) Tell the school that our trials bring us a heavenly Comforter, and then by questions and readings from the Scriptures impress upon their minds the life-giving power of Jesus, and that he is able to awaken us from spiritual death? Write upon the board some of the blessings that the voice of Jesus can confer upon us, and close by stating the all-important truth—that there is no salvation without faith in Christ. *Have you heard the voice of Jesus giving life to you?*

#### The Primary Class.

What a wonderful being was Jesus! He had power over the waves, over the devils, over diseases, and in this lesson it is seen that he had power over death. The synagogue was the place where God's law was read and explained. Praise and prayer were also offered there. The "ruler" was the officer who had charge of these services. How his heart must have been saddened at the sickness of his little daughter. He believed that Jesus could save her from death. How, then, must he have felt when a messenger came to him to tell him that she was already dead. O if he had only come for Jesus a little sooner! But Jesus knew what he could do. He said to him, "Be not afraid, only believe," and the man did believe. Three disciples went with Jesus to the house. Who were they? The people were mourning with great noise. They laughed when Jesus told them the child was not dead, but only sleeping. He meant by this that he could bring her to life as easily as a sleeping person could be awakened. Then, when he had sent every body out but the three disciples and the father and mother he spoke to the little girl, and she arose and walked. Thus Jesus had power over death. How kind and loving he was to give the child back again to its parents. And thus he will raise the dead to

life in the great resurrection day. If we love him and are faithful, though death may separate us for a time, Jesus will unite us all again.

#### Miscellaneous.

*Freeman*: Ruler of synagogue, 834; Mourning for the dead, 541. *Foster*: 91, 1345, 1338, 5038. *Prayer-Meeting Topic*: "Only believe." *Texts*: Psa. 1. 15; Mark ix. 23; John xi. 40; 1 Thess. v. 10.

#### REVIEW READING FOR THE MONTH.

Going through the — on the — the disciples of — plucked the — of —. The — said unto him, Why do they on the — that which is not —? Jesus said, The — was made for —, and not — for the —. In the — on the Sabbath was a — who had a —. Jesus said to him, —. He also said, — forth thine —. And his — was restored — as the other. On the — of — a great storm arose. Jesus was — in the — part of the vessel. He arose and — the —, and the wind —, and there was a great —. In the country of the — was a man with an —. Jesus cast the — out of him and sent them into a — of —. A sick woman followed him and touched his —. Jesus said to her, Daughter, thy — hath made thee —. There was a — of the synagogue whose name was —. His little — lay at the — of —. He prayed — to come and — her. When Jesus came to the house the child was —. He took her by the —, and said, Damsel, —. And she —, and —.

TOPICS and GOLDEN TEXTS.—*Sabbath*: SIGN; *Wind*. . . . *Sea*: STORM. . . . CALM; *Satan*: PURPOSE. . . . DEVIL; *Power*: TOUCHED; *Voice*: DEAD. . . . HEAR.

#### Lessons for September.

- SEPT. 6. Martyrdom of the Baptist. Mark vi. 20-29.  
 SEPT. 13. The Five Thousand Fed. Mark vi. 34-44.  
 SEPT. 20. The Syrophenician Mother. Mark vii. 24-30.  
 SEPT. 27. Review of Third Quarter.

# Berean Lesson Leaf.

## INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—AUGUST.

THIRD QUARTER: TWELVE LESSONS IN MARK.

SABBATH, August 2nd.—**LESSON V.—Jesus and the Sabbath.**—Mark ii. 23-28; iii. 1-5.

**Leader.** 23. And it came to pass, that he went through the corn-fields on the Sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

**School.** 24. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?

**L.** 25. And he said unto them, Have ye never read what David did, when he had need, and was hungered, he, and they that were with him?

**S.** 26. How he went into the house of God in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

**L.** 27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

**S.** 28. Therefore the Son of man is Lord also of the Sabbath. . . .

**L.** 1. And he entered again into the synagogue; and there was a man there which had a withered hand.

**S.** 2. And they watched him, whether he would heal him on the Sabbath-day; that they might accuse him.

**L.** 3. And he saith unto the man which had the withered hand, Stand forth.

**S.** 4. And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

**L.** 5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts,

**S.** 6. He saith unto the man, Stretch for thine hand. And he stretched it out; and his hand was restored whole as the other.

**TOPIC**—"The Sabbath was Made for Man."

**Golden Text**—I gave them my Sabbaths, to be a sign between me and them. Ezek. xx. 12.

### OUTLINE.

I. A SIGN OF GOD'S GOODNESS IN PROVIDING FOR MAN'S BODY, v. 23-26; Exod. xxxv. 2, 3; xxix. 23, 33; Deut. xxii. 24, 25; Num. xv. 32-36; Matt. vii. 9-5.

II. A SIGN OF GOD'S GRACE IN PROVIDING FOR MAN'S SOUL, v. 27, 28; Ezek. xx. 12, 20; Luke vi. 9; 2 Cor. iv. 5.

III. A SIGN OF GOD'S PURPOSE THAT MAN SHOULD DO GOOD TO MAN, v. 1-5; 1 Kings xiii. 6; Jer. xx. 10; Matt. xii. 9-14; Luke xi. 53, 54; 1 Cor. xv. 58; Gal. vi. 9; Heb. iii. 10, 17; v. 9.

QUESTIONS, &c.—Recite TITLE, TOPIC, GOLDEN TEXT, OUTLINE, and SELECTED VERSES.

1. A Sign of God's Goodness in Providing for Man's Body.—How is man's body benefited by the Sabbath-day? How did God provide for the Jews in the wilderness on the Sabbath? Was the observance of the Sabbath intended to c-use suffering to the body, through abstinence from food? What is meant by "corn?" [Ans. Any grain, as wheat or barley.] Of what did the Pharisees accuse the disciples? v. 24. Was it wrong to pluck the grain? Deut. xiii. 25. What example did Jesus give of a right use of sacred things when the law was apparently broken? v. 25, 26 How are works of necessity and mercy not a violation of the law of the Sabbath?

2. A Sign of God's Grace in Providing for Man's Soul.—How is God's grace shown in the institution of the Sabbath-day? [Ans. In making rest a necessity of the body, greater opportunity is given the soul for communion with God, for his worship, and the study of his word.] How may we truly honour the Lord's day? What does Christ say of the Sabbath in v. 27?

3. A Sign of God's Purpose that Man should do Good to Man.—Where did Jesus go? Whom did he find there? Who are spoken of as "watching" Jesus? Of what did they seek to accuse him? John v. 16. Did Jesus know

their intention? Luke vi. 8. What question did he ask of them? v. 4. What did they consider lawful? Matt. xii. 11. What command was given to the man with the withered hand? What was the result? How should we seek to do good on the Sabbath-day?

### HYMN.—L.M.

Thine earthly Sabbaths, Lord, we love,  
But there's a nobler rest above;  
To that our lab'ring souls aspire,  
With cheerful hope and strong desire.

No more fatigue, no more distress,  
Nor sin nor hell shall reach the place.  
No sighs shall mingle with the songs  
Which warble from immortal tongues.

No rude alarms of raging foes;  
No cares to break the long repose;  
No midnight shade, no clouded sun;  
But sacred, high, eternal noon!

### QUESTION AND ANSWER.

4. Were not the Scriptures given by the inspiration of God?

"All Scripture is given by inspiration of God." (2 Timothy iii. 16.)

2 PETER I. 21. Holy men of God spake as they were moved by the Holy Ghost.

N.B.—Verses marked with a hand, thus [L], are the "Selected Verses."

SABBATH, August 9.—LESSON VI.—Power Over Nature.—Mark iv. 35-41.

*Leader.* 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.  
*School.* 36 And when they had sent away the multitude, they took him even as he was in the ship.  
*L.* And there were also with him other little ships.  
*S.* 38 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.  
*School.* *L.* 38 And he was in the hinder part of the ship, asleep on a pillow: and they awoke him, and say unto

him, Master, carest thou not that we perish?  
*S.* 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.  
*L.* 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?  
*S.* 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

**TOPIC**—"The Wind and the Sea Obey Him."  
**Golden Text**—He maketh the storm a calm so that the waves thereof are still. Psa. cvii. 29.

**Home Readings.**  
*M.* Mark iv. 35-41.  
*Th.* Psa. cvii. 23-31.  
*W.* 1 Sam. xii. 16-25.  
*Th.* Psa. cxxi.  
*F.* Acts xxvii. 14-20, 41.  
*S.* Psa. cxxiv.  
*S.* Isa. xl. 9-15.

**OUTLINE:**

- I. THE SACRED FLEET, v. 35, 36; Luke viii. 22; John vi. 1, 25.
  - II. THE SACRED SLEEP, v. 38; Psa. xlii. 23, 24; Ixxviii. 7, 10; Heb. iv. 15.
  - III. THE STORMY SEA, v. 37; Matt. viii. 23, 24; Luke viii. 22, 23.
  - IV. THE SLEEPER AROUSED, v. 38; Isa. xl. 27, 28; 1 Peter v. 7.
  - V. THE SEA AT REST, v. 39-41; Psa. xciii. 3, 4; xlv. 1-3; Jonah i. 15; Isa. xliii. 2; Col. i. 15-17; Rev. xv. 4.
- QUESTIONS, ETC.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *The Sacred Fleet.*—Who were with Jesus in the sacred fleet?  
 What parables had Jesus taught on that day?  
 Why did he seek the "other side"?  
 What sea is meant here?  
 [Ans. "The Sea of Tiberias," or "The Sea of Galilee."]
2. *The Sacred Sleep.*—Where was Jesus during the night?  
 Who else is recorded as sleeping during a storm at sea? Jonah i. 4-6.
3. *The Stormy Sea.*—Where do we find the record of another storm on this sea? Matt. xiv. 24.  
 Who rules over the storms and waves? Psa. cvii. 25; Jonah i. 4.
4. *The Sleeper Aroused.*—Why did the disciples arouse Jesus?  
 Was there any true reason for fear while the Master was with them?  
 What did they say to Jesus? v. 38.  
 How does this question show their trust in his power?  
 Where should the follower of Jesus go in distress?  
 Psa. xxxiv. 6.  
 Do you go to him for help in trouble?
5. *The Sea at Rest.*—What calmed the storm, and made the sea rest?  
 What does this result prove?  
 What effect did it have upon the disciples?  
 What did they say?  
 Recite GOLDEN TEXT.  
 What question did Jesus ask of his disciples?  
 What effect would their faith have had?  
 Need we have any fear if we have the presence of Jesus with us?

- Where are we taught from this lesson—
1. That Jesus is our best pledge of safety?
  2. That a trust in Jesus is our best security?
  3. That Jesus hears and answers the prayers of his disciples?
  4. That nothing can harm those who confide in him?
  5. The divinity of our Lord Jesus Christ?
  6. The necessity of seeking help in trouble?

**HYMN.**—Tune, "Dundee."—C. M.

Great Ruler of all nature's frame!  
 We own thy power divine;  
 We hear thy breath in every storm,  
 For all the winds are thine.

Wide as they sweep their sounding way,  
 They work thy sovereign will;  
 And, awed by thy majestic voice,  
 The tempest shall be still.

Thy mercy tempers every blast  
 To those who seek thy face;  
 And mingles with the tempest's roar  
 The whispers of thy grace.

Those gentle whispers let me hear  
 Till all the tumults cease;  
 And gales of paradise shall soothe  
 My weary soul to peace.

**QUESTION AND ANSWER.**

5. *What offices did the Holy Ghost perform for Christ?*  
 The Holy Ghost performed these offices for Christ; namely, that he framed the human nature of Christ in the womb of the Virgin, so that he was born without sin; and gave to him wisdom and grace without measure.  
*Luke i. 35.* The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.  
*Luke ii. 52.* And Jesus increased in wisdom and stature, and in favour with God and man.



SABBATH, August 16.—LESSON VII.—Power Over Demons.—Mark v. 1-15.

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

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

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

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

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

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

L. 7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God?

S. I adjure thee by God, that thou torment me not.

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

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

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

S. 11. Now there was there high unto the mountains a great herd of swine feeding.

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

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

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

S. 15. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

**TOPIC**—"From the Power of Satan unto God."

**Golden Text**—For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii. 8.

**OUTLINE.**

I. THE EASTWARD VOYAGE, v. 1; Luke viii. 26.

II. THE WRETCHED DEMONIC, v. 2-5; Isa. lxx. 4; Dan. iv. 32, 33; Mark ix. 18, 22; John viii. 44.

III. THE TALK WITH DEVILS, v. 6-12; Luke iv. 41; Acts xvi. 17; James ii. 19; Gen. iii. 15; John xx. 31; Heb. ii. 14.

IV. THE SLAUGHTER OF SWINE, v. 13, 14; 1 Kings viii. 32; Luke viii. 32.

V. THE SAVED DEMONIC, v. 15; Col. i. 13; 2 Tim. i. 7.

QUESTIONS, ETC.—RECTE TITLES, TOPIC, GOLDEN TEXT,

SELECTED VERSES, AND OUTLINE.

1. *The Eastward Voyage.*—Who are spoken of in v. 1? Of what sea did they come to the "other side"? Where is the country of the Gadarenes?

2. *The Wretched Demonic.*—Whom did they meet upon the shore? Describe his condition? What is this "unclean spirit" called in v. 3? [ANS. *Not Satan, the Prince of Darkness, but one of his emissaries—a lost spirit obeying his will.*]

3. *The Talk with Devils.*—What did the man do and say when he saw Jesus? v. 6, 7. What command had Jesus given the unclean spirit? v. 8.

4. *The Slaughter of Swine.*—Where did the devils desire to be sent? v. 12. What became of the swine? How many were there?

5. *The Saved Demonic.*—What was the condition of the man out of whom the devils departed? v. 15.

**QUESTION AND ANSWER.**

6. *What offices does the Holy Ghost perform for those who believe in Christ.*

The offices that the Holy Ghost performs for those who believe in Christ are, that he enlightens their minds to understand the scriptures; assists them in their prayers; bears witness with their spirits that they are the children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God, and to all mankind, and with all other excellent graces and virtues.

SABBATH, August 23.—LESSON VIII.—Power Over Disease.—Mark v. 24-34.

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

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

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

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

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

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

L. 29. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press,

S. And said, Who touched my clothes?

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

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

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

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

**Home Readings.**

- M. Mark v. 1-15.
- Th. Matt. viii. 28-34.
- W. Psa. cxlii.
- Th. Luke xi. 17-26.
- F. Acts xvi. 16-24.
- S. Rev. xx. 1-10.
- S. 1 John iv. 1-10.

**Golden Text**—And as many as touched him were made whole. Mark vi. 56.

**TOPIC**—The Healing Power of Christ.

**Home Readings.**

- M. Mark v. 24-34.
- Th. Psa. cxvi.
- W. 2 Kings v. 1-14.
- Th. Psa. cxlii-1-14.
- F. Luke viii-43-48.
- S. Ezek. xxxvii. 1-14.
- S. Matt. xiv. 22-36.

OUTLINE :

- I. THE THROG, v. 24; Luke viii. 45; xli. 1.
- II. THE TOUCH, v. 25-29; 2 Kings xlii. 21; 2 Chron. xvi. 12; Job xxxiii. 24, 25; Psa. xxx. 2; cviii. 12; Jer. xxx. 12, 13; John v. 5, 8; Acts v. 15.
- III. THE TERROR, v. 30-33; Luke viii. 45, 46.
- IV. THE TESTIMONY, v. 34; Psa. xli. 8, 9, 10; Mark iv. 41; 1 John i. 7; John iv. 25.

QUESTIONS, &c.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *The Throng*.—Where was Jesus going? v. 22-24. Who was with him? Why did the people throng him? Luke vi. 19.

2. *The Touch*.—Who was among the throng? v. 25. How long had she been afflicted? What thought was in her heart? v. 23. What did she do? What was the effect of the touch? Would she have been healed if she had made no effort? What will the touch of faith do for the penitent sinner? Repeat GOLDEN TEXT. Have you come to Jesus to be "made whole"?

3. *The Terror*.—Why was the woman in "terror"? How did Jesus know that he had been touched? What did the disciples say about it? v. 31. What did the woman do? Who knows our feeblest efforts to be rid of sin's dreadful disease?

4. *The Testimony*.—What encouragement did Jesus give the woman? By what endearing title did he call

her? Through what had she been healed? Can there be any healing from sin without faith in Jesus? Heb. xi. 6. Have you that saving faith in Christ? What other instances can you give where Jesus made a similar declaration to that here given? See Luke vii. 50; xvii. 19; xviii. 42.

QUESTION AND ANSWER.

7. *Mention a few passages of Scripture to show what the Holy Ghost does for believers?*  
John xvi. 13. When he, the Spirit of truth, is come, he will guide you into all truth.

Romans viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Romans viii. 15. The Spirit itself beareth witness with our spirit, that we are the children of God.

John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Galatians v. 22, 23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

SABBATH, August 30th.—LESSON IX.—Power over Death.—Mark v. 22, 23, 35-43.

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

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

*L.* 25. While yet he spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master, any further?

*S.* 25-36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

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

*S.* 38. And he cometh to the house of the ruler of the

synagogue, and seeth the tumult, and them that wept and wailed greatly.

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

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

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

*S.* 42. And straightway the damsel arose, and walked; for she was of the age of twelve years.

*L.* 42. And they were astonished with great astonishment.

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

TOPIC—The Life-Giving Voice.

**Golden Text**—The dead shall hear the voice of the Son of God; and they that hear it shall live. John v. 25.

OUTLINE.

- I. THE VOICE OF NEED, v. 22, 23.
- II. THE VOICE OF DOUBT, v. 35.
- III. THE VOICE OF COMFORT, v. 36.
- IV. THE VOICE OF MOURNING, v. 38.
- V. THE VOICE OF REBUKE, v. 39.
- VI. THE VOICE OF SCORN, v. 40.
- VII. THE VOICE OF LIFE, v. 41, 42.

QUESTIONS, etc.—Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. *The Voice of Need*.—Who came to Jesus in great need? What office did he hold? What was a "synagogue"? What request did he make? Did he have faith in the power of Jesus?

2. *The Voice of Doubt*.—What message came to him while he was pleading? v. 35. What question of doubt did they raise? Had they faith in the divine power of Christ?

3. *The Voice of Comfort*.—What word of comfort did Jesus give the ruler? Will faith in Jesus take away our doubts and fears?

4. *The Voice of Mourning*.—Where was the "voice of mourning"? Why were they mourning?

5. *The Voice of Rebuke*.—What rebuke did Jesus give to the mourners? Was the maiden really dead? What did Jesus mean, then? 1 Thess. iv. 13-16; John xi. 11-13.

6. *The Voice of Scorn*.—Why did they answer him in scorn? What did Jesus do with the hired mourners? What did he then do? v. 40.

7. *The Voice of Life*.—Who alone has the "voice of life"? What did Jesus say unto the damsel? What was its effect upon the maiden? What other instances are recorded of raising the dead to life? See Luke vii. 11-14; John xi. 43-44. How does this prove Jesus to be divine?

QUESTION AND ANSWER.

7. *What is the Church of Christ?*  
The Church of Christ is the whole body of true believers in every age and place.

**Home Readings.**

- M. Mark v. 22, 23, 35-43.
- Tu. Matt. ix. 18-26.
- W. John xi. 14-26.
- Th. Matt. xxviii. 1-8.
- F. Luke viii. 41-56.
- S. 1 Cor. xv. 53-58.
- Sa. Psa. cii. 1-14.

# WE SHALL REST.

"That they may rest from their labours."—REV. xiv. 13.

Words by F. J. C.]

[Music by B. C. UNSELD.

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ev - er will - ing hands; In the field of life re - joice - ing ev - ery day, Let us  
 fall - eth like the dew; And the seeds of love in - mor - tal fruit shall bear, Ev - er  
 bur - den of the day; 'Tis the faith - ful souls that reap the bright reward At the

We shall rest. . . . . by and by. . . . .

work and trust and pray,  
 guard - ed by His care,  
 com - ing of the Lord.)

CHORUS. We shall rest, by and by,

In a land. . . . . bright and

Sweet - ly rest when earth - ly toil is o'er,  
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