

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME VII.]

JULY, 1874.

[No. 7.

## Hoping and Waiting.

Lam. iii. 26.

BY DAISY EARLE.

It *was* a Sabbath evening,  
My Sabbath work was done,

But I wept in silent sorrow,  
For my heart was very sore.

I had told the "old, old story,"  
To my precious class that day ;  
I had striven hard to win them,  
From the error of their way ;  
I spoke of Jesus' glory,  
I spoke of Jesus' love,  
But, alas ! their eyes were holden,  
Though I tried to rend the veil—  
To them the "old, old story,"  
Was a tedious, twice-told tale.

Strong in faith in Jesus' promise,  
I had wrestled hard, and prayed,  
Till it seemed as if the answer,  
*Could not* longer be delayed ;  
Waiting for the Spirit's blessing,  
Months, aye years, had passed me o'er,  
So I wept in anguish bitter,  
For my heart was very sore.

Softly fell the evening sunshine,  
Athwart each dusky nook ;  
Lighting up the well-worn edges,  
Of the dear familiar Book.  
And I raised it from the table,  
And sought, nor sought in vain,  
From its sacred page, a promise,  
Just made for me, to gain.

"As the rain and snow from heaven  
Return not unemployed—  
So my changeless word shall never,  
Turn again unto me void.  
It shall prosper where I send it,  
And my purpose shall fulfil,  
From my mouth it goes forth mighty  
To accomplish what I will."

Not, perhaps, as I had wished it,  
Swinging wide each bolted gate,  
E'er I learned for God's salvation,  
Both to hope and quiet wait.  
I'd been groaning 'neath a burden  
The Lord alone could bear,  
This was the way he taught me  
To cast on Him my care.

Then I knelt down in the darkness,  
For the light had faded quite,  
And I prayed to Him who seeth  
In the darkness as the light ;  
And I told Him all my sorrow,  
And spoke sweetly with Him there ;—  
Then I rose up calm and strengthened,  
For I knew he heard my prayer.

## An Old Man's Advice to Preachers.

[THIS ADVICE is applicable to *Sunday-school Teachers*. Be full of prayer whenever you attempt to *teach*, and go from your closet to your *class-room*.—Ed. S. S. B.]

SEE that you personally know and daily live upon Christ. Be full of prayer whenever you attempt to preach, and go

from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance upon your lips. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them. Preach from experience, and not from hearsay, or mere reading and study. Give your most earnest thought to the study of ways and means by which you may save souls. Make this the great and intense study of your life. Beware of leaning on commentaries. Consult them when convenient, but judge for yourself, in the light of the Holy Ghost. Never let the question of your popularity with your people influence your preaching. Never let the question of support deter you from declaring the whole counsel of God, whether men will hear or forbear. Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambassador of Christ if they see that you dare not do your duty. Be especially attentive to the wants and instruction of the poor. Suffer not yourself to be bribed into a compromise with sin by donation parties. See that your own habits are in all respects correct; that you are temperate in all things. Avoid all affectation and sham in all things. Be what you profess to be, and then you will have no temptation to "make believe." Suffer not yourself to be publicly treated as a pauper, or you will come to be despised by a large class of your hearers.

### Sunday-School Excursions.

AN excursion, especially from the crowded city to the green woods or pleasure fields, is a pleasant thing, provided it be rightly managed. There is something benevolent, too, in the idea of taking the children of poverty from heated attics, and swarming, mephitic streets, down the flowing rivers and across the rippling bay, to spend a day under heaven's broad canopy and in the untainted air. It may be well, too, for children to associate a day of innocent pleasure with the institution which is their religious educator. All this we

concede to a Sunday-school excursion *in the abstract*.

Now our *ideal* excursion supposes that the spirit of the institution it represents be embodied in it. Constituted authority, order, cheerfulness, moderation, and piety preside over it. Unknown and irresponsible persons, amusements of doubtful character, roystering and license, are excluded from it. Its participants, young and old, are all known to the officers or teachers, are submissive in all things to the conductors of the school, attend the religious exercises proper to the occasion, and go home feeling that they have spent both a pleasant and profitable day—profitable to the body, cheering to their flagging spirits, and encouraging to their religious aspirations.

Now if our city Sunday-school excursions are of this character, we wish to be counted among their advocates and supporters, albeit we have little or no time to attend them. But *are they?* Can a large city Sunday-school get up and conduct an excursion in that spirit of cheerful Christianity which should characterize *every* gathering of a Sunday-school? That's the question. Brethren familiar with these excursions can best answer it.

We have heard of excursions preceded by the indiscriminate peddling of tickets by the children on the Sabbath, so as to make the affair a paying one to the school, and attended by swarms of disorderly youths, boys defiant of all authority, shouting and rushing round the boat or barge like wild Indians, to the discomfort of nervous ladies and the terror of little girls. We have heard of excursions at which "copenhagen" and similar silly games, whose only charm is in the kissing which accompanies them, were the staple amusements of the day; at which romping, fiddling, and dancing were tolerated; where the swinging was monopolized by rude romping girls; and from which religion was wholly excluded. We do not affirm that these abuses are general, or that they have occurred in connection with the schools of our Church, or that they are inseparable from excursions. We only affirm that such things have been described to us, and that we have in

our lifetime witnessed some of them, very much to our grief and mortification. We need hardly add, that to excursions at which any or all of these abuses are tolerated we are decidedly hostile. They are unchristian, demoralizing, destructive of the very aim for which our Sunday-schools are organized.

To our schools which will have excursions we add a few cautions. Beware of these abuses. Don't turn the house of God into a house of merchandise, nor transform your pupils into peddlers, in your endeavors to raise the needful funds. Do secular work on secular days. Don't let unknown persons attend your excursions. Satan often mingles with the sons of God. Beware of him on excursion days! Allow no disorder before starting, on the boat, or in the cars. Banish silly games from the ground. Tolerate nothing in speech or act that tends to excite a blush on the cheek of modesty. *Give your children something to do.* Let them do the speaking and singing. They will enjoy the day far better than they can by playing all the time. Encourage cheerfulness. Discourage levity and boisterous fun. In short, conduct the excursion in harmony with the following principles:

1. Let not your good be evil spoken of.
2. Avoid doing evil that good may come.
3. Let all things be done decently and in order.—*S. S. Scrap-Book.*

### Reward Character, Not Attainments.

A REWARD for specified mental tasks can never be made equal or just, because the power to perform such tasks is nowhere equally distributed. *Fifty* verses are more easily committed to memory by one child than *five* by another. Where, then, is the justice of rewarding the former and not the latter?

Rewards for external performances are not morally safe. "Say your prayers properly and I will give you an orange," said a thoughtless mother to her child one day. Would not such a reward be a stimulant to hypocrisy rather than to piety? Is it not so with all rewards

given for performances which to be right must be the choice of the will?

Rewards for exhibitions of right character belong to a better category. A dull child, who, by an evident effort, masters a lesson, displays diligence, perseverance, and a purpose to master himself, may be very properly rewarded as an encouragement to continue in well doing. So when a restless child is still and orderly in obedience to rule, or a passionate child is calm under provocation, or a vain child rejects an ornament lest it should excite its vanity, or a self-willed child schools itself into submission, it may be safe to give a reward. In such cases the reward recognizes character; it encourages the recipient in his struggle after the good, the beautiful, the true; it is the wages of right action.

Rewards are given too profusely, and with too little discrimination, in many schools. In such cases they injure character instead of improving it. Is it better not to reward at all than to reward thus. We commend thoughtful Sunday-school officers to study the philosophy of the reward system.—*Sunday-School Scrap Book.*

### The Earnest Teacher in his Closet.

THE *closet* bears witness to the earnestness of the teacher. See, you cannot be mistaken; how he paces the room; he is rapt in thought. What a solemn countenance, what a weight of responsibility, what a sense of insufficiency! His lips move, he is in God's presence; he thinks he is alone with him; he bends his knee. Hark! can you hear his voice? what is it? the voice of prayer. O how earnest! He puts one in mind of Jacob; how he wrestles; "and being in an agony, he prays more earnestly." What think you, will he prevail? He pleads the name of Jesus, and God, his God, doth bless him. Now is his face lit up with joy, and he begins to sing, "I will go in the strength of the Lord God." This is the earnest teacher; we cannot be mistaken; he travails in birth for souls.—*Sunday-school Scrap-Book.*

## The Sunday School Banner.

TORONTO, JULY, 1874.

### A PERMANENT WORK.

SABBATH School teachers are engaged in a permanent work. When MICHAEL ANGELO lived and labored, the unworthy occupant of the Italian throne assumed to be the artist's patron. One winter day, he commanded MICHAEL ANGELO to carve a statue in the snow; and, as the artist's thought grew into shape, and rose before the gaze of men, from his palace window the king laughed at the task that would leave no permanent trace behind. But the work the faithful teacher accomplishes exists for ever.

A teacher leads one soul into the way of life. That soul never dies. It becomes the centre of holy influences. None can estimate the relative value of the conversion of one soul. A pastor was lamenting the decline of religion in his church. Last year many had been converted—only one was converted this year. But that one was MOFFATT; and the conversion of MOFFATT meant the opening of Africa to the Gospel.

On the glad morning when the angel shall declare time to be no more, we look out on space. Do you inquire for VICTORIA'S dominions? They are only a memory. Do we ask for the works of art, of lifetime, of science? They are not. But we ask for the work of one faithful teacher, who, Sabbath after Sabbath, was at her post, and was successful only in the conversion of a single soul, and lo, it still is! Shall it ever cease? When eternity ends.

Dear fellow-laborer, be not envious of the warrior as he proudly bears his honors home; fret not thyself because thou art not an angel; thou art engaged in a work,

the influence of which will only cease when God himself lays down his being.

Patriots are asking anxiously for the to-morrow of our new country. Politicians have their schemes, but from the Babel of noises no fit music comes. The Sabbath-school is *realizing* the answer. If it be true, that to corrupt the future you have only to corrupt the youth, it is equally true that to make the future pure and happy, you have only to make the youth virtuous. This every successful Sabbath-school is helping to do, and to this work our best energies should be consecrated.

### ELM ST. S. S. ANNIVERSARY.

THE tenth anniversary of the Sabbath-schools in connection with the Toronto Third Circuit (Elm Street) were held on Sunday, the 17th ult. Eloquent and practical sermons were preached by the Rev. S. P. Rose, of Peterboro', and by the Rev. T. W. Jeffrey, of the Richmond Street Church, Toronto. On Monday evening, the 18th instant, the public meeting was held in the Elm Street Church. The chair was taken by the Rev. S. J. Hunter, pastor of the church. The scholars, numbering about 800, occupied the gallery, and the strangers and friends the body of the church. The Secretary's report presented a very encouraging state of affairs. Total number of scholars in the schools on the circuit is 1,073, and teachers, 97. The Rev. S. P. Rose, in a very able manner, moved the adoption of the report, which was seconded by the Rev. Mr. Tovell, in a few appropriate remarks. Recitations, dialogues, concert Bible exercises, etc., were given by the scholars. This was the best S. S. anniversary ever held in this church. The proceedings throughout were of the most pleasant character.

## Scripture Lessons.

International Lesson Department, 1874

THIRD QUARTER—LESSONS ABOUT JESUS.

SUNDAY, JULY 5, 1874.

LESSON I.—THE BEGINNING OF THE GOSPEL.

Mark i. 1-11.

GOLDEN TEXT : John i. 34.

Berean Notes on the Lessons.

### I. PRELIMINARY.

SUNDAY-SCHOOL TEACHER : Let us begin at the very beginning. If the Gospel, the "beginning" of which is to occupy our attention this week, is to be a power with your scholars, IT MUST BE A POWER WITH YOU! You must feel your need of it. You must repent of sin and accept it. You must accept it and repent of sin. You must have an inward realization of its preciousness and fullness and efficiency. You must prepare and teach under its inspiration.

Good JOHN FLETCHER has said some things to the minister, in his "Portrait of St. Paul," which are equally appropriate to the Sunday-school teacher. READ : "If Quintilian the heathen has laid it down as a general principle that it is impossible to become a good orator without being a good man, surely no one will deny that piety should be considered the first qualification essential to a Christian (teacher) speaker. . . . If those who are called to serve tables were to be 'men of honest report, full of the Holy Ghost and wisdom,' it is evident that the same dispositions and graces should be possessed, in a more eminent degree, by those who are called to minister in holy things. 'When thou art converted,' said Christ to Peter, 'strengthen thy brethren.'"

May the HOLY SPIRIT himself descend upon and prepare you to teach from largeness and fullness and richness of Gospel experience the all sufficiency of Gospel provisions and resources!

### II. THE BOOK OF MARK.

Tell your class about it. Let them study the following short catechism about MARK : 1. Author's name? *John, Mark, or Marcus.* (1 Pet. v. 13.) 2. Mother's name? *Mary.* (Acts xii. 12.) 3. Home? *Jerusalem.* 4. His uncle's name? *Barnabas.* (Col. iv. 10.) 5. His "spiritual father," (that is, through whom he was probably converted to Christ?) *Peter.* (1 Pet. v. 13.) 6. With what good men did he travel? *Paul and Barnabas.* (Acts xii. 25.) 7. How far did he go? *From Antioch to Perga.* (Acts xiii. 13.) 8. What serious separation was

afterward caused by his leaving them at Perga? *Separation between Paul and Barnabas.* (Acts xv. 30-41.) 9. Which way did Barnabas and Mark go? *To Cyprus.* (Acts xv. 39.) 10. Did he and Paul ever work together again? *Yes, in Rome.* (Col. iv. 10, 11.) 11. Under whose direction and dictation does tradition say that Mark wrote his Gospel? *Under the direction of St. Peter.* 12. In what language was it written? *Greek.* 13. Where written? *Uncertain. Rome, Alexandria, or Antioch.* 14. When? *Uncertain. Probably between A. D. 63 and A. D. 70.* 15. Give a few facts about the Gospel according to St. Mark. (1) *It is the shortest of the four;* (2) *Full of vivid word-pictures;* (3) *It begins with Jesus as a public teacher and worker.*

### III. GENERAL STATEMENT.

Omitting the facts preceding, attending, and following his birth; omitting all accounts of his childhood—the Gospel of Mark begins with Jesus the man, "Son of God," announced by John the Baptist, baptized in the Jordan, and approved by the "Voice" from heaven. Compare Matt. iii. 1-17. Mark i. 1.11. Luke iii. 1-23.

### IV. OUTLINES.

See "Lesson Leaf," page 163. Or one of these : 1. *The Voice of Prophecy,* vers. 1-3 ; 2. *The Voice of John,* vers. 4-8 ; 3. *The Voice of God,* vers. 9-11....1. *The Old Testament Prophecy,* vers. 1-3 ; 2. *The New Testament Prophecy,* vers. 4-8 ; 3. *The Beginning and the End of all Prophecy,* vers. 9-11.

### V. NOTES AND ILLUSTRATIONS.

1. ACCORDING TO PROPHECY, verses 2, 3. (1) *Whose Prophecy?* Compare Isa. xl. 3 ; Mal. iii. 1. (2) *What Prophecy?* In verse 2 of our lesson we have a condensation of Isaiah's and Malachi's prophecies concerning John, whose preaching of repentance was in one sense the BEGINNING OF THE GOSPEL OF JESUS CHRIST. (1) There is a beginning to all things finite. Creation. Gen. i. 1. (2) He who was in the beginning, (John i. 1), but was himself without beginning, (Psa. xc. 2), begins the Gospel. (3) This was not the beginning of his existence, nor of his gracious purpose, nor of his power and authority.

... It was the blossoming out in a new flower of an old life, and an old love from an old root. Beautiful flower of Gospel grace!

(4) A beginning without an ending. It began in LOVE, and LOVE NEVER FAILETH. "I have loved thee with an everlasting love."

... "1. A wonderful thing here begun. 2. A wonderful beginning of this wonderful thing. 3. The wonderful beginning of the wonderful new, was the beginning of the end of the wonderful old."—Gray.

GOSPEL. Anglo-Saxon, *Godspell*, Old Norse, *gudspjall*, the word of God. Gothic, *spillon*, to tell. Anglo-Saxon, *spell*, Old Norse, *spjall*, discourse tidings.—From *Wedgwood*. Greek, *euanggelion*, from *eu*, an adverb, "well," "good," and *angelia*, a message. (1) A Gospel needed. In "wilderness" hears the world over and through all the ages; (2) A Gospel provided; (3) THE Gospel. Only one; (4) The Gospel of JESUS a *saving* Gospel, (Matt. i. 21); (5) The Gospel of CHRIST. Greek, *Christos*, from *Chrio*, to anoint. Hebrew, *Messiah*. An appointed, anointed, and endowed Saviour; (6) The Gospel of the SON. Intimate relationship and love come with that word. (7) Son of GOD, Honor and power and amplitude of resources. "All power." (Matt. xxviii. 18.) (8) A Gospel that does not end in "repentance." ("Mightier than I," ver. 7: "heavens opened," ver. 10; "voice," ver. 11.)

2. ANNOUNCED BY JOHN, vers. 4-8. Johns of the New Testament. Acts iv. 6; xii. 12; Matt. iv. 21; Luke i. 13. John Baptist "a connecting-link between Malachi and Christ." MESSENGER. An angel. WILDERNESS—where he was needed. ALL THE LAND. The people expected deliverance. Eager for help. Unrest and hunger and longing in the wilderness of sin. CAMELS' HAIR cloth is a coarse material worn by the common people. Their loose flowing robes were fastened by a *girdle* of silk, cotton, or leather. LOCUSTS. Perhaps one of the eight or ten species of insects called locusts mentioned in Scripture. They are sometimes broiled and steeped in oil; often roasted or boiled, and salted down for eating. Some say the locusts were the pods of the kharub, or Syrian locust-tree. "It is nutritious, containing starch, sugar, oil, etc. Children enjoy and thrive on it. When dry, if soaked in honey, it is like new fruit. The Arabs all like sweet food."—*Miss Rogers*. HONEY. A vegetable product exuding from the trees; or the product of bees, found in the crevices of rocks, etc. Or grape molasses, called "dibs," and much eaten by the Arabs. PREACHED. John a model preacher, (a) calling sin by its real name; (b) refusing to compromise with it; (c) warning sinners of their peril; (d) preaching repentance; (e) distinguishing between true and false repentance; (f) pointing to Jesus as the Lamb of God; (g) willing himself to be nothing among men, if Jesus might be all and in all to men; (h) full of simplicity in spirit and man-

ner of life; (i) humble; (j) self-sacrificing; (k) industrious; (l) faithful; (m) intrepid.

. . . As for John Baptist, he professed himself to be no more than a voice. And so indeed he was *totus vox*, all voice. His apparel, his diet, his conversation did preach holiness as well as his doctrine."

WITH THE HOLY GHOST. Teachers: "Have ye received the Holy Ghost since ye believed?"

3. ACCEPTED BY THE SON, ver. 9. FROM NAZARETH. A long journey—seventy miles or more. Jesus was not baptized "unto repentance." What had he to repent of? *Neander* says, "The baptism of members prepared them to receive pardon and salvation; that of Christ was his consecration to the work of bestowing these precious gifts."

. . . John was for the moment the superior in office, as is the priest who anoints the king, or the chief-justice who administers the oath of office to a Monarch.

4. ATTESTED BY THE SPIRIT, ver. 10. Baptized by water and then by the Spirit. OPENED. "Rent asunder" as by lightning. The heavens closed by Adam are opened by Christ. Opened (a) to give light; (b) to give the Father's testimony; (c) to hear prayer; (d) to bestow the Spirit; (e) to open a way home to the good.

5 APPROVED BY THE FATHER. ver. 11. A VOICE. Not "in the wilderness," ver. 3, but "from heaven." The "Dove" and the "Voice." Sweet conjunction of words and Spirit divine. *Rotherham's* translation: "My Son, the Beloved, in Thee I delighted." Here we have FATHER, SON, and HOLY GHOST—the ONE GOD.

. . . "How can you reconcile the doctrine of the Trinity with reason?" asked a gentleman of Daniel Webster. The thoughtful and wise statesman replied, "Do you understand the arithmetic of heaven?"

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

The adoption of the first words of St. Mark's Gospel as the title of this lesson is very suggestive, and may guide us in our choice of method in teaching it. "Gospel" means *good news*; the term "beginning of the Gospel," therefore, suggests that we look at the passage before us as showing the way in which the "good news" was first declared.

The first thing to be noted is how God prepared the people to receive the good news, vers. 2-5.

The Jews had had some preparation already. A long line of prophets had told of "a good time coming," and their glowing predictions were fondly dwelt upon. "Unto which promise," said St. Paul to Agrippa, "our twelve tribes, instantly serving God day and night, hope to come." (Acts xxvi. 7.) But to what were they looking forward? To the advent of a mighty conqueror who should drive out the Roman usurpers, restore David's throne, and bring in general prosperity. They had misread the prophecies, and now needed a fresh preparation. So the Baptist is sent; and what is the burden of his message? Denunciation of their sins and solemn calls to repentance. A conqueror should come, indeed, but to destroy the spiritual sway of sin; he should set up his throne, but in the hearts of men; he should bring in happiness, but it would be the happiness of a holy life.

Such was the meaning of John the Baptist's mission; and it teaches us a solemn lesson, namely, that the good news of salvation will have little or no effect upon those who have not first been convinced of their sin and guilt. It is as true now as it was then, that John must come before Jesus—the law before the Gospel. It is he that feels his sin who is ready to welcome a Saviour. The "crooked ways" of our hearts must be "made straight," and the "rough places plain," and thus "a highway for our God be made." A teacher who is accustomed to speak to his scholars individually about their souls knows how often children are perplexed at their own cold-heartedness; they cannot understand why they care so little for Christ, when their own reason tells them how much they ought to care for him. The fact is that they must first be brought to a keener sense of their unworthiness in God's sight. The "beginning of the Gospel" is to know one's need of it.

But John was a herald of the good news also, vers. 7, 8. He had baptized the people as a sign both of God's forgiveness of them, and of their "steadfast purpose to lead a new life." But it was a sign only; it had no inherent power to cleanse or to strengthen; and John goes on to tell of the Coming One as the "Lamb of God which taketh away sin" indeed, (see John i. 29,) and as having a more spiritual baptism, an out-pouring of the Holy Ghost who can indeed renew the heart and the life.

And two other things are in this lesson

brought before us concerning that Coming One, which make the announcement of him all the more "good news."

The first is in vers. 9-13. Here we see Jesus himself—the "beginning" of his ministerial life. And where do we see him? First, in the waters of Jordan, just as if he were himself a sinner needing repentance and forgiveness; secondly, in the wilderness, submitting, like any other child of Adam, to be tempted of the devil. How encouraging is this! Our Deliverer is "in all things made like unto his brethren," was "in all points tempted like as we are," and can, therefore, both sympathize with and succor us. See Heb. ii. 14-18; iv. 15.

The second is in the Golden Text. Our Deliverer is "the Son of God." Not only human to feel for us, but Divine to save us. Look at the verses *just before* this "beginning" of St. Mark, that is, the last three verses of St. Matthew. He is Omnipotent: "All power is given unto me." He is Omnipresent and Eternal: "Lo, I am with you always, even unto the end of the world."

#### Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

1. What is the meaning of the *beginning of the Gospel*?
2. Who are designated in the second verse by *I, thy, and thee*?
3. Who is meant by the *voice* in verse 3?
4. What was the *preparation* for Christ's coming?
5. Why does St. Mark omit the account of the birth of John and Jesus and several other historical facts?
6. How did John's baptism differ from the Christian baptism?
7. What is meant by *ALL* the land of Judea?
8. Why was John a man of such *rustic* habits?
9. If John was the greatest of men, how could Christ be *mightier*?
10. What is the baptism of the Holy Ghost?
11. What was the import of *Jesus'* baptism?
12. If Christ kept the Jewish *Passover*, what might we expect of him as to his induction to his appropriate office?
13. How much is implied in the heavenly utterance, *This is my beloved Son*? etc.

Blackboard.



The blackboard lessons for July comprise a "Crown" series of illustrations. The lesson to-day is on the beginning of the Gospel, heralded by John, and preached by our Lord and Saviour. It is the glorious Gospel of *repentance and forgiveness!* The glorious Gospel of *peace on earth, good-will toward men!* The Gospel that crowns us with a peace that passeth all understanding! It is the Gospel of Jesus Christ the Son of God, proclaimed by him upon earth that we might live crowned with the blessings of peace with God, through his name, both in this life and the life to come! If we are crowned with this peace, it will come to pass that in the day we are baptized in the river of death, the heavens will be opened, and we will hear the voice of our heavenly Father saying, "Thou art my beloved Son in whom I am well pleased." It is Jesus that brings this Gospel, and in his name let us give thanks. "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that *publisheth peace.*" "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Blackboard Song.

O for a thousand tongues, to sing  
My great Redeemer's praise!

The Primary Class.

Connect the lessons on Moses with those now beginning on Christ, by telling the class that the events in those lessons all happened before Christ came, and that many of them were intended to teach the people that he was coming. These lessons tell of what happened after Christ came. Let the class briefly tell the story of the birth of Christ as narrated by St. Luke. Define the word Gospel: good tidings, or good news. Illustrate by case of a child that has lost his way, and some one comes to him and tells him the right way; or, one who is hungry and is told where food can be had; or, one who is sick, and is told about the way

to get well. In all these cases the news is good news. The best news we can hear is about the soul; how, being lost, it may be saved; being hungry, it may be fed; being sick, it may be healed. This is the news the story of Christ brings, and therefore it is called the Gospel, or the *good news.* Next describe, or get the children to describe, John the Baptist, with his singular clothing and strange food. It was customary in old times, when the king went on a journey, for some one to go ahead of him and tell the people he was coming; so a short time before Jesus began his work among men John began to preach about him. Speak of John as baptizing those who repented of sin; and also as baptizing Jesus, who had no sins to repent of, but was in this way set apart to the great work of his life.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. EARLY PROMISES CONCERNING JESUS. Gen. iii. 15; xxii. 18. xlix. 10; Deut. xviii. 15.
2. PRECIOUS PROPHECIES CONCERNING JESUS. Micah v. 2; Haggai ii. 7, 9; Isa. xl. 1-5; Ezek. xxxiv. 23.
3. PRECIOUS NAMES OF JESUS. Matt. xvii. 5; Isa. lxiii. 9; Sol. Song ii. 1; Rev. xxii. 16; Isa. xxxiii. 17.
4. ANGELS AND THEIR WORDS CONCERNING JESUS. Heb. i. 6; 1 Pet. i. 12; Luke i. 16, 17; Matt. i. 20, 21; Luke i. 26-35; ii. 8-14.
5. JESUS AND THE OLD SAINTS. Luke ii. 25-32; ii. 36-38; Acts iii. 24.
6. JESUS AND JOHN THE BAPTIST. Mal. iv. 5; Matt. xi. 14; John i. 20-23; iii. 26-30; Luke iii. 16; Acts xiii. 25; Matt. xi. 7-13.
7. BEGINNINGS OF GOSPEL GRACE. Isa. lxi. 1-3; Matt. iv. 23-25; Mark i. 32-34; Luke iv. 16-21.

SUNDAY, JULY 12, 1874.

LESSON II.—The Authority of Jesus.  
Mark i. 16-27.

GOLDEN TEXT: Matt. xxviii. 18.

Berean Notes.

I. GENERAL STATEMENT.

Jesus, after the Baptism and Temptation, calls certain disciples at the Jordan near Bethabara. He attends the marriage at Cana in Galilee. He goes to Jerusalem to the "First Passover," where he expels the traders, and converses with Nicodemus. Returns by way of Jacob's well to Galilee. Heals the nobleman's son at Capernaum while he is himself at Cana. Is rejected at Nazareth, and comes to Capernaum. While here he renews his call to Simon Peter, Andrew, James, and John; [Mark i. 16-20,] teaches in the synagogue, [21, 22,] and casts out an unclean spirit, [23-27.] Thus he



establishes his AUTHORITY. [See TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.] Compare: Matt. iv. 18-22; Matt. vii. 28, 29; Mark i. 16-27; Luke v. 1-11; Luke iv. 31-37.

### II. OUTLINES.

See "Berean Leaf," page 164. Or, 1. A walk by the sea, vers. 16-20; 2. A scene in the synagogue, vers. 21-27.....1. Gospel fishing, vers. 16-20; 2. Gospel teaching, vers. 21, 22; 3. Gospel working, vers. 23-27.

### III. NOTES AND ILLUSTRATIONS.

1. AUTHORITY TO COMMAND MEN, vers. 16-20. (1) He made men; (2) He knows men; (3) He redeemed men; (4) He knows what is best for men; (5) He has power over men; (6) He has need of men to carry out his purposes. BY THE SEA. A beautiful lake fourteen miles long and seven wide. Its shores thickly populated in those days. The lake often covered with sail-boats. GALILEE. A despised, half-heathen region in the estimation of Jerusalem Jews. Less orderly and orthodox and scrupulous than the Pharisees of the Holy City, but more approachable, teachable, and humble. WALKED. If for recreation he used it for furthering his one great work. He SAW. Had seen and called them before. JOHN i. 25-36. He had called them to *know* him, now to *serve* and *follow* him fully. FISHERS. Not necessarily poor. Compare verse 20. Fishing a good business in those days.

... Here is a good hook on which to catch the attention of children. Did they ever fish? Where? When? Like it? Different kinds of fishing they know about? A simple fact? Four kinds of fishing alluded to in the Gospels: 1. With hook and line; 2. Hand-net; 3. Bag-net; and, 4. The large drag-net.

COME YE, ver. 17. A command and a promise. An exchange of objects, but a utilizing of all the natural and acquired skill, and knowledge, and tact, and excitement. STRAIGHT-WAY. Greek, *euthos*, immediately. A word which characterizes Mark. He uses it forty-one times. He wrote as one eager to bring as much as possible, and that as soon as possible, before his readers. The impulsive zeal of the Apostle Peter here. FOLLOWED. "When Christ calls we must not reason but run."

... "Who will go to China?" asked the moderator of a Scotch Presbyterian Assembly. "I will," answered Wm. C. Burns. "When can you leave?" "To-morrow!"

When the preacher is in earnest, and the hearers are in earnest, and the divine Spirit is

present, it takes but a few words to work wonders. "Who will go?" "Here am I, send me." LEFT THEIR FATHER. Did him no wrong. He had hired servants, ver. 20. We must at God's call leave all. If it be God's will that we should *remain* with our father and the servants and the nets, we should remain in the same spirit of submission—for under such circumstances even this is following Christ.

... "1. The world is the *sea*; 2. The Church is a *boat*; 3. The men to be caught are the *fish*; 4. Ministers are the *fishers*."

... Left them "as the woman of Samaria did her pitcher, Matthew his toll-book, and blind Bartimeus his cloak, when Christ called for him."—*Trapp*

... If my father stood weeping on his knees before me, my mother hanging on my neck behind me, and all my brethren, sisters, children, kinsfolk, howling on every side to retain me in a sinful life with them, I would fling my mother to the ground despite all my kindred, run over my father and tread him under my feet thereby to run to Christ when he calleth me.—*St. Jerome*.

2. AUTHORITY TO TEACH MEN, vers. 21, 22, 27. (1) He has the knowledge of man's want; (2) Of man's capacity; (3) The knowledge of the truth that will meet that want; (4) The deep sympathy which gives the teacher power over the pupil. CAPERNAUM. A busy city. Its ruins lately unearthed. SABBATH DAY. Which he observed. SYNAGOGUE. A religious school or Church for reading and expounding the law. Every town had a number of them. HE TAUGHT. Having the *knowledge* and the *Spirit* and the *privilege*, how could he help it? His great soul full of truth. ASTONISHED. Literally, *struck out* (of their senses.) His clear, pure, bold, free, fearless, holy words, so guileless, so practical and warm, came with wonderful power to the people.

.....Of an eminent divine it was said, "No man ever saw him without reverence, or heard him without wonder." Much more is this true of Christ.

Notice that Jesus had power to excite men to self-questioning activity, ver. 27. The best proof of the teacher's power.

3. AUTHORITY TO SAVE MEN, vers. 23-26. AN UNCLEAN SPIRIT. Impure, vile, low, satanic. Literally, *IN* an unclean spirit; that is, under his control, as a prisoner chained to his guard is subject to him. Bloomfield thinks

this was a case of epilepsy produced by demoniacal possession. How sin does reverse all the proprieties of life! Jesus can save from sin.

4. AUTHORITY TO SUBDUCE SATAN, vers. 23-26. This Spirit spoke to Jesus. LET US ALONE. Spoke for his class. Devils and bad men want to be "let alone." Christ would not let them alone. Nor should we. The unclean spirit called Christ the HOLY ONE. Jesus wants no homage from foul friends. Sin in men and in devils is possible even when they know all about holiness and its demands. Evil spirits fear the holiness of God. They know the dreadful doom to themselves which it involves. *Rotherham's* translation is: "What is this?—new teaching!—with authority even to the impure spirits he is giving orders,—and they are obeying him!"

#### English Teacher's Notes.

There are two Greek words rendered in our version "power," namely, *exousia* and *dunamis*. The former is power in the sense of authority; the latter is power in the sense of ability or strength. These two things do not always go together. A man may have authority given him, but may have no power (either from his own weakness or from the force of circumstances) to use it; and a man may exercise power where he has no authority to exercise it. "I have the right to do this;" "I am able to do this"—these are two very different things.

Now in the Golden Text where Christ says, "All power is given unto Me," it should be, "all authority," the Greek being *exousia*. He speaks as a king who has been crowned, and is the rightful sovereign. The same word is properly translated "authority" twice in the passage for the present lesson: "He taught them as one that had authority;" "With authority commandeth he even the unclean spirits." Hence the title of the lesson.

But had Christ "authority" only, and not "power" in the fuller sense? We know he had both; and in the parallel passage, Luke iv. 36, the expression is, "With authority and power he commandeth the unclean spirits"—both Greek words being used.

This is not a mere interesting verbal criticism. It suggests important lessons, and an effective Sunday-school application may be based upon it. There is no need to puzzle children with Greek words; they will catch the difference between "authority" and "power" without that.

Look, then, at the three incidents in the passage before us in the light of this distinction.

1. Take the last first—the miracle on the demoniac. Jesus had authority to order the evil spirit to come out of his victim, for He is "Lord of all." The Father's word concerning him is, "Let all the angels of God worship him," (see Heb. i. 6;) and if the unfallen angels, how much more the fallen! He had the right to demand obedience, and he had also the power to compel it. It was not willingly rendered: "Let us alone! What have we to do with Thee?" The demon yielded only to superior force.

2. Take the first of the three incidents next—the call of the fishermen. Jesus had authority to summon them to his service; the right here also to demand obedience. Power also he had, otherwise the men would never have left their nets and their boats; yet power not used by way of compulsion, but by way of influence. "Thy people shall be willing in the day of thy power," says David in Psa. cx.; but it is the power that draws by the gentle cords of love, not the power that drives by arbitrary force.

3. Look at the second incident of the three—the preaching in the synagogue. Jesus taught "as one that had authority." He had the right to demand attention. The people were listening to no scribe or rabbi, with his hair-splitting casuistry and tedious balancing of opposing authorities. God was "speaking to them by his Son." Had his words power over them, as well as a claim upon them? We know how mightily the utterances of Him who "spake as never man spake" sometimes told upon men; upon his captors in the garden, for instance, (John xviii. 6;) upon Lazarus in his grave; upon the dying thief. But we read of no great result of this preaching at Capernaum; and we know the woe pronounced upon that favored city for its hardness of heart. Thus we see again that though Jesus compelled devils to obey, he compelled not men. Powerful as his words were, they could be disregarded.

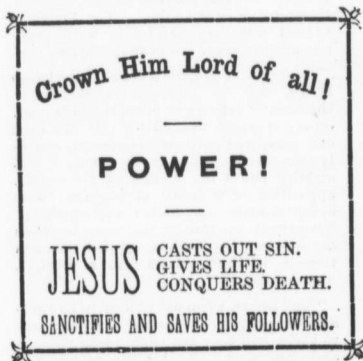
Here is the lesson for ourselves. Jesus has authority over us; he is our rightful king. Nay, more: He has bought us with his blood. and we are "not our own." And he has power too—to draw us to himself—to make us like himself—to keep us "through faith unto salvation." Yes, but we are not fallen angels, but fallen men; and we have the terrible power of resisting and rejecting Christ! We can do nothing

to save ourselves; he must do every thing; but the question is, *Are we letting him do it?*

### Seed Thoughts for Senior Scholars.

1. Why did not Christ select more learned and influential men for his disciples?
2. Were they called from a legitimate and respectable avocation?
3. What is meant by *come ye after me?*
4. What did Christ mean in saying, *I will make you fishers of men?*
5. How much was involved in their forsaking their nets?
6. In what respects, if any, do fishermen resemble Gospel ministers?
7. Did Christ teach his new-called *disciples* or the people generally on the Sabbath in the synagogue?
8. What was his teaching *with authority?*
9. How did it differ from that of the scribes?
10. What caused the unclean spirit to cry out?
11. If he knew Christ, how came he in the synagogue?
12. Does the devil have power over the *bodies* of men?
13. Are devils subject to *human* command?
14. Why should the people have been *amazed* at what they witnessed?
15. Would they have been had they understood who and what Christ was?

Blackboard.



In this lesson we offer our tribute to the "Authority of Jesus" by crowning him with

*Power.* It is a blessed power that he exerts: the power that casts out sin as an unclean spirit; the power that *conquers death* through his suffering on the cross; the power that *gives life* to the soul dead in trespasses and sin; the power that *sanctifies* his followers and *saves* them to an eternal life. By that power he commands every one to follow him, as did Simon, and Andrew, his brother, for they straightway left their nets and followed him. But he that refuses to hear his voice, and will not heed his call, to him the power of Jesus will not be extended, and the evil spirit will take possession of him as it had possession of the man in the synagogue. To him that will hear his voice and forsake the net-work of sin, the power of Jesus is extended, offering joy, peace, grace, and life everlasting.

All hail the power of Jesu's name!

Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

### The Primary Class.

Begin with the Golden Text. Jesus had great power among men and devils. In the lesson there are illustrations of this: he made men and devils do what he wished. Four fishermen are mentioned in this lesson. Who were they? Who were brothers? What were they doing? These and similar questions will serve to keep the interest awake. Then bring out the fact that Jesus succeeded in getting all these men to give up the work they were at to follow him. Two of them even left their father to follow Jesus. He drew them to himself. Not only had he control over men, but even the devils were subject unto him. Tell the story of the man in the synagogue in Capernaum, and how Jesus compelled the unclean spirit to leave him. A sad thing that the devil has evil influence over people. Though we may never have seen such illustrations of it as were found in the days of Christ, we yet do find men who are under the influence of the wicked one. Bad passions and tempers, words and actions, are directed by him. And as Jesus cast out devils at that time, so now he can cure men's hearts of all wickedness. Impress also on the class the fact that, as Jesus called these few fishermen to serve him, so now he is calling every one to do the same. Even little children are called. He loves to have their hearts and their lives. Give up all sinful ways and follow Jesus.

## Miscellaneous.

## THEMES FOR BIBLE READINGS.

1. NAMES OF POWER. Psa. xxiv. 8; lxii. 7; Rev. v. 5; John xx. 28; 1 Cor. i. 24.
2. DEEDS OF POWER. Luke iv. 14; Matt. iv. 23; Mark vi. 2; i. 34.
3. WORDS OF POWER. Jer. xxiii. 29; Luke xxiv. 19; Matt. vii. 28, 29; Luke iv. 32; Heb. iv. 12, 13.
4. TRIBUTES TO POWER. Rev. xix. 16; Psa. xxi. 13; Matt. viii. 27; xv. 31.
5. DIVINE POWER. Rev. xix. 16; Isa. ix. 6; 1 John v. 4; 1 Tim. iii. 16; Matt. i. 23.
6. PROMISES OF POWER. Matt. xxviii. 18; Rom. xvi. 20; John xvi. 33; 1 John iv. 4.
7. ENDURING POWER. Heb. i. 8; Matt. xxviii. 20; Isa. xl. 28; Rev. i. 8; Rom. viii. 38, 39.

*Freeman*: Fishing nets, 668; Scribes, 648. *Foster*: 674, 676, 683, 711, 1868. *Prayer-Meeting Topic*: New peace and new power in the old Gospel. *Texts*: John xii. 22; Matt. xiii. 47; Luke xiv. 33; Mark vi. 2.

SUNDAY, JULY 19, 1874.

LESSON III.—*The Leper Healed.*  
Mark i. 33-45.

GOLDEN TEXT: Matt. viii. 2.

## Berean Notes.

## I. GENERAL STATEMENT.

After the incidents of the last lesson Jesus healed Simon's mother-in-law; made his first general circuit of Galilee; preached his sermon on the mount; performed the miracle of the "draught of fishes," and near Capernaum healed the leper.

## II. HOW TO TEACH THIS LESSON.

Have members of the class turn to the following passages, and comparing them, find out all they can about the miracle: Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-16. *Where? When? How is the leper described? What posture did he assume when he came to Jesus? What did he say? What did Jesus both do and say? How is the cure stated by each evangelist?*

By the aid of the following words give the lesson in the exact language of Scripture:

23....Said...go...towns...preach...therefore...  
39....preached....Galilee...devils.  
40....leper...kneeling....If....make....  
41....moved....put....him....saith....

42.....Soon.....spoken.....leprosy.....he....  
43.....Straitly.....forthwith.....away.  
44.....See....man...way.. priest...cleansing...  
45.....out.....publish.....blaze... city.....

## III. OUTLINES.

See "Leaf," page 165. Or, 1. The Large Circuit, vers. 38, 39; 2. The Lamentable Case, ver. 40; 3. The Lord's Compassion, ver. 41; 4. The Leper's Cleansing, ver. 42; 5. The Legal Cleansing, ver. 42.

## IV. NOTES AND ILLUSTRATIONS.

I. A POOR LEPER, vers. 33-40. Met while on a tour of preaching. The man who sets out faithfully to preach the Gospel will fall in with people enough who need and who desire it. NEXT TOWN. In Greek a rare word. It means a small place between a city and a village. Towns are full of sin. They need a faithful Gospel. PREACH. "Make proclamation." A herald crying out. FOR THERE-FORE. This his one great work. CAST OUT DEVILS. He saw the bondage men were in to Satan and his kingdom. Christ had a warfare against the "wicked spirits," as well as against wicked men. Evil spirits had great power in those days over men. A LEPER. See *Concordance*. Study Leviticus 13. Examine cases of *Moses*, Exod. iv., 6, 7; *Miriam*, Num. xii.; *Naaman*, 2 Kings v. A disease quite common among the Jews. Believed to be incurable except by divine power. A type of sin. See *English Teacher's Notes*.

In 1863 the Writer was in Jerusalem. A French physician who had been sent out to investigate the leprosy, and who had been residing for that purpose in the "Lepers' Quarter," had lately died. The American Consul was very careful to warn every one against going too near the lepers.

The following graphic account of the lepers by Dr. Wm. M. Thomson may be read in the class: "Sauntering down the Jaffa road, on my approach to the Holy City, in a kind of dreamy maze, with, as I remember, scarcely one distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, 'sans eyes, sans nose, sans hair, sans every thing.' They held up toward me their handless arms, unearthly sounds gurgled through throats without palates; in a word, I was horrified.

"The lepers, when not obliged to live outside the city, have a separate abode assigned to them, and they are shunned as unclean and dangerous. No healthy person will touch them, eat with them, or use any of their clothes or utensils, and with good reason. The leper was required by *Mose* to

stand apart, and give warning by crying, Unclean! unclean! Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty. They still do the same substantially, and even in their begging never attempt to touch you. Among tent-dwelling Arabs the leper is literally put out of the camp."

2. A PITYING HELPER, v. 41. MOVED WITH COMPASSION. Never indifferent to a sorrowing sinner's cry. Pities, feels *with* him, longs to save him. "Jesus wept." "Touched with the feeling of our infirmities."

3. A BELIEVING PRAYER, v. 40. BESEECHING. See the intense earnestness of the leper. See his faith: THOU CANST. See where his faith wavered: IF THOU WILT. If he had only known it, Jesus was as *willing* as he was able to heal him. He is "the same yesterday, to-day, and for ever." O how forgetful we are! The leper's prayer reminds me of MATT. 5. 6.

4. A SWEET REPLY, ver. 41. Greek: *Thelo*; *Katharisthath*. I WILL: BE THOU CLEAN. But before he spoke he TOUCHED him—"took hold of him."—*Roth*. So Christ "touched" by assuming our humanity. Came into personal contact.

... Your neighbor is ill. His room has been neglected. His person needs attention. He is in great distress. One man sends to him a *message* of sympathy: "I am sorry for you." Another man says in *his message*: "I am sorry for you. Here is a five dollar bill." A third goes himself, ministers to the sick man, washes him, airs his room, gives him food and medicine and fragrant flowers, and leaves him five dollars, and a *bell* to ring when he needs him again.

After the *touch*, the sweet-toned *Thelo*—  
I WILL!

... Words are like silver bells without clappers. Deeds are weighty little balls of metal within, that make the ring of words sweet-toned and welcome.

5. A PERFECT CURE, vera. 42-45. The touch and voice of Jesus has power in them. BE THOU CLEAN. He spake and it was done. Sin is subject to Christ, and can be destroyed if the sinner be willing. TO THE PRIEST. Lev. xiv. 2, 20, 21. *Lange* says, "The priests were commissioned carefully to watch the inroads of the disease." SAY NOTHING. This was to prevent the excess of popular enthusiasm which might seek to crown him king; perhaps it was to avoid exciting jealousy among the Roman rulers of the country, probably to insure a priestly recognition of the leper, which might

have been refused had the priest known that Jesus cured the disease.

#### English Teacher's Notes.

LEPROSY is a very familiar type of sin; but on this occasion the various analogies should be carefully drawn out before the narrative of this particular leprous case is detailed.

1. *Leprosy is a type of sin in its character.*

(a) It is hereditary. See 2 Kings v. 27. So is sin, Rom. v. 12. Why (let the scholars be asked) are your little infant brothers and sisters disobedient, deceitful (Psa. lviii. 3), passionate? It is the disease beginning to appear.

(b) It affects not one limb only, but the whole body. So sin, subtle, secret, pervading, spoils the whole soul. See Isa. i. 6; Gen. vi. 5.

(c) It grows worse and worse: first there may be one white spot; by and by limb after limb drops off, and the leper perishes miserably. So with sin. One lie, for instance, leads to another. And how quickly is a bad habit spread in a school.

(d) It is incurable by human power. (See 2 Kings v. 7.) So is sin. See St. Paul's experience, Rom. vii. 14-24, and Jer. xiii. 23. When people try to be outwardly good merely, it is like a leper painting himself and dressing finely. (See Matt. xxiii. 27;) it is the *heart* that is wrong. Mark vii. 21.

A fifth point is commonly added, namely, that leprosy is contagious, but medical testimony is against this; and in Scripture we find Gehazi, when a leper, approaching the king (2 Kings viii. 5,) and Naaman commanding the Syrian army. But if there were no contagion, why were the Mosaic regulations about lepers so strict? The answer to this we shall now see.

2. *Leprosy is a type of sin in its course.*

It seems to have been divinely fixed upon as the especial type of sin among the Jews, and the injunctions regarding it had reference to this typical character. It was accompanied by the emblems of death—the rent clothes, the covered lip, the shaven and bare head, (Lev. xiii. 45, compared with Num. vi. 9; Ezek. xxiv. 17;) and the restoration of the leper was accomplished by the same rites as that of one unclean through contact with the dead. (Lev. xiv. 4-7, 49, compared with Num. xix. 6, 13, 18.) And accordingly lepers were strictly excluded from the congregation of Israel, Lev. xiii. 44-46; Num. v. 1-3; xii. 14, 15; 2 Chron. xxvi. 19-21.

They lived apart by themselves, and had to utter the dreadful cry, "Unclean!" when any one approached them. The cases of Naaman and Gehazi do not invalidate this, for the one was a foreigner, and the other lived in the northern kingdom, where the Mosaic law was not observed.

And what is the special curse of sin? Is it not exclusion from God's presence and favor? It was so with Adam and Eve, they were banished from Paradise; nay, they had hid themselves from God before that. So always. Isa. lix. 2; Psa. lxxvi. 18. It was this that David feared after his great sin; see Psa. li. 11, "Cast me not away from thy presence." It is this that is the final punishment of the ungodly. 2 Thess. i. 9.

Now see how the leper in our passage obtained his cure. He comes to Christ; he believes Christ can cure him, ("Thou canst,") but he is not sure whether He will, ("If Thou wilt,") still he will try. See the crowd giving way in horror as he approaches, fearing to be made legally "unclean" by contact with him. But Jesus shrinks not. He actually touches him. The pure is not defiled by the foul, but the foul is cleansed by the pure. In a moment the leprosy is gone, the leper is restored.

What a picture of the sinner's cure! He, too, must come to Christ. Christ is able (Heb. vii. 25,) and willing (Matt. xl. 28.) He has touched our nature, taken hold on it, taken it on himself, (Heb. ii. 14;) He actually became legally unclean for us, and bore the sentence of exclusion from God upon the cross. Let us believe it.

"Believing we rejoice

To see the curse remove;

We bless the Lord with cheerful voice,

And sing His bleeding love."

It will be seen that this lesson depends much upon the texts quoted. It generally is so where analogies have to be traced out; and many more might have been referred to.

#### Seed-Thoughts for Senior Scholars.

1. Why did Jesus go from place to place in preaching, rather than remain at great centres?
2. What is the force of the expression, *For therefore came I forth*?
3. What can be said of Christ's preaching?
4. Why did he preach in the *synagogues*?
5. What was the condition of this leper?

6. What were evidently his feelings?
7. What did his faith embrace?
8. What four things did he do?
9. What moved the Saviour's compassion?
10. In what respects did the leper resemble all sinners?
11. In what other respects did he resemble penitent sinners?
12. What similarity between his healing and the sinner's pardon?
13. Why did Christ enjoin on him secrecy?
14. Did he do wrong in publishing his healing?
15. May it be supposed, or not, many believed on him there?

#### Blackboard.



In this blackboard lesson the precious love of Jesus is represented by the crown of mercy. It is a beautiful crown set with pearls of love, sparkling with tears of compassion like diamonds, and its rubies are the sacred drops of blood shed upon the cross. This crown is for every one who cries for mercy. It is large enough for the whole world, and small enough for the most humble sinner. It is the crown of Jesus bought with a price for you and me. All the world cannot purchase it, and no human power can secure it; but the dropping of a tear, the pleading of an earnest prayer, or the whisper of a sigh, will bring it very near—because of the blood that bought it on Calvary. The cry of the poor leper, "Lord, if thou wilt, thou canst make me clean," is as effectual now as in the days when Jesus walked on the earth, and every one who is not thoroughly cleansed from leprous sin should plead the leper's cry, and be saved by the precious love of Jesus.

O bliss of the purified, bliss of the free!  
 I plunge in the crimson tide opened for me!  
 O'er sin and uncleanness exulting I stand,  
 And point to the print of the nails in his hand.

Chorus: O sing of his mighty love, mighty to save.

## The Primary Class.

It will hardly be necessary to give a primary class a minute description of leprosy. It will be sufficient to state that it was a very loathsome disease which greatly disfigured the sufferer, and at last resulted in death; that it was contagious, and that those who suffered from it were compelled to be separated from all other people. Then tell the story of the leper as mentioned in the lesson. He wanted to be healed. He came to Jesus to be healed. He believed that Jesus could heal him. He asked Jesus to heal him. Jesus was "moved with compassion." Suffering always moved him just as a parent is moved when a child suffers. Jesus touched the leprous man. Others were afraid to touch him, or even to go near him, but he was not afraid. He told him to be clean. Any body else could have told the poor leper that, but nobody else could have made him clean. So when Jesus spoke thus to him, "immediately the leprosy departed from him, and he was cleansed." So glad was he over his cure that he told every body he met, although Jesus had commanded him not to mention it.

In tracing the resemblance between leprosy and sin do not multiply points of similarity. A few will be sufficient to impress the truth. Sin, like the leprosy, is loathsome, contagious, disfiguring, and ends in death. It is to the soul what leprosy is to the body. Every child born into the world is infected by it. No one can cure himself of it, nor can his friends cure him; but Jesus can do it, and he is willing to do it. As he touched the leper without becoming leprous, so he became a human being without becoming a sinner; and every sinner who asks him to save him will be saved.

## Miscellaneous.

## THEMES FOR BIBLE READINGS.

1. LEPROSY DESCRIBED. Lev. xiii. 2, 3, 9-11; Num. xii. 10, 12; 2 Chron. xxvi. 19, 20; Exod. iv. 6.
2. LEPROUS IN THE OLD TESTAMENT. Lev. xiii. 46; Num. v. 2-4; Deut. xxiv. 8; 2 Kings v. 1; vii. 3-5; v. 27.
3. LEPROUS IN THE NEW TESTAMENT. Luke v. 12; Matt. viii. 1-4; Luke xvii. 12; Matt. xxvi. 6.
4. THE CRIES OF THE LEPROUS. Lev. xiii. 45; Mark i. 40. Luke xvii. 13.

THE HEALING POWER OF GOD. 2 Kings v. 14-16; Matt. viii. 3; Luke vii. 22.

6. THE LEPROSY OF SIN. Psa. xxxviii. 3, 4; Jer. xvii. 9; Psa. li. 5; Deut. xxxii. 5; Rom. i. 29-32.

7. THE CURE OF SIN-LEPROSY. Titus ii. 11, 12; Ezek. xxxvi. 25; Prov. xvi. 1; Eph. iv. 23, 24.

Poster: 669, 671, 716, 5169, 5171. Prayer-Meeting Topic: "I will; be thou clean." Texts: Deut. xxiv. 8, 9; Luke xvii. 17; Mark ix. 23.

SUNDAY, JULY 26, 1874.

LESSON IV.—The Publican Called.  
Mark ii. 13-17.

GOLDEN TEXT: Num. xxxii. 12.

## Berean Notes.

## I. GENERAL STATEMENT.

Soon after the healing of the leper, Levi was called. The "feast" of Levi was not given until the fall of the year after our "Lord's Second Passover." So that between verses 13 and 14 of our lesson and verses 15-17 there is an interval of six or eight months. At this feast Jesus spoke some very plain truths, which we shall study to-day. Compare:

MATT. ix. 9-17. | MARK ii. 13, 22.  
LUKE v. 27-39.

## II. OUTLINES.

See "Berean Leaf," page 166. Or, 1. By the sea-side; 2. At the custom-house; 3. At the table. Or, 1. Words by the sea; 2. Words by the way; 3. Words at the table.

## III. NOTES AND ILLUSTRATIONS.

1. FOLLOWING JESUS, ver. 13. The MULTITUDE followed him. He was popular. It is not always a crime to be followed by crowds. The Gospel magnet will draw millions when rightly held.

... It was a proverb in Constantinople in the days of that famous preacher Chrysostom: "Better the sun should not shine than Chrysostom not preach."

BY THE SEA. No room in the house, vers. 1, 2. Outdoor preaching often a necessity. Has been blessed in the conversion of millions.

2. FOLLOWING JESUS FULLY, ver. 14. AS HE PASSED BY. On his way to preach to the

multitudes he scorned not to pick up the units. Personal effort and popular preaching go well together in a minister.

. . . **TEACHER:** As you go to Sunday-school lead with you some neglected street boy. Call some "Levi" on your way.

**LEVI.** Same as **ST. MATTHEW.** "The first that put pen to paper, and the fullest in writing the life of Christ." *Matthew*, Hebrew, *Mattiyah*, "gift of God." Like Saul of Tarsus, with his new calling he took a new name. He was a **PUBLICAN.** His place of business was the **RECEIPT OF CUSTOM.** Palestine was under a foreign government—the Roman. Its tax-gatherers and custom-house officers were often natives, who were willing to accept the position, but who were unpopular with the people because, (1) Of the apparent disloyalty to their own nation; and (2) Because of the extortions so commonly practiced by these officers. Levi was, perhaps, chief custom-house officer at Capernaum, by the sea, and was called by the Lord from his "toll-booth," "exchange," or "ferry house"—whatever it may have been. When called he (1) **AROSE**, and (2) **FOLLOWED.**

. . . "Cesar never said to his soldiers, 'Ye, go on, but, 'Venite,' come on, or, follow me."

. . . These publicans rented the revenue of the sea and rivers of the Romans, as now the Jews do of the Turks, at a certain rate. And that they might pay their rent, and pick a living out of it, they were great grippers, and exacted extremely upon the Jews; who, therefore, hated them, and held them farthest off from heaven of any men. A faithful publican was so rare in Rome itself that one Sabinus, for his honest managing of that office, in an honorable remembrance thereof had certain images erected, with this inscription; "For the honest Publican." Of this sort of sinners was Matthew, whom Christ converted into an evangelist; as he did Paul, the persecutor, into an apostle; Justin, the philosopher, into a martyr; Cyprian, the rhetorician, and as some think, a magician, into a famous light of the Church.—*Trapp.*

3. **FEASTING WITH JESUS, VERS. 15.** "Matthew feasted Christ for joy of his conversion." The feast he made was (see Luke v. 29) a great feast. "A feast like a king, a very sumptuous feast."—*Trapp.* **SAT AT MEAT.** "Reclined in his house."—*Roth.* After the manner of those days. His companions were Levi's friends—"publicans and sinners," perhaps people of loose and worldly habits, but no hypocrites. Blessed feast where

Jesus is present, and where those who come listen with desire and delight to his ravishings words!

4. **FULL SALVATION IN JESUS, VERS. 16, 17.** **SCRIBES**—learned men; and **PHARISEES**—self-righteous, sectarian, inconsistent, unloving, and unlovely folks, who know more than they practiced. **SAW HIM EAT.** "Envy is quick-sighted." **TO HIS DISCIPLES.** Too cowardly to say it to Jesus. They scorned "sinners." Scorn, and not pity, is a sign of the Pharisaic spirit. There are "*Christian*" Pharisees! **HE SAITH.** We may sometimes answer revilers. **WHOLE.** Such the Pharisees thought themselves. Of course they did not need a Saviour, but the **SICK** may hear the dear Christ saying unto them, "I am the **LORD** that health thee."

. . . Consider Jesus as a physician: 1. Understands the patient; 2. Understands the disease; 3. The cause of the disease; 4. The importance of a cure; 5. The difficulties in the way; 6. The true method; 7. He needs no consulting physician; 8. He makes no mistakes; 9. He never neglects a patient; 10. His prescriptions are infallible; 11. When he cures the patient knows that he is well; 12. He makes no charges. His treatment is as free as it is efficacious.

#### English Teacher's Notes.

The collector of the tolls upon all merchandise, passing through an important town on the great road from Jerusalem to Damascus, would be a well-known personage. Such was Matthew, and his adhesion to Jesus evidently caused no little stir in Capernaum. There were two things about it that seemed strange:

1. *It seemed strange that Jesus should choose Matthew.* He was a "publican," that is, he, though a Jew, had engaged himself to collect taxes for the hated Roman conquerors; and very likely he had so managed his collection as to put a good deal of money into his own pocket, just as Zacchæus did, (see Luke xix. 8.) He would, therefore, be shunned and despised by all good and respectable Jews, especially by the "religious" Pharisees; see Luke xviii. 11; xix. 7. Now Jesus had said he wanted those who were more righteous than the Pharisees, (Matthew v. 20,) who were unselfish and did good to others, (vers. 44-47;) how, then, could he have anything to do with a grasping, irreligious publican?

2. *It seemed strange that Matthew should care for Jesus.* The people Jesus had promised the kingdom of heaven to were the "poor in spirit," (Matt. v. 3.) And how would the publican like



the Prophet who said, "Lay not up treasure on earth?"

Yet this man forsakes his money-making to follow the Nazarene carpenter. He does his best to bring his old comrades in chicanery and sin to Jesus, inviting him and them to a "great feast." And, strangest of all, Jesus goes.

Two objections were made to this proceeding :

1. *By the Pharisees*, ver. 16. "We thought," they would say, "this Jesus was well conducted and respectable at all events—but how is this? what is he doing in such a place? how can he make such people his friends?" [See Matt. xi. 19; Luke xv. 2.] How does the Lord answer? "Are you so good, and these people so bad? Well, then, to which should I go? Who need the physician, the healthy or the sick? Here is the reason why he went among publicans and sinners. Why does a doctor go to a sick man: to catch his disease or to cure him? Here, too, is the reason why they came to him. His words had made them feel their wickedness, and they wanted a Friend—not a comrade in sin, but a Saviour from sin. When a man seeks the doctor what does it show that he feels?"

2. *By the disciples of John the Baptist*, ver. 18. They have no objection to Jesus receiving publicans; their own master had done the same (Luke iii. 12; vii. 29)—but how would he have dealt with them? Would he not have appointed them long and strict fasts? Why, then, does Jesus join them at a feast? Here we must notice that the fasting of the Baptist's disciples was not a spontaneous mourning for their Master's imprisonment, but a regular ascetic practice enjoined by him. This is clear from Luke's account, (chap. v. 33, 34.) Observe the expressions, "Can ye make the children of the bride-chamber fast?" and, "The disciples of John fast often, and make prayers."

Now see Christ's answer to this objection. To the Pharisees he urged that he was a physician; now he urges that he is a bridegroom. What has he come from above for? Not to punish men, not to set hard tasks by which they may gain heaven, but to invite them freely to be happy as men are happy at a wedding. His followers would have a sad time by and by, and would fast then because there would be a reason for it. But not now. To cramp their devotion and joy with old strict rules would be like mending a worn-out coat with an *un-shrunk* piece out of a new one—like putting fresh wine, while yet fermenting, into old wine skins. To do so would be to spoil everything.

Here is the application :

1. *Matthew was called. So are we.* What to give up? Sin, of course; and also any good thing, even, that keeps us from Christ. See Matt. x. 37; xix. 22; Luke xiv. 18-20; 2 Tim. iii. 4. Called to what? Not to hard rules and a gloomy life, but to be happy. We cannot, like Matthew, invite Jesus to a feast; but he invites us. Isa. lv. 1.

2. *Matthew obeyed. Are we hesitating?* Think who calls—what he did for us. 2 Cor. v. 14, 15. And think of the end, as Moses did, Heb. xi. 26; and St. Paul, Phil. iii. 7, 14.

#### Seed-Thoughts for Senior Scholars.

1. Why did Christ so often preach at the sea-side?
2. By what other name was Levi known? (Matt. ix. 9.)
3. What meant Christ's words, *Follow me? When? Where? How much?*
4. Did Levi understand what was implied in it?
5. Did he feel himself prepared or honored by the call? (See Luke v. 29.)
6. What, if any, change occurred in his moral nature or feeling at that time?
7. In what respect was his example worthy?
8. Why did Christ, contrary to Jewish custom, sit at meat with a mixed multitude?
9. Who gave this supper, or feast?
10. For what reason was the feast given?
11. Why did the Scribes and Pharisees enter their complaints to the disciples, instead of Christ?
12. Was it morally or traditionally wrong to keep company with sinners?
13. What rule or law governed Christ in all his earthly associations?
14. How did his words in ver. 17 apply to the settlement of this question?
15. Are we thus taught to come down to a level with sinners, in all respects, in order to save them?

Blackboard.



The Crown of Grace! Who is it for? *The followers of Jesus. Why? Because Jesus alone*

can give it. He is the Great Physician, to heal the sin-sick soul, and he calls to every one to put aside the world's allurements and follow him. The faint-hearted say, "I have not strength to follow!" True, but Jesus will strengthen you by his grace. He does not ask you to come through your own might, or journey through life in your own strength, but if you trust him he will give you grace to follow *fully* and *sincerely*. His followers feast with him every day, and he is not ashamed to enter in and sup with the poorest one of them. And then it is not an aimless journey he asks you to take, wandering to and fro, eating and drinking, but it is a pilgrimage that leads to the Promised Land, where the home of Jesus is with all the blood-washed throng. On such a glorious journey should I not go *boldly*? On such a glorious journey should I not go *joyfully*?

Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee.

#### The Primary Class.

The publicans were gatherers of taxes. There were houses or booths built at the foot of bridges, at the gates of cities, at the mouths of rivers, and by the sea-side, where they transacted their business. Such a place was "the receipt of custom" mentioned in the lesson. It is not necessary to try to explain to the little ones the nature of taxes. These will probably be beyond their comprehension, as, indeed, some of them are incomprehensible to older people. It will be sufficient for the purposes of this lesson to represent a man sitting in a little house by the road-side, and the people coming to him to pay him money. This man, and all like him, were despised by the people; yet Jesus went to him and chose him for a follower. Many others just like him, and some very wicked people, sat with Jesus and his disciples. Some people found fault with this, but Jesus explained by saying that as a physician goes among the sick people to cure them, so he went among wicked people to do them good. He came to save sinners, and he went where they were in order to save them. There are many who keep company with wicked people because they are themselves wicked; but Jesus, who was pure and holy, kept their company in order to save them. Endeavor to fix this point in the

minds of the scholars: That Jesus tries to do good to the worst of people; and that there is no heart so sinful that he will not enter it and make it better if it is only opened to him.

#### Miscellaneous.

##### THEMES FOR BIBLE READINGS.

1. CALLS OF GRACE. Matt. ix. 9; Prov. i. 20-23; Luke v. 32; Isa. i. 18; lv. 7; Matt. xi. 28-30.
2. CALLS TO WORK. Mark i. 17; 1 Peter iv. 10; Matt. xxi. 28; 1 Chron. xxix. 5.
3. CALLS DECLINED. Prov. i. 24-31; Luke xviii. 23; Gen. xix. 14, 26.
4. CALLS ACCEPTED. Luke ix. 48; Mark i. 17, 18; 1 Chron. xxix. 6-9.
5. FOLLOWING JESUS. Matt. iv. 19, 20, 22; John x. 4; Matt. xvi. 24; Luke xvii. 22; John xii. 26.
6. FOLLOWING AFAR OFF. Gen. xix. 16, 19; Luke xxii. 54; Matthew xxvi. 58; 1 Kings xi. 6.
7. FOLLOWING FULLY. Titus ii. 14; Hosea vi. 3; Luke xviii. 28; Josh. xiv. 8; Phil. iii. 7, 8, 13, 14.

*Freeman*: Publicans, 759; Sitting at Meat, 712; Pharisees, 693. 700. *Foster*: 524, 1856, 2274, 5166, 5368. *Prayer-Meeting Topic*: How to follow Christ. *Topics*: Luke xv. 7; xix. 10; Isa. lv. 7; Jer. viii. 22.

#### REVIEW READING FOR THE MONTH.

The voice of one—in the—, Prepare ye the—of the—, and make his ——. John preached the —— of —— for the —— of ——. He also baptized —— in ——. At his baptism the —— were opened, the Spirit descended like a ——, and there came a voice from ——, saying, ——. Jesus walked by the —— of ——, and called —— and —— to be his ——. They were ——. He also called —— and ——, the sons of ——. He —— went to —— and taught in the ——. Here he healed a —— who had an —— spirit. In other parts of Galilee he cast out —— and healed a ——. By the sea-side he called —— to be an apostle. He also ate with —— and ——.

TOPICS AND GOLDEN TEXTS. — *Beginning*: RECORD; *Authority*: CAME ..... POWER; *Willing*: CANST; *Follow*: WHOLLY.

#### Lessons for August.

- AUG. 2. Jesus and the Sabbath. Mark ii. 23-28; iii. 1-5.  
AUG. 9. Power over Nature. Mark iv. 35-41.  
AUG. 16. Power over Demons. Mark v. 1-15.  
AUG. 23. Power over Disease. Mark v. 24-34.  
AUG. 30. Power over Death. Mark v. 22, 23, 35-48.

# Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—JULY.

THIRD QUARTER: TWELVE LESSONS IN MARK.

SABBATH, July 5th.—**LESSON I.—The Beginning of the Gospel.**—Mark i. 1-11.

**Leader.** *℣* 1. The beginning of the Gospel of Jesus Christ, the Son of God;

**School.** *℣* 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

*℣* 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

S. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

L. 5. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

S. 6. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

L. 7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

S. 8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

L. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

S. 10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

L. 11. And there came a voice from heaven, saying,

S. Thou art my beloved Son, in whom I am well pleased.

**TOPIC**—The Beginning of the Gospel of Jesus Christ, the Son of God.

**Golden Text**—I saw, and bare record that this is the Son of God. John i. 34.

## OUTLINE:

I. ACCORDING TO PROPHECY, v. 2, 3; Isa. xl. 3-5; Mal. iii. 1; Luke i. 17, 76.

II. ANNOUNCEMENT BY JOHN, v. 4-8; Matt. iii. 11, 14; Luke iii. 16; John i. 34; iii. 28-31; Acts xiii. 24, 25.

III. ACCEPTED BY THE SON, v. 9; Matt. iii. 15.

IV. ATTESTED BY THE SPIRIT, v. 10; Luke iii. 22; John i. 32.

5. APPROVED BY THE FATHER, v. 11; Isa. xlii. 1; Matt. iii. 17; John v. 37; xii. 28, 30; 2 Peter i. 17, 18.

**QUESTIONS, etc.**—Recite TITLE and TOPIC. Whose testimony does the GOLDEN TEXT contain? Recite SELECTED VERSES. Recite the OUTLINE.

1. According to Prophecy.—What is the meaning of the word "Gospel"?

[ANS. Good tidings; applied especially to the acts and words of Jesus; the message of reconciliation with God through his blood. Acts xx. 24; Eph. i. 13; Matt. iv. 23.]

What title is here given to Christ? What prophets had foretold his coming? Who was the "messenger" prophesied in v. 2?

2. Announcement by John.—How did John announce this Gospel? Matt. iii. 2.

To whom did he proclaim it? v. 5. How did John compare Jesus with himself? v. 7.

What baptism did he declare that Jesus would give? When was this fulfilled? Acts ii. 1-4.

3. Accepted by the Son.—How did Christ accept this ministry of his Gospel? v. 9.

What did John say to Jesus? Matt. iii. 14. What answer did Jesus make to him? Matt. iii. 15.

4. Attested by the Spirit.—How was the Divine ministry of Jesus attested by the Spirit? v. 10.

How is this foretold in Isa. xlii. 1?

5. Approved by the Father.—How was this ministry approved by the Father? v. 11.

At what other time was this same testimony given? Matt. xvii. 5.

What did Peter say about it? 2 Pet. i. 17, 18.

Home Readings.	
M.	Mark i. 1-11.
Tu.	Isa. xlii. 1-9.
W.	John i. 15, 19-34.
Th.	Isa. iv.
F.	Heb. i. 1-8.
S.	Isa. lxiii. 7-16.
S.	Psa. cx.

Who can dare to disbelieve the "voice from the excellent glory?" Do our life and character show our belief of the witness?

- Where, in this lesson, are we taught—
1. That the Gospel of Jesus is heaven's best message to earth?
  2. That all heaven is interested in the salvation of man?
  3. That to reject Jesus is to insult God, and pass by the only way of salvation? [Heb. ii. 3.]

## HYMN.—Tune, "Uxbridge."—L.M.

Before the heavens were spread abroad,  
From everlasting was the Word;  
With God he was, the Word was God!  
And must divinely be adored.

By his own power were all things made;  
By him supported, all things stand;  
He is the whole creation's head,  
And angels fly at his command.

But lo, he leaves those heavenly forms:  
The Word descends and dwells in clay,  
That he may converse hold with worms,  
Dressed in such feeble flesh as they.

## QUESTION AND ANSWER.

33. What benefits do believers receive from Christ at death?

The benefits which believers receive from Christ at death are, that their souls do immediately pass into glory, while their bodies rest in their graves till the resurrection.

Philippians i. 23. Having a desire to depart, and to be with Christ.  
1 Thessalonians iv. 14. Them also which sleep in Jesus will God bring with him.

## SABBATH, July 12.—LESSON II.—The Authority of Jesus.—Mark i. xvi. 27.

*Lender.* 16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

*School.* *§§* 17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.  
*L.* *§§* 18. And straightway they forsook their nets, and followed him.

*S.* 19. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

*L.* 20. And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him.

*S.* 21. And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.

*L.* 22. And they were astonished at his doctrine: for

he taught them as one that had authority, and not as the scribes.

*S.* 23. And there was in their synagogue a man with an unclean spirit; and he cried out,

*L.* 24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

*S.* 25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

*L.* 26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

*S.* *§§* 27. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

## TOPIC—The Universal Authority of Jesus.

**Golden Text**—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matt. xxviii. 18.

## Home Readings.

M. Mark i. 16-27.  
Tu. Mark vii. 1. 13.  
W. John v. 19-30.  
Th. Psa. ciii.  
F. John vii. 37-44.  
S. 1 John v. 1-12.  
S. Rom. xv. 1-12.

## OUTLINE :

- I. AUTHORITY TO COMMAND MEN, v. 16-20; Matt. iv. 19, 20; viii. 21, 22; Mark x. 29, 30.
- II. AUTHORITY TO TEACH MEN, v. 21, 22; Matt. xiii. 54; Mark vi. 2; Heb. iv. 12, 13.
- III. AUTHORITY TO SAVE MEN, v. 23-26; Luke iv. 35, 41; John iv. 42; 2 Cor. v. 19.
- IV. AUTHORITY TO SUBDUCE SATAN, v. 27; Mark iii. 11, 12; Luke iv. 36; ix. 1; Rev. xx. 2.

QUESTIONS, etc.—What does "authority" mean? [Ans. Right and power to do certain things.] Whose "authority" does our lesson speak of? Recite TITLE. How wide is his authority? See TOPIC. Recite GOLDEN TEXT. What has Jesus authority to do? See OUTLINE.

1. Authority to command Men.—What command did Jesus lay upon the fishermen? v. 17.

To whom did he give this command? v. 16.

What is meant by "fishers of men"?  
How did Jesus have authority over these men? Acts x. 36.

What is the condition of discipleship? Luke xiv. 33.  
What is the reward of discipleship? Luke xviii. 29, 30.  
Are you following Jesus?

2. Authority to Teach Men.—Where did Jesus teach the people? v. 21.

What is a synagogue?

What impression did he leave upon the people?

What is said of his teaching in John vii. 46?

What is said of his authority to teach in Isa. lxi. 1?

3. Authority to Save Men.—From what was the man in the synagogue saved by Jesus?

What is meant by the "unclean spirit"?

[Ans. An evil spirit under the direction of Satan.]  
How did the unclean spirit acknowledge his authority?  
v. 24; Luke iv. 35, 41.

What is said in Heb. vii. 25, of his power to save?

4. Authority to Subdue Satan.—How did the unclean spirit obey Jesus? v. 26.

What does the GOLDEN TEXT say?

What was accomplished by Jesus' death? Heb. ii. 14.

What is said in Rev. xx. 2, 10?

Where do we learn from this lesson—

1. That Jesus is Lord over all?
2. The duty of immediate obedience to his commands?
3. That Satan has no power over those who submit to Christ?
4. That Jesus calls us to walk in his service?

## HYMN.—Tune, "St. Ann's."—C.M.

Jesus, immortal King, arise;  
Assert thy rightful sway;  
Till earth, subdued, its tribute brings,  
And distant lands obey.

Ride forth, victorious Conq'rour, ride,  
Till all thy foes submit,  
And all the powers of hell resign  
Their trophies at thy feet.

O may the great Redeemer's Name  
Thro' every clime be known,  
And heathen gods, forsaken, fall,  
And Jesus reign alone.

From sea to sea; from shore to shore,  
Be thou, O Christ, adored,  
And earth, with all her millions, shout  
Hosannas to the Lord.

## QUESTION AND ANSWER.

34. What benefits will believers receive from Christ at the resurrection?

The benefits which believers will receive from Christ at the resurrection are these: being raised up in glory, they shall be openly acknowledged and accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

1 Corinthians xv. 43. It is sown in dishonor; it is raised in glory.

Matthew x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

1 Thessalonians iv. 17. So shall we ever be with the Lord.

## SABBATH, July 19.—LESSON III.—The Leper Healed.—Mark i. 38-45.

*Leader.* 38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

*School.* 39. And he preached in their synagogues throughout all Galilee, and cast out devils.

*L.* 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

*S.* 41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

*L.* 42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

*S.* 43. And he straightly charged him, and forthwith sent him away;

*L.* 44. And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

*S.* 45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter the city, but was without in desert places: and they came to him from every quarter.

**TOPIC**—Jesus Willing and Able to Save.

**Golden Text**—Lord, if thou wilt, thou canst make me clean. Matt. viii. 2.

**Home Readings.**

*M.* Mark i. 38-45.

*Th.* Exod. iv. 1-8.

*W.* Matt. viii. 1-4.

*Th.* Lev. xiii. 9-15, 45.

*F.* Luke xvii. 12-19.

*S.* Num. xii.

*S.* 2 Kings xv. 1-5.

**OUTLINE:**

I. A POOR LEPER, vs. 38-40; Matt. iv. 23; Deut. xxiv. 8, 9.

II. A PITVING HELPER, v. 41; Matt. ix. 36; Luke vii. 12, 13; Heb. iv. 15.

III. A BELIEVING PRAYER, v. 40; Matt. vii. 2; xvii. 14-16; Mark ix. 22, 23.

IV. A SWEET REPLY, v. 41; Matt. viii. 8; Mark v. 41.

V. A PERFECT CURE, vs. 52-45; 1'sa. lxxvii. 11; Mark i. 31; II. 11, 12; v. 19; John xv. 3; Rom. xv. 4.

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

1. A Poor Leper.—What is a leper?

[ANS.—One afflicted with an incurable, loathsome disease of the skin, called leprosy.]

Why do we call him a poor leper?  
What other lepers are spoken of in the Bible? Num. xii. 10; 2 Chron. xxvi. 21; 2 Kings v. 1.  
In what way was Naaman a poor leper?  
How are leprosy and sin alike?  
Have you the leprosy of sin?

2. A Pitying Helper.—Who was the helper?

Where had he been? v. 29.  
What had he been doing?  
How do you know he was a pitying helper? v. 41.  
See also Matt. ix. 36; xx. 34.

3. A Believing Prayer.—How did the leper come to Jesus?

Compare with account given in Luke v. 12.  
How did this show his earnestness?  
What was his prayer? v. 40.  
What shows it to be a believing prayer?  
What promise has Jesus made in regard to believing prayer? Matt. xxi. 22.

4. A Sweet Reply.—How did Jesus answer him? v. 41.

Why was it a precious answer to the leper?  
What precious promise has been made to those affected by sin-leprosy? Rom. x. 13.  
What else did Jesus do?

5. A Perfect Cure.—What was the effect?

How soon did the cure take place?  
What did the leper do when he was healed?

Who can cure the sin-sick soul?  
Wherein should we imitate the conduct of the healed leper?

Where, are in this lesson, are we taught—

1. The loathsomeness of sin?
2. The condescension of Jesus?
3. The all-sufficiency of Jesus?
4. That we should come to Him promptly, humbly, penitently, believingly?

**HYMN.**—Tune, "Avon."—C.M.

Jesus, if still thou art to-day,  
As yesterday, the same,—  
Present to heal,—in me display  
The virtue of thy Name.

Now, Lord, to whom for help I call,  
Thy miracles repeat;  
With pitying eyes behold me fall  
A leper at thy feet.

Loathsome, and vile, and self-abhor'd,  
I sink beneath my sin;  
But, if thou wilt, a gracious word  
Of thine can make me clean.

**QUESTION AND ANSWER.**

1. Is the Holy Ghost, of whom you have spoken, a divine person?

The Holy Ghost is a divine person; for he is the third Person in the Trinity, equal in power and glory to the Father and the Son.

Matthew xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

## SABBATH, July 26.—LESSON IV.—The Publican Called.—Mark ii. 13-17.

*Leader.* 13. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

*School.* 14. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

*L.* 15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

*S.* 16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

*L.* 17. When Jesus heard it, he saith unto them,

*S.* They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

**TOPIC**—The Call of Jesus: "Follow Me."

**Golden Text**—For they have wholly followed the

Lord. Num. xxxii. 12.

**Home Readings.**

*M.* Mark ii. 13-17.

*Tu.* Luke xv. 2-10.

*W.* Ps. i.

*Th.* Luke vii. 37-50.

*F.* John xv. 1-10.

*S.* Isa. v. 1-7.

*S.* Eph. ii. 13-22.

**OUTLINE:**

I. FOLLOWING JESUS, v. 13, 14; Mark iii. 7, 8.

II. FOLLOWING JESUS FULLY, v. 14; 1 Kings xiv. 8.

III. FEASTING WITH JESUS, v. 15; Matt. ix. 10, 11.

IV. FULL SALVATION IN JESUS, vs. 16, 17; Isa. lv. 7; Luke v. 31, 32; xix. 10; Rom. v. 6-8; Heb. vii. 25.

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

1. *Following Jesus.*—Why did the multitude follow Jesus? Mark iii. 8.

Did all who thus followed him believe on him? v. 15. What was the conduct toward Jesus of many who heard him? Matt. xiii. 66-67; John x. 31.

Can we be found among those who follow Jesus, and yet not truly be his followers?

2. *Following Jesus Fully.*—Whom did Jesus call, personally, to follow him? v. 14.

What was Levi's business?

By what other name was Levi called? Matt. ix. 9.

What did he mean by "Follow me?"

What did Jesus ask of all who fully and truly followed him? Matt. xvi. 24.

Can there be any true following of Jesus without self-denial?

3. *Feasting with Jesus.*—At whose house was the feast made? Luke v. 29.

Who honored the feast with his presence? v. 15.

How may we secure the presence of Jesus with us?

Who were present besides Jesus and his disciples?

Why were they there?

[*Ans.* Probably at the invitation of Matthew. He was not ashamed to confess Christ before his old associates.]

4. *Full Salvation in Jesus.*—Who found fault with Jesus? v. 16.

Who were the Pharisees?

[*Ans.* A set of the Jews who made great display of their piety and observance of the law of Moses. Matt. xxiii. 2-7, 13-15.]

What fault did they find?

What was Jesus' answer? v. 17.

What is there in this answer to give us encouragement?

Where, from this lesson, may we learn—

1. That Jesus takes a personal and individual interest in men?

2. That the call of Jesus requires prompt obedience?

3. The condescension of Jesus?

4. That Jesus blesses those who truly follow him?

5. That the motives of the best and holiest will be misconstrued by the enemies of Jesus?

6. That repentance and salvation are within the reach of all men?

**HYMN.—Tune, "Harwell."—8s. & 7s. D.**

Jesus, I my cross have taken,

All to leave, and follow thee;

Naked, poor, despised, forsaken,

Thou, from hence, my all shalt be!

Perish, every fond ambition,

All I've sought, or hoped, or known,

Yet how rich is my condition,

God and heaven are still my own

Let the world despise and leave me,

They have left my Saviour, too;

Human hearts and looks deceive me—

Thou art not, like them, untrue.

O! while thou dost smile upon me,

God of wisdom, love, and might,

Foes may hate, and friends disown me

Show thy face, and all is bright.

**QUESTION AND ANSWER.**

2. *Do the Scriptures ascribe any part of the work of creation to the Holy Spirit?*

The Scriptures ascribe a part in the work of creation to the Holy Spirit, saying, "The earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis i. 2.)

3. *Are not works of Providence ascribed to him?*

All the works of Providence are ascribed to the Holy Spirit, even the preservation of the different kinds of animals, from age to age.

*Psalm civ.* 30. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.

# NEARER THE CROSS.

Words by Mrs. V.]

[Music by Mrs. JOSEPH F. KNAPP.

1. Nearer the cross my heart can say, I'm com - ing near - er, Nearer the cross from

day to day, I'm coming near er; Near - er the cross where Jesus died,

Near - er the foun - tain's crim - son tide, Near - er my Sav - iour's

wound - ed side, I'm oom - ing near - er, I'm com - ing near - er.

2.

Nearer the Christian's mercy seat,  
I'm coming nearer,  
Feasting my soul on manna sweet,  
I'm coming nearer;  
Stronger in faith more clear I see  
Jesus who gave Himself for me,  
Nearer to Him I still would be,  
Still coming nearer.

3.

Nearer in prayer my hope aspires,  
I'm coming nearer,  
Deeper the love my soul desires,  
I'm coming nearer;  
Nearer the end of toil and care,  
Nearer the joy I long to share,  
Nearer the crown I soon shall wear,  
I'm coming nearer.

## CONSUMPTION CURED.

### CURE FOR CONSUMPTION

And all disorders of the

## THROAT AND LUNGS.

By its use in my practice, I have cured hundreds of cases, and will give

~~\$~~ \$1,000 00 ~~00~~

for a case it will not benefit. Indeed, so strong is my faith, I will send a SAMPLE, FREE, to any sufferer addressing me.

**Dr. T. F. BURT,**

69 WILLIAM STREET, New York.

## THE BEREAN QUESTION BOOK;

OR,

### The Uniform Lessons for 1874.

By the Rev. J. H. VINCENT, D.D.

Every Sunday School Teacher should have it. Price 15c.; by Mail, prepaid, 20c.

ADDRESS,

**REV. S. ROSE,**

Wesleyan Book Room, Toronto.

### THE CANADIAN

## SUNDAY SCHOOL ORGAN,

A Choice Collection of Music for the Sunday School, Prayer Meeting, and Social Circle, Selected and Compiled with great care from the Works of the best Composers, old and new.

#### PRICE:

SINGLE COPY : : : : \$0 50  
PER DOZEN : : : : 5 00

**REV. S. ROSE,**

Wesleyan Book Room, Toronto.

# CANADIAN SABBATH SCHOOLS

SUPPLIED WITH PAPERS AS FOLLOWS:—

### Good Words (Monthly.)

	3 months,	6 months,	1 year.
1 Copy, for	.....	.....	\$0 35
5 Copies, to one address,	\$0 25	\$0 50	0 80
12 " " "	0 50	1 00	1 95
25 " " "	0 95	1 80	3 50
50 " " "	1 75	3 25	6 50
100 " " "	3 20	6 25	11 50

### My Paper (Monthly.)

	3 months,	6 months,	1 year.
1 Copy,	.....	.....	\$0 35
5 Copies, to address,	\$0 20	\$0 35	0 70
12 " " "	0 45	0 90	1 65
25 " " "	0 85	1 60	3 00
50 " " "	1 50	2 85	5 25
100 " " "	2 80	5 50	10 20

### Good Cheer (Monthly.)

	6 months,	1 year.
1 Copy,	.....	.....
12 Copies, to address,	\$0 65	\$1 25
25 " " "	1 25	2 25
50 " " "	2 25	4 25
10 " " "	4 00	7 50

### Old and Young,

In packages of 25 and upward, at half the rates of "Good Cheer." No small subscriptions received. Subscriptions sent on application to

**N. S. RICHMOND,**  
GENERAL AGENT,

Christian a Work Association, Toronto, Ont.

All of these Papers Beautifully Illustrated. ~~\$~~ AGENTS WANTED.