

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 23.]

FEBRUARY, 1889.

[No. 2

TABLE OF CONTENTS.

Agriculture in Palestine	33
Sunday-School Lesson Helps	34
Book Notices	34
The New Sunday-School Hymnal	35
Opening and Closing Service	35
General Conference Sabbath-School Aid and Extension Fund, 1887-88.	36-37
International Sunday-School Lessons	38

The Sunday-School Banner

Is designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

Published Monthly, 32 pages, at the low rate of

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES 10 CENTS.

ADDRESS—

WILLIAM BRIGGS,
78 & 80 KING STREET EAST, TORONTO.

TORONTO:

WILLIAM BRIGGS, PUBLISHER.

MONTREAL:
C. W. COATES.

HALFAX:
S. F. HUESTIS.



ADVERTISEMENTS.

ALMA :-

THE LEADING CANADIAN COLLEGE.
ST. THOMAS, ONT.

FOR YOUNG WOMEN.

287 Nearly 200 STUDENTS last year. 17 Graduates and Certificated Teachers in Faculty. Graduating Courses with Certificates and Diplomas in Literature, Music, Fine Arts, Elocution and Commercial Science.

MCLACHLIN HALL,

The elegant new addition, costing \$20,000, now open.

287 Thorough work. Low Rates. Good Board.

60 pp. Announcement FREE. Address,

1-1y PRINCIPAL AUSTIN, E.D.

FOR SUNDAY SCHOOLS EVERYWHERE!

PENTECOST "BIBLE STUDIES" on the 1889 International Lessons. Copies in Quarterly or Complete form. Send for free specimen pages, or a copy sent post paid on approval.

ABBOTT ON ROMANS. Just out. Also, MATTHEW, MARK, LUKE, JOHN and ACTS. Abbott's Commentaries are invaluable. Address, Rev. Lyman Abbott, D.D. New York: 111 & 113 WILLIAM ST. Chicago: 263 & 265 WARREN AVE.

A. S. BARNES & CO.
Publishers. 12-31

THE NEW SUNDAY SCHOOL BOOK

By LOWRY & DOANE.

Will be issued early in April.

A copy in paper sent on receipt of 25 cents, when ready.

BIGLOW & MAIN, 76 E. NINTH STREET, NEW YORK.
81 RANDOLPH STREET, CHICAGO.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

ONTARIO LADIES' COLLEGE, WHITBY, ONT.

The most elegant of the Ladies' Colleges. More thoroughly equipped than ever. Those intending to enter now or after Xmas should make immediate application to
1-1y REV. J. J. HARE, Ph.D., Principal.

GALT BUSINESS TRAINING COLLEGE AND SHORTHAND INSTITUTE.

A practical School of Shorthand and Typewriting. Lowest Rates and most Rapid Tuition. Circulars Free.
1-1y J. SHARP, PRINCIPAL, Main Street, Galt, Ont.



GOLD MEDAL, PARIS, 1878.

BAKER'S Breakfast Cocoa.

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has more than three times the strength of Cocoa mixed with Starch Arrow-root or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

2-1y

Burdock BLOOD BITTERS

CURES

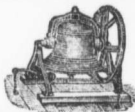
DYSPEPSIA.

B. B. B. tones the weak stomach, aids digestion, sharpens the appetite, and regulates and strengthens the entire system.



CINCINNATI BELL FOUNDRY CO.

SUCCESSORS IN BURNER BELLS TO THE
BLYMYER MANUFACTURING CO.
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM



McSHANE BELL FOUNDRY.

Finest Grade of Bells, Chimes & Pads for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for prices and catalogue.
HENRY McSHANE & CO.
BALTIMORE, Md., U.S.A.
Mention this paper.

DENVER REAL ESTATE INVESTMENTS.

Conservative, safe, profitable. Circulars and references mailed. H. B. Chamberlin & Bro., Box 1984, Denver, Co. 9-67



VOL

A

THROU
shalling o
the soil o
nature at
falls, the
barley gr
and fig, t
luscious a
world of
of climate
Hermion,
where we
cal vegeta
pression l
malign sp
which, un

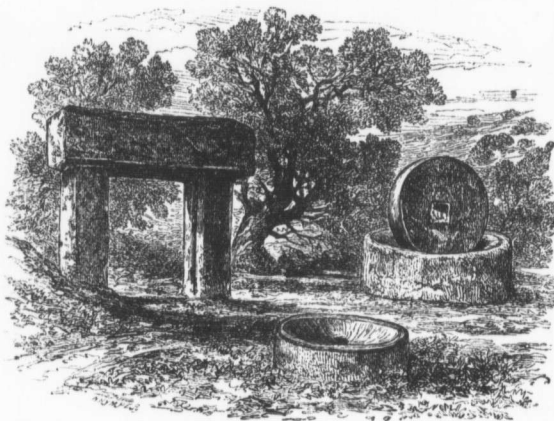
SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIII.]

FEBRUARY, 1889.

[No. 2.



OLIVE TREE AND OIL PRESS.

Agriculture in Palestine.

THROUGH all the battles and sieges, the marshalling of hosts and the trampling of armies on the soil of the Holy Land, the great features of nature are unchanged. The golden sunshine falls, the sapphire seas expand, the wheat and barley green and golden on the plains, the vine and fig, the olive, citron and orange ripen their luscious fruit. Probably no country in the world of the same extent has so great a variety of climate; from the perpetual snow of Mount Hermon, to the sultry shores of the Dead Sea, where we encounter a tropical heat and a tropical vegetation. Yet the curse of Turkish oppression has for so many years brooded like a malign spell upon the land that many portions which, under proper cultivation, would bloom

as the garden of the Lord, are condemned to comparative sterility. The lack of security in the possession of the land and of its products, and the oppressive burdens of taxation, have rendered barren many a spot once fragrant as a field which the Lord hath blessed. The agriculture is still of a most primitive character, the soil is scratched to a shallow depth by a rude wooden plough, and the seed carelessly scattered—some by the hard-trodden wayside, some among thorns, and some in stony places, and some in good ground. Where this last is the case it still brings forth fruit "in some thirty, in some sixty, in some an hundred fold."

The reaping and threshing are also of the rudest description. The threshing-floor is an elevated spot, about eighty or a hundred feet in diameter, where oxen trample out the grain or

EGE,

More tho-
entire now
ion to
ncipal.

COLLEGE

iting.
ulars Free.
Galt, Ont.

IS, 1878.

S

COCOA.

ly pure
excess of
has more
strength
ch Arrow-
erefore far
less than
delicious,
, easily di-
oted for in-
s in health.

where.

, Mass.

2-17

ES

PSIA.

as the wail
estion, sharp
and regulate
s the entire

DRY CO

TO THE
RING C
MONIALS.
RE ALARM

FOUNDRY.

of Reils,
or Churches,
Clocks, etc.
satisfaction
d for prices

NE & CO.

E. Md., U.S.

STAT

MENTS.

and referen-
34, Denver, Co-
9-62

will oblig
ANNER.



THRESHING IN PALESTINE.

haul over it a clumsy drag that separates the grain from the straw. This is then winnowed by tossing it in the air, when the wind "driveth the chaff away." The stone olive press and wine vat may still be seen in the olive orchard or vineyard, and the grinding is still done by women at the handmill, as it was in the days of Solomon.

Sunday-School Lesson Helps.

THE Methodist Book Concern, New York, issues its annual series of Lesson Helps. First, the Lesson Commentary for 1889, by Dr. J. L. Hurlbut and H. M. Simpson, M.A., an octavo of 262 pages, with numerous maps and other illustrations—one of the best and cheapest lesson helps we know. Price \$1.25. It presents the results of the most thorough scholarship and the best thoughts of the best thinkers—one hundred and sixty in number—upon the lessons of the year.

The Berean Lesson Books—Senior, Intermediate and Beginners—are as full and varied as ever. The attractive pictures in the Beginners' book will make it very attractive for even the youngest scholars. Price 20c. each.

Book Notices.

Through Spain on Donkey back. Drawings by W. PARKER BODFISH. Boston: D. Lothrop. 4to. Price \$2 50.

The chief charm of this book is its series of full-page artistic engravings on tinted ground. They are not formal presentations of cities and architecture, but artists' "bits" from highways and by-ways, figure pieces, interiors and humorous aspects of Spanish life. Many of them have quite the effect of etchings, and give more vivid vignettes of home and street life than many more formal treatises. The artistic merit of the drawing is very superior.

Recent Wanderings in Fiji. By the REV. WILLIAM REED. London: T. Woolmer.

This is a striking account of the wonderful progress of Christianity in Fiji—a truth stranger than fiction. We wish that more of these books were published for our schools.

The Two Harvests. By ANNIE RYLAND. London: T. Woolmer.

This is a touching story of life among the lowly, and of the power of religion to brighten even the darkest lives. It is nicely illustrated.

Christian
Methodist
Guardian
The Wes
Sunday S
Berean L
Quarterly
cents
cents
Home &
epic
Less
Over
Pleasant
Home
Berean L
Sunbeam
20 cop
Happy B
20 cop
Address—

C. W. Co
3 Blo

Sun

w

To

The N

OUR re
compilat
been for
completi
great care
the best
highly col
and the ot
many me
from the v
Many tho
from them
final revis
met in Te
fully goin
unfamiliar
by commit
fully criti
being cons
rose it y
mitte.
hundred v
substitut
sacred du
prayer ar
joy to spe
hymns ar
singers, a
religious c
the hundr
our schoo
worship.
These w
fied. The

OUR PUBLICATIONS.

Christian Guardian, weekly	\$2 00
Methodist Magazine, monthly	2 00
Guardian and Magazine together	3 50
The Wesleyan, Halifax, weekly	1 50
Sunday School Banner, monthly	0 60
Berean Leaf Quarterly	0 60
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50
Home & School, 8 pp. 4to, fortnightly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 22
Pleasant Hours. Issued to alternate with Home & School. Same size and price.	
Berean Leaves, 160 copies per month	5 50
Sunbeam, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12
Happy Days, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12
Address—	WILLIAM BRIGGS,
	Publisher, Toronto.
C. W. COATES,	S. F. HUERTIS,
3 Bloufy Street,	Meth. Book Room,
Montreal, Que.	Halifax, N.S.

Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, FEBRUARY, 1880.

The New Sunday School Hymnal.

OUR readers will be glad to know that the compilation of this important work, which has been for some months in hand, is approaching completion. The delay has resulted from the great care which has been exercised to make it the best possible selection. Two efficient and highly competent committees—one in the east and the other in the west—have been at work for many months comparing, selecting, rejecting from the vast range of Sunday-school hymnody. Many thousands of hymns were examined, and from them about five hundred were selected for final revision and decision. A joint committee met in Toronto, and spent six sessions in carefully going over these. The pieces, where unfamiliar, were played on the organ and sung by committee, and both words and music carefully criticised, over seventy separate volumes being consulted. Where a difference of opinion arose it was decided by a vote of the committee. As a result, nearly half of the five hundred were rejected, and a number of others substituted. It was felt to be a high and sacred duty, and was discharged with much prayer and thoughtful care. It was a holy joy to spend day after day pondering the best hymns and the best thoughts of consecrated singers, and selecting those that shall voice the religious emotions and hopes and aspirations of the hundreds of thousands of young people in our schools, and of their elders in social worship.

These winnowed hymns are now being classified. They will be found to contain a noble

body of Christian hymnody, with most of the old favourites, and very many new ones. It is hoped and believed that they will be a means of grace in leading many souls to the Saviour, and uplifting and inspiring many hearts.

Opening and Closing Service.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.
Supt. I will lift up mine eyes unto the hills, from whence cometh my help.
School. My help cometh from the Lord, which made heaven and earth.
Supt. For the Lord is great, and greatly to be praised.
- School.* He is to be feared above all gods.
Supt. Honor and majesty are before him.
School. Strength and beauty are in his sanctuary.
- Supt.* O worship the Lord in the beauty of holiness.
- School.* Fear before him, all the earth.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. The Lord bless thee, and keep thee;
School. The Lord make his face shine upon thee, and be gracious unto thee;
Supt. The Lord lift up his countenance upon thee and give thee peace.
- III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to Judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

1887-1888.

GENERAL CONFERENCE SABBATH SCHOOL AID AND EXTENSION FUND.

1887-1888.

Treasurer's Statement for Year Ending July 1st, 1888.

RECEIPTS FROM THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	CUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
403 95	226 31	309 58	236 98	261 87	246 34	116 00	149 74	101 29	130 30	50 02	2232 12
403 95	226 31	309 58	236 98	261 87	246 34	116 00	149 74	101 29	130 30	70 12	2252 24

* The above amount belongs to last year, but was not received in time to be included in Statement.

Received from Sabbath Schools direct, chiefly in part payment of Grants, not included in the Contributions from the Conferences:—

271 65	27 55	152 00	34 20	90 67	118 53	187 12	200 87	155 11	147 47	18 00	1403 00
--------	-------	--------	-------	-------	--------	--------	--------	--------	--------	-------	---------

Proceeds of Meeting in Elm Street Church.....	8
Balance brought forward from last year.....	3664 11
Balance due Treasurer.....	3676 179
	\$3856

WARRING KENNEDY,

Treasurer

We have examined the Treasurer's Statement of the General Conference Sabbath School

TORONTO, October 26th, 1888.

* This statement shows the growth of the income of the Sunday School Aid and Extension Fund since its establishment in 1875.
 † This statement shows the growth of income from part payments

GRANTS OF BOOKS AND PERIODICALS TO THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	CUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
20 40	90 47	338 57	59 71	187 82	249 42	462 28	598 98	528 75	331 53	60 81	3468 57
											1875 297 08
											1876 504 77
											1877 610 97
											1878 742 86
											1879 609 02
											1880 786 88
											1881 916 53
											1882 928 61
											1883 1365 30
											1884 1548 46
											1885 2177 92
											1886 2626 30
											1887 3215 79
											1888 3664 11
											\$20084 90
											See Foot Note †
											1883 \$193 55
											1884 287 33
											1885 511 81
											1886 829 39
											1887 1179 82
											1888 1403 17
											\$4405 07
											\$3856 06
											Balance due Treasurer..... \$179 89

Balance due Treasurer..... \$179 89

and Extension Fund, for the year ending July 1st, 1888, and found the same to be correct.

W. H. WITHROW, } Auditors.
 F. BYRNE, }

Sunday School Aid and Extension Fund since its establishment in 1875.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN MARK.

A. D. 28.]

LESSON V. THE PARABLE OF THE SOWER.

[Feb. 3.]

Authorized Version.

Mark 4. 10-20. [Commit to memory verse 20.]



10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground: such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

Revised Version.

10 And when he was alone, they that were about him

11 with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are with-

12 out, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should

13 turn again, and it should be forgiven them. And he saith unto them, Know ye not this parable? and

14 how shall ye know all the parables? The sower soweth the word. And these are they by the way-

15 side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word

16 straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the

17 word, straightway they stumble. And others are they that are sown among the thorns; these are they that

18 have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it be-

19 cometh unfruitful. And these are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixty-

20 fold, and a hundredfold.

INDUCTIVE NOTES.

BY PROF. MARCUS D. BUELL, BOSTON UNIVERSITY.

I. Study of General Features.

[REMARKS. 1. Read again remarks 1-5 in January BANNER, page 8. 2. Have you a small blank-book in which you keep account of points you wish to make, applications to individuals, striking references, outline of the lesson, etc.? Such a record will greatly help you. 3. As these notes are only intended as an aid to study, they will give little help to one who only hurried glances at them before going into the class.]

Sec. 1. Read Sec. 7 of Lesson IV. Note the rising hostility of the ruling classes there indicated, and trace the same hostility in 3. 22-30. Is it lessened or increased? Observe in 3. 21, 31 a new feature; the indifference of his own kindred toward his teaching. Now to these two classes contrast in 3. 13-19 and 3. 32, 34, the inner circle of disciples, together with a large though fluctuating company of eager listeners, sympathetic and attentive still, as in chap. 1. This last class is described in the first verse of our lesson as "they that were about him with the twelve."

Sec. 2. See in 3. 7-12 the attitude of the great majority toward Jesus, eager still for cures, but no longer attentive to the simple proclamation of the coming of the kingdom of heaven, and the necessity of repentance (1. 15).

Sec. 3. Note in 4. 2. 33, 34 the adoption of a new method of teaching. Observe three specimens of the method in 4. 3-9; 25-29; 30-32. Reflect upon the adaptation of this form of address to a mixed audience, made up of hostile and indifferent, as well as attentive hearers. Recall how Nathan resorted to a like method under somewhat similar circumstances (2 Sam. 12. 1-6), as Jotham before him had done (Judg. 9. 7-21).

Sec. 4. In lesson-text (Rev. Ver.,) given above, underscore (with ink) the words in vers. 10-16, that indicate (a) chief speaker, (b) hearers, (c) subject; thus: (a) "he," (b) "they that were about him with the twelve," (c) "unto you is given the mystery...unto them...parables." Join (a), (b), and (c) together in a sentence thus:

Jesus tells those who are eager to understand him that his teaching will be made plain to them, as it cannot be to the host's and indifferent.

In vers. 14-20 underscore words indicating four classes of hearers: (a) "Have heard...Satan...taketh away the word," ver. 15; (b) "Have heard...receive it with joy...no root...tribulation ariseth...they stumble," vers. 16, 17; (c) "Hear...other things, entering in, choke the word," vers. 18, 19; (d) "Hear...accept it...bear fruit," ver. 20. Formulate brief statement:

Jesus explained the parable as having reference to four different classes among the multitudes who, (ver. 1) heard his teaching; namely, 1, those whose attention, preoccupied by Satan, was never a second fixed upon his words; 2, those whose interest, though suddenly aroused, was yet too superficial to withstand persecution; 3, those whose original interest was afterward usurped by secular things; 4, those whose interest led to a permanent spiritual change in life and conduct.

Sec. 5. Put the gist of the lesson in one sentence thus: Jesus gives to certain eager listeners, as their peculiar privilege, an explanation of one of his parables.

Sec. 6. Study the relation of this lesson to all that has preceded in this gospel, and consider the following statement of that relation:

When met, etc. adopted

[Readitions, scriptive evil one and add devil," "bring "with I. The to Know titude" Jesus I then to them to though another various- this chu form of tration, refer to or ques- definitio tive of partially 11. My faith, w world. taught or See in ch ward at follows 3. 9, etc circle m "The r their w the para ing is a of Sams speaker- nal puar 12. Les familiar fuller fo the peo Jesus ad to win a suited, a he desir- tion an preachi whole-so murder and the not N planatio general]

II. Th Varying Giv ad sower. Its subst- semblan sec. as us beginnin of your Satia. vary. who he 6. 20, J. tus; A..

M 7 H 7 F 8 S. 8.

If an Mark 4.

When the universal favor with which Jesus was at first met, changed to disfavour and partial hostility, he adopted the parabolic method of teaching.

II. Study of Details.

[Read parallel passages, Matt. 13, 10-23, noting (a) additions, vers. 10, 11, 12, 13-17, (b) differences of descriptive terms, ver. 19, "of the kingdom," "the evil one." Read Luke 8, 9-15, under-scoring variations and additions; ver. 11, "the seed;" ver. 12, "the devil," "may not believe and be saved;" ver. 13, "believe, and in time of temptation fall away;" ver. 14, "bring no fruit to perfection;" ver. 15, hold it fast;" "with patience."]

I. The Truth to be Made Plain to Those who Seek to Know it, vs. 10-13. 10. Atonement. The "great multitude" (ver. 1) gone; speaking an opportunity for Jesus; them to speak and ask questions. **Asked of him.** The Greek tense represents the asking imaginatively as though it were "They all begin to ask," or "One after another they put questions to him." **Parables.** The various ones alluded to in ver. 2. Read the parables of this chapter with a view to deciding in what points this form of thought differs from the metaphor, the illustration, the simile and the fable. Afterward refer to a work on rhetoric, or a Bible dictionary, or question some competent person. As a working definition, consider this: A parable is a narrative of an ordinary event intended to embody and partially conceal an important principle or truth. **11. Mystery.** The truths of the plan of salvation by faith, which had not yet been openly preached to the world. The Greeks applied the word to secret doctrines as in chap. 8, 31, 32, how astonished Peter was afterward at one of these truths, the atonement. Paul follows Jesus in the use of the term (Col. 1, 26; Eph. 3, 9, etc.). **Them....within.** A contrast to the circle made by "those about him" at that moment. "The rest." The "great multitude" who had gone their way without curiosity as to the meaning of the parables. **All things are done.** All my preaching is at present done. **In parables.** Like the riddles of Samson, the parables concealed the meaning of the speaker. **May see.** May note only the external imagery. **Not perceive.** The spiritual lesson.

12. Lest haply. This verse is a condensation of a familiar Old Testament passage (Isa. 6, 9, 10), quoted in fuller form in Matt. 13, 14, 15 in which latter passage the people are said to willfully close their own eyes. Jesus adopts the sad irony of the prophet; his efforts to win and save have already, in the case of some, resulted, as he knew they would, in the reverse of what he desired. In spite of his faithfulness Satan's intention and desire (see Luke 8, 12) are realized. His preaching does not save the Pharisees (chap. 3, 6), but, whole-some and true as it is, only goads them on to a murderous plot. His parable permits both the friendly and the hostile to have their own way. **13. Know ye not!** Not a rebuke, but a reminder that the gift of explanation (ver. 11) is divine. **How....know all!** This generalization is peculiar to Mark.

II. The Truth Preached to Four Classes with Four Varying Results, vers. 14-20. A. The Hardened Class Give no heed to the Truth, vers. 14, 15. 14. The sower. "The Sower" (Matt. 13, 37). "The word." Its substance, Mark 4, 15; Luke 8, 18-22. Reflect on resemblances between truth about Jesus as preached and seed as sown; such as the free dissemination, the hidden beginnings, the secret energy. Recall the initial stages of your own experience. **15. Straightway cometh Satan.** A person: prompt, resolute, methodical, wary. **Takest away.** Examples—Persons: Gehazi, who heard and dealt with an Elijah; Herod (chap. 6, 20), Judas, Pilate, Ananias and Sapphira; Felix, Festus; A, B, or C, whom you know. Places: Chorazin,

Bethsaida, Capernaum (Matt. 11, 20-24), Athens (Acts 17, 32), Jerusalem (Matt. 23, 37-39). **B. The Fickle Class Abandon the Truth when Seriously Tested** (vers. 16, 17). **16. With gladness.** Slightly emphatic in Greek. Like the scribes, Matt. 8, 30, and the Jews of John 5, 35. The multitudes of chap. 1, so eager to listen to Jesus, at first, but anon crying, "Cruelly him!" **17. No root.** Some emotion, but no deep-seated conviction, repentance and resolute abandonment of sin. No plucking out of right eyes. No real dependence on actual drawing of spiritual life from God (John 15, 4). **Tribulation.** Like Job's, like Paul's (Acts 14, 19; 16, 24). **Persecution.** In Jewish form, ridicule, as in John 9, 28, 9; or sudden test, like Peter's (chap. 14, 67); or, in severer form, the "threatening and slaughter" of a Saul (Acts 9, 1). **Immediately.** "Immediately receive" (ver. 16). Fickleness. So the Galatians (Gal. 4, 15 and 1, 6). Reuben, "unstable as water" (Gen. 49, 4). Peter, "though all betray, yet not I." "I know not the man." Geraseses (chap. 5, 14, 17). **Offended.** In winter and spring no with anger, but means a ceasing to believe in Christ as a Saviour. See the sad examples in chap. 6, 2, 3, 6; John 6, 60, 61, 66. Contrast two other types, Stephen, (Acts 5, 41; 7, 60); Paul (2 Cor. 11, 25-27). **C. The Worldly Class Finely Allow their Interest in Secular Things to Erupt Interfering in the Truth** (vers. 18, 19). **18. Thorns.** Not shrubs, but seeds of thorns in the soil, invisible, or escaping notice. In winter and spring no thistle-bloom is to be seen in the fields, but the thistles are there. Pray, as in Psa. 139, 23. **19. Cares.** Anxiety and worry about food and dress rebuked, Matt. 6, 27-34; Martha's, John 10, 41. **Deceitfulness.** As to permanency, Luke 12, 30; as to power to justify, Luke 18, 22, 23. Ponder 1 Tim. 6, 9, 10. **Choke.** Deprive spiritual life of the attention which its development requires. Has the reader never noted the effect on Christian experience of "slavery to laziness, of devotion to the theater, the unclean novel, or the busy idleness of the gossip?" **D. The Spiritually-minded Class Receive and Retain the Truth, and are Transformed by it, ver. 20. 20. Good.** Not hardened, not superficial, not pre-empted (vers. 15, 16, 18). Examples; the boy-amiel; Mary, mother of Jesus, Luke 2, 51; John 2, 5; Nathanael, John 1, 47; Cornelius, Acts 10, 33; the jailer, Acts 16, 30; Lydia, Acts 16, 14; the Beens; and the Samaritans; your Christian mother, reader. **Accept.** The Greek word represents less eagerness to begin with than is shown in the "receive" of ver. 16. They also accepted the accompanying "persecutions" (Mark 10, 30). **Bring forth fruit,** James 1, 22. In spite of Satan (ver. 15), tribulation and persecutions (ver. 17), cares, riches, and the lust of other things (ver. 19). Examples; Zaccheus; the Ephesians in Acts 19, 19; others, your personal acquaintances.

III. Application.

1. Let the reader apply Jesus's classification to himself, to the circle of his acquaintances, to his class if he teaches, and to modern society in general, and note the significant illustrations.
2. Does the teacher detect the undertone of sadness beneath this parable? A "very great multitude" (ver. 1) do not "perceive" nor "understand" (ver. 12). Was Jesus "discouraged" (Isa. 42, 4)? Notice how, in the parables that follow, he looks on the bright side, when he teaches (Mark 4, 26-29), that Gospel truth has a secret energy of its own, and, of 4, 30-32, is certain to produce marvelous results. What does he do in the face of inevitable failure in individual cases? See ver. 32. What are we to do? Eccl. 11, 6: "In the morning," etc.
3. Alone with Jesus. Prayer the best preparation for study. (*Bene orasse, bene studuisse.*—Luther.) Psa. 119, 18.
4. The heed due the word of Jesus. Heb. 2, 1-4.

HOME READINGS.

- M. Parable of the sower. Mark 4, 1-9.
- Tu. Parable of the sower. Mark 4, 10-30.
- W. Way-side hearers. Acts 14, 8-30.
- Th. Stony places. John 6, 29-66.
- F. Among thorns. Matt. 19, 16-22.
- S. Good ground. Acts 19, 6-20.
- 8. Abundant fruit. John 4, 31-42.

GOLDEN TEXT

If any man have ears to hear, let him hear. Mark 4, 23.

LESSON HYMNS.

- No. 94, Dominion Hymnal.
Sowing in the morning,
Sowing seeds of kindness.
- No. 93, Dominion Hymnal.
Gathering in the early dawn,
Gathering when the night comes on.

No. 99, Dominion Hymnal.

Sowing their seed by the dawnlight fair,
Sowing their seed in the moonlight glare.

TIME.—28 A. D.

PLACE.—Sea of Galilee, near Capernaum.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Fruit-bearing.

QUESTIONS FOR SENIOR STUDENTS.

1. The Mystery of the Kingdom.

What was the parable of which the disciples and others asked him the meaning?

Where had it been spoken?

What sight in the landscape might have suggested this parable to Jesus?

Was Jesus surprised that they failed to catch his meaning?

In ver. 13 does Jesus mean that he purposely tried to speak blindly to the outside multitude?

What is the mystery of the kingdom? 1 Tim. 3. 16.

What does Jesus mean by ver. 12?

Are men in fault for spiritual deafness and blindness, or is God in fault?

How may any man have eyes and ears and understanding opened?

2. The Meaning of the Parable.

In the application of the parable, who is the sower, and what is the seed?

What is the soil?

Who are way-side hearers?

Who are stony ground hearers?

Who are the hearers among thorns?

Is there any fault here with sower or seed?

What does Jesus himself say is the great cause of unfruitfulness? ver. 19.

Find in Gal. 5. 22, 23 certain fruits that prove the presence of good ground.

What sort of a picture of human life, as you know it, is here painted?

Do you find any wonderful characteristic of Christ's personality in this explanation of the parable?

Practical Teachings.

How hard for those nearest to Jesus to grasp the meaning of spiritual truth. Why is it?
Man is averse to truth by nature, and Satan is always at hand to keep him so if he can.

Satan comes (ver. 15). Not some adversity; not man's environment; not chance—but Satan. When? Immediately on good influence touching the heart.

Ver. 17. See the poor fellow without the courage of his conviction; who dare not say, Yes! I will; or No! I will not, to sin.

Ver. 19. See the business men, without time for Christ; the rich, men who love good more than God; the card-players, dancers, theater-goers, and wine-drinkers who have the word of truth by the throat.

Hints for Home Study.

1. Commit Mark's story of the parable (vers. 3-9) to memory.

2. Read Matthew's account (Matt. 13. 1-9), and Luke's also (Luke 8. 4-8), and see if the three are alike.

3. Write out what you think this parable means:

1. The sower means.....
2. The seed.....
3. The way-side.....
4. The fowls.....and so on clear through.

4. Compare your explanation with that of Jesus. 5. Learn what you can about the Oriental customs suggested.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Mystery of the Kingdom, v. 10-12.

Where had Jesus been teaching? Read verses 1-9.

How had he taught the people?

What is a parable?

To what had Jesus likened the kingdom of heaven?

What is the golden Text, and its meaning?

Who among the hearers of the parable showed that they had ears to hear? ver. 10.

What was given to such? ver. 11.

What happens to those who do not seek to understand Christ's teaching? ver. 12.

2. The Meaning of the Parable, v. 13-30.

What is meant by the seed in the parable? 1 Pet. 1. 23, 25.

How many and what kinds of soil are shown?

Who are they by the way-side?

Who are meant by the stony ground?

Who are the thorny-ground hearers?

Who are the good ground?

How may we bring forth fruit?

What kind of fruit is mentioned in Phil. 1. 11?

Teachings of the Lesson.

Where in this lesson do we learn—

1. That we need to study Christ's teachings?
2. That we need to ask when we hear the word?
3. That we need to keep the word as well as hear it?

Home Work for Young Heralds.

Find a chapter in Matthew which contains seven parables.

Find a parable in Mark which is not given in any other gospel.

Find in John's gospel a parable which shows us how we may be fruitful.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus often teach? By parables.

What is a parable? A story with a meaning.

What parable did he speak to the people? The parable of the sower.

Why did some follow him when he ended? To ask what he meant.

To whom will Jesus always make his word plain? To honest hearts.

What did Jesus mean by the sower? One who teaches God's word.

What does Jesus call the word of God? Seed.

Where did some of the seed fall? By the road-side.

Who came and took it away? Satan.

What does this show? That the listeners were careless.

Why will not seed grow on stony ground? It withers away.

What is this like? Those who give up easily.

What else keeps seed from growing? Weeds and thorns.

What are like these? The pleasant things of this world.

What hearts are like the good ground? Those that love to hear and obey.

What fruit will such hearts bear? Love, peace, kindness.

Words with Little People.

The Seed has been sown!

Will you let Satan snatch it away by your carelessness?

Will you give up easily, and so let the seed wither away?

Will you let your pleasures choke the word?

Or,

Will you ask Jesus to make your heart "good ground"?

THE LESSON CATECHISM.

[For the entire school.]

1. Who asked Jesus to explain the meaning of his parable? The twelve disciples and their friends.

2. What did Jesus say was contained in this parable? The mystery of the kingdom of God.

3. Who are they that sow good seed in the world? Teachers and preachers of truth.

4. What is the seed which they sow? The word of God.

5. What admonition has our Golden Text for each hearer of this word? "If any man have ears," etc.

CATECHISM QUESTION.

7. In what other ways did he show this?

By the heavenly wisdom, the authority, and the graciousness of his teaching.

Luke iv. 22. And all bore him witness, and wondered at the words of grace which proceeded out of his mouth.

John vii. 46; Luke xxiv. 32; Mark i. 22.

ANAL

I. THE IS

" Asked o

" Seek

" Lack

II. THE

" Know ye

" The

" Ye l

2.

III. THE

These ar

" He

" Be s

IV. THE

On ston

" End

" Thy

V. THE

Among

" Eye

" How

VI. THE

Hear the

" Good

" Like

THE

1. The v

of candid,

vs. 10-12.

2. The v

reduce the

3. The v

on the par

4. The v

5. The v

heart of th

6. The v

to receive

7. The v

influence,

8. The v

of earth, v

9. As th

of a field's

lows that i

fold from

An EP

The lin

pointed o

-to-day t

on the wo

on the G

rather on

any man

The exp

deaf man

message o

with the i

for ignor

ANALYTICAL AND BIBLICAL OUTLINE.

The True Hearer of the Word.

I. THE INQUIRING HEARER.

Asked of him the parable. v. 10.

"Seek and ye shall find." Matt. 7. 7.

"Lack wisdom. . . ask of God." James 1. 6, 6.

II. THE UNDERSTANDING HEARER.

Know ye not this parable? v. 13.

"They are spiritually discerned." 1 Cor. 2. 14.

"Ye have an unction from the Holy One." 1 John 2. 20.

III. THE EARNEST HEARER.

These are they by the way-side. v. 15.

"He being not a forgetful hearer." James 1. 25.

"Be sober; be vigilant." 1 Pet. 5. 8.

IV. THE STEADFAST HEARER.

On stony ground. . . no root. v. 16, 17.

"Endure to the end. . . saved." Matt. 10. 22.

"Thy goodness. . . the morning cloud." Hos. 6. 4.

V. THE SINGLE-HEARTED HEARER.

Among thorns. . . choose the word. v. 18, 19.

"Eye be single. . . full of light." Matt. 6. 22.

"How long halt ye?" 1 Kings 18. 21.

VI. THE FRUITFUL HEARER.

Hear the word. . . bring forth fruit. v. 20.

"Good tree bringeth forth good fruit." Matt. 8. 17.

"Like a tree. . . by the river." Psa. 1. 3.

THOUGHTS FOR YOUNG PEOPLE.

The Needs of the Word.

1. The word of God requires for its success the spirit of candid, earnest inquiry into its meaning and truth. vs. 10-12.

2. The word requires that those who hear it should reduce their knowledge to practice. v. 12.

3. The word requires the exercise of common sense on the part of its hearers. v. 13.

4. The word requires the living preacher. v. 14.

5. The word requires the exclusion of Satan from the heart of the hearer. v. 15.

6. The word requires hearts open, gentle, and ready to receive the truth. v. 16.

7. The word requires hearts free from outward evil influences. v. 19.

8. The word requires hearts free from undue cares of earth. v. 19.

9. As these conditions of a man's heart, unlike those of a field's fertility, are under his own control, it follows that if the word does not bring forth a hundred-fold from your heart you are responsible.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

The line of thought for our lesson is distinctly pointed out in our "Golden Text." We are not to-day to concentrate our attention on the sower, the work of sowing or the fruits of sowing; neither on the Gospel message, nor on gospel progress, but rather on the responsibility of every hearer. "If any man have ears to hear, let him hear."

The expression is of course figurative. Just as a deaf man would not be responsible for receiving a message delivered orally, so neither would a man with the full use of his organs of hearing be blamed for ignorance of a message which had never been

delivered. "Ears to hear," implies both capacity and opportunity. I well remember being once blamed for ignorance of an announcement which was supposed to have been made in my presence. Having "ears" I ought (so ran the argument) to have known what had been said. The capacity was there. But the fact was that the opportunity "to hear" had been wanting, as I was really absent at the time of the announcement.

The people among whom our Lord had for some time been sojourning had both capacity and opportunity for the reception of a blessing. In Galilee he had gone up and down preaching the Gospel and performing works of mercy. His message had been delivered to them so plainly that all might take it in. Yet very few had embraced it. And when our Lord changed his method of teaching and spoke to them by parables, the very first of these might have taught them the responsibility which lay upon them and which they had failed to realize.

A parable contains generally not a likeness only, but a contrast. And a contrast is here between the inanimate, unconscious soil on which the seed fell, and the heart of a living, conscious, responsible being. The ground which was unfit for the reception of the seed was not to blame, but the heart into which the word of God falls to sink and take root is guilty; otherwise our Lord would never have said, "He that hath ears to hear, let him hear." The "ears" imply capacity, dormant it may be, hindered it may be, but yet a capacity given of God to take in the message which he sends.

But the "way-side" was not a place where the seed could take root. Was it not? Surely there was some tender place, some little cranny left into which the grain might have entered, had not the "fowls" too quickly devoured it. I have seen a flower springing up on a gravel step. Does the message seem to fall utterly powerless on some careless, light-hearted girl, so that she thinks, and perhaps says, "The call has not come to me; I have heard it often, but my heart is untouched?" If she would only turn from the frivolous thoughts which come crowding in to drive it away—if she would not allow the talk of some worldly friend to snatch it out of her heart, its living power might be felt and proved.

And so with the stony and the thorny ground. The stones might be removed; the thorns might be cleared away to allow the seed to strike root and to grow unhindered. Those who have received the word are certainly able and responsible to put away the "cares, riches, and pleasures of this world," typified by the thorns. But it may be said, suppressing the "stones" are not such as can be gathered out—for the "stony ground" may refer to a soil where there is but a thin layer of earth above the hard rock—the seed cannot strike deep root there; it cannot make its way through the rock. No, the earthly seed cannot. But what does God say of his work? "Is not my word as. . . a hammer that breaketh the rock in pieces?"

If a man finds his hearing becoming defective he will take any pains to have the matter remedied. I know a boy who not long ago underwent a serious operation in the hope that it might save him from deafness. When the ear of the soul is found impervious to the sound of the heavenly message, is it not time to be anxious? How will the hardness end if it is not overcome? "Lest at any time they should be converted and their sins should be forgiven them." To remain hard is to remain unchanged, unforgiven, and therefore shut out from the kingdom of heaven, and given over to the wrath of God. Let the ground with all its hardness, the heart with all its coldness, the ear with all its deafness, be brought to Jesus now, and he will prepare a place for the reception of his own word, so that it shall bring forth fruit, "some thirty-fold, some sixty-fold, some a hundred-fold."

The Lesson Council.

Question 9. What is a parable?

A parable is a figurative discourse designed to convey an important truth in a more impressive or less offensive way than by direct assertion. Our Saviour constructed most of his parables into prophecies, thus concealing events from the public eye until the proper time came for their disclosure.—*J. H. Potts, D.D., Detroit, Mich.*

The answer is indicated in the word itself. It comes from a Greek word which means brought forward for comparison. It differs, however, from the ordinary comparison in being more extended, more minute, it is a prolonged comparison. Call truth a picture, the comparison gives you a profile view, a partial outline. The parable gives you a full view, a complete outline. It takes truth out of the class of abstract propositions and individualizes it. Our Saviour resorted to it often, selecting material things as the channels through which to communicate spiritual things, thus securing the attention of the common people to his teachings and enabling them to understand them. He took the diamond and exhibited its many facets all glowing with light.—*Rev. A. Wheeler, D.D., Greenville, Pa.*

A parable is a brief narrative of some probable or actual event in nature or human life, used to teach by comparison a moral or spiritual truth. Comparison is essential to a parable, and the event described must be within the limits of possibility. We have much reason to believe that the analogies upon which the New Testament parables are based were divinely ordered, and that many or all natural objects are designed to teach spiritual lessons. The Saviour said: "From the fig-tree learn her parable." Mark 13. 28, Rev. Ver.—*Prof. Charles F. Bradley, Evanston, Ill.*

10. What is the meaning of the statement in verse 12? The meaning cannot be better unfolded than is done by St. Luke in Acts 28. 34, 27. The Jews had deliberately closed their eyes against the miracles and ministry of Jesus, and in consequence a moral obliquity had fallen upon them. To talk to them in plain language of divine mysteries was to "cast pearls before swine." Jesus therefore veiled spiritual truth in allegorical representations, that hearing they might hear and yet not understand.—*J. H. Potts, D.D.*

The answer must be found in the general principles of the divine administrations, which have for their purpose the bringing all men to the knowledge of the truth. Moral truth may be intellectually perceived while the

heart refuses to adopt it. This refusal persisted in re-acts upon the power to perceive truth until the light becomes darkness. Then judicial blindness sets in, which is a divine visitation for obstinate moral perversity, that disqualifies for understanding the truth, though it be presented in the clear form of parables. Nevertheless, the truth must be spoken, and the result, want of understanding, must not be regarded as the end aimed at by Christ, but as the result of that hardness of heart induced by willful sin.—*A. Wheeler, D.D.*

The parables of Jesus, by veiling scriptural truths under comparisons, left the enemies of truth in the ignorance and moral darkness which they preferred. Any one who desired could have left the circle of "them that were without," and joined the followers of Jesus. Such clear passages as Ezek. 33. 11 and 2 Pet. 3. 9 prove God's desire that all men should repent and be saved. Christ's life and teaching prove the same desire.—*Prof. Charles F. Bradley.*

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

(Mark 4. 1-20—Matt. 13. 1-13, 18-23; Luke 8. 4-15.)

The setting of this great parable suggests that Jesus now used that method for the first time (comp. vers. 10 and 13). It differs from the fable (comp. Judg. 9. 8, *eqq.*) in that natural possibilities are never violated; from the allegory (for example, John 15. 1-8) in that the interpretation is not interwoven with the similitude. Our three versions, especially in the exposition, differ as strikingly in form as they agree in spirit, and "critical" theories of mutual borrowing become more than usually ridiculous.

VER. 1. Again. As previously on the hill-side (3. 13) and in the house (3. 23). From the "boat" (comp. 3. 9). He could not only see the sower on the slope who supplied him with his text, but (as Godet notes) could watch the expressions on his auditors' faces, which were the indexes of the kinds of spiritual soil he strove to sow. **VER. 2. Hearken.** Note this vivid detail of Mark's, prefacing a parable about "hearing." **VER. 3. The sower.** No doubt we must apply Matt. 13. 37; note that Luke (8. 5) calls the seed "his." **VER. 4. Wayside.** The trodden path skirting the field. **VER. 5. Rocky.** The thin soil covering the solid rock. **VER. 6. A very close parallel in James 1. 2. Scored.** The external effect. **Withered.** The internal. The deep-rooted corn was stimulated and matured by the same heat. **VER. 7. Thorns.** The rank growth in neglected corners, often too dense for a horse to penetrate. Here, of course, only the seeds or roots were there. Note that the "way-side" was the only soil whose unfitness was obvious to the eye of the passer-by; just so the indifferent or hostile hearer can alone be distinguished from others by his demeanor. **Grow up.** To a height which excluded air and light, and with roots which monopolized all the goodness of the soil. **VER. 8.** The fertility of the rich valley of Jordan makes the "hundred-fold" by no means phenomenal. Note Mark's fullness of detail in describing the vigor and fecundity of the seed.

The corn can "grow up" as well as the thorns can. Implicitly is rebuked that cynical pes-ism which regards birth to modern "realistic art." **VER. 9.** These solemn words always called attention to thoughts which careless listeners would inevitably miss. Comp. Matt. 11. 15; 13. 43; Luke 14. 35. Rev. 2 and 3; 13. 9. **VER. 10.** They asked him also why he used this method (Matt. 13. 10), and he answers this first. **VER. 11. Mystery.** In New Testament usage a revealed secret.

Without. S
listened w
Kingdom
always it
God make
masses.
applied in
any pass
sifting pot
willing pot
willful wo
Hebrew is
was inten
Of course,
derstood
Mark. 1
T clearest
it must r
kingdom.
1 Cor. 5.
short for
side." S
numerable
dissipate
the man
Well might
Satan,"
Book of J
Mephisto
evil for th
indifferen
point of c
ous but s
of the
arity? V
Mark 6
sive char
Col. 2. 7.
comp. Ma
ously con
belongs h
See the s
Principal
delusive
there are
in Matt. 6.
as Bengel
were en
ground. T
of afflicti
slow depo
have been
impli c
been good
the grace
good" (L
had me
ing. 18
19, 18.
purpose:
responsi

First, r
word pic
work, et
lustration
1.) Way
young r
Good gr

Without. So only Mark, describing all who only casually listened without joining the circle of his disciples. *Kingdom of God.* In Matthew, "of heaven." Here and always it has a don't's application as the sovereignty of God makes its influence felt upon the individual or the masses. VER. 12. The narrative of the call of Isaiah is applied in the New Testament almost more often than any passage of the old revelation. It brought out the sifting power of God's words (comp. Heb. 4. 12). The willing hearer would be blessed by them, the proud and willful would be confirmed in their obstinacy. The vivid Hebrew idiom expresses this by saying that the warning was intended to harden the heart as in Pharaoh's case. Of course, such language could never have been misunderstood by its original hearers. VER. 13. Peculiar to Mark. The parable was the earliest and one of the clearest of all; if the disciples could not understand this it must mean a radically perverse conception of the kingdom. *The word.* Again comp. James (1. 21); also 1 Cor. 3. 6; Col. 1. 5, 6. VER. 15. The first clause is short for "they [with whom the seed falls] by the way-side." *Straightway.* Especially illustrated by the innumerable little things which are always at hand to dissipate a serious impression. There are the "birds," the manifold agencies worked by one guiding brain. Well might that malevolent intelligence be called "the Satan," "the enemy," no longer regarded, as in the Book of Job, as merely a spirit of proving a cynical Mephistopheles, but as one who tries to do men evil for its own sake. His easiest victims here are the indifferent or hostile, with whom the Gospel has no point of contact. May we not add to these the numerous but sadly overlooked class of those whose appreciation of the Gospel has been blunted by life-long familiarity? VER. 16. *Joy.* Comp. Isa. 58. 2; Ezek. 33. 9; Mark 6. 20. It is a special note of shallow and impulsive characters. VER. 17. *Root.* Contrast Eph. 3. 17; Col. 2. 7, which combine the figures of this verse, and comp. Matt. 7. 24. Growths of this kind are dangerously common during "revivals." Bunyan's Pliable belongs here, as Obstinate in the first class. *Stumble.* See the striking example John 6. 66. VER. 19. *Carce.* Principally the anxieties of poverty contrasted with the delusive joys of wealth. The opposite are allies, and there are few more necessary applications of the prayer in Matt. 6. 13 than Agur's petition (Prov. 30. 8), entering, as Bengel observes, into a heart whose capacity has been enlarged by the divine gift. VER. 20. *Good ground.* The hard pathway has yielded to the plowshare of affliction; the shallow soil has been deepened by the slow deposit of divine grace on its surface; the thorns have been extirpated and woven once more into a triumphal crown for the Redeemer. Often there has been good soil from the first, offering no resistance to the grace of God. Some hearts are born "honest and good" (Luke). But the good soil may become bad, the bad be made good. Note especially Luke's very striking exposition here. *Hundred fold.* etc. Comp. Luke 19. 16, 18. To teach that lesson is foreign to Luke's purpose; he means the parable to emphasize the responsibility of hearers, not so much to classify them.

Berean Methods.

The Teachers' Meeting.

First, read or tell the parable.... A good lesson for word picturing. Scene: lake, boat, shore, sower at work, etc.... The definition and aim of parables.... Illustrations of different varieties from Scripture: 1.) Way-side—Pharisees, Felix; 2.) Stony—the rich young ruler; 3.) Thorns—Judas, Lot in Sodom; 4.) Good ground—Ethiopian treasurer, Saul of Tarsus,

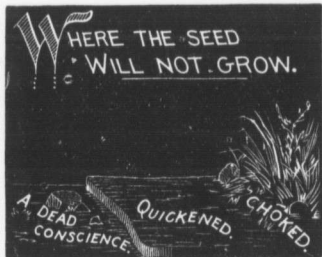
Lydia, etc. What the word of God requires of men.... What is here warned against: 1.) Carelessness; 2.) Instability; 3.) Worldliness... An Indian parable: An Indian planted six seeds of corn in each hill, one kernel for the worms, one for the crows, one for the thief, and two more for Indian next winter.

References. FOSTER'S CYCLOPEDIA. Prose, 9365, 9367, 9369, 9371. Ver. 10: Prose, 4289, 4290, 10670, 10871. Ver. 11: Prose, 4068, 9747. Ver. 12: Prose, 3068, 3070. Ver. 14: Poetical, 4010. Prose, 12263. Ver. 15: 5470, 9361. Ver. 17: Prose, 5468, 9374. Ver. 17: Prose, 5471. Ver. 19: Prose, 5090, 5092, 5093, 5099. Ver. 20: Prose, 1774.

In thy name, O Lord, assembling.
All things beautiful and fair.
Lord, I hear of showers of blessing.
O scatter seeds of loving deeds.
The Lord into his garden comes.
Far and near the fields are teeming.
Growing up for Jesus.
Blooming all for Jesus.
We plow the fields, and scatter.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The illustration on the board is intended to show where the Gospel seed will not grow. The outline of thought can only be given here, but the one who reviews the lesson can add to it.

1. Seed that falls by the way-side, that is, on a hard path where it cannot enter and in which no roots can be formed, must necessarily lie on the surface where the birds may pick it up. So the gospel seed falls on a hardened or dead conscience only to be quickly taken away by the evil one.

2. On the board is seen, next to this hard ground, a slight covering of earth, but beneath it is the hard, impenetrable rock. Some hear the truth, are easily impressed, and readily assent to it, but they "have no root in themselves, and so endure but for a time." Next comes deeper ground, but it is covered with thorns, illustrating "the cares of this world and the deceitfulness of riches." Close the review by showing the effect of gospel preaching on "good ground" hearers.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The heart God's soil.*

Tell that a few weeks have passed since Jesus cured the man who had the palsy. Let children tell what they can about this miracle.

Now, he is on the shore of Galilee, near Capernaum, teaching the people who followed him.

Describe the crowd near the water's edge, Jesus in a fishing boat out a little way in the water, and the people pressing close to the water's edge to hear his wonderful words.

What did Jesus see as he sat in the boat? A great field of waving grain, a path running through it, rich soil, as shown by the abundant grain, and the rocky hill-side further back, while great thorn-bushes grew right in the wheat-field.

That was a picture, and Jesus put it into words to teach a great truth. The word-picture which he made we call a parable.

Show a handful of seed. The wheat did not grow wild. One day a man went out with plenty of seed like this. Some fell close by the path in which the sower walked. The earth was hard and dry there, with the constant use, and the seed did not sink into the soil. No wonder the birds came and picked it up! Some fell on the stony ground, and some among the thorns. These did not grow well, for the thorns grew faster than the wheat, and choked it, while that which fell on stony ground had so little root that it was quickly scorched by the hot sun.

What did the parable mean? The disciples came to Jesus to learn, and he told them.



[Hold up Bible.] Here is the seed God wants all his people to sow. [Make heart on board.] And the heart is the soil in which to sow it. The sowers are all who teach God's word.

Here is Lizzie. She is whispering to Katie. She does not list-en and try to learn. Idle, foolish thoughts come into her head. These are the birds sent by Satan to pick up the good seed, so that it will not grow in Lizzie's heart. Lizzie is a way-side hearer. [Characterize the stony ground hearer, etc. It is always well to make application to an imaginary child.]

Teach what a serious thing it is to be where seed is sown. Give one little seed—"God is love," or "Love one another."

Lesson Word-Pictures.

The great Sower has come into his field, the human heart, to see how fares the seed that has been sown. This first patch is that of the Way-side Hearer. He may

be one whom you see every-where and who hears all things. His heart is open as the market-place to the sky. Did you see him that day when some one cried, "Good news!" down by the city gate? Way-side Hearer was there, and how quickly he caught the gospel-seed! But easy-to-catch may be easy-to-lose, and how soon that seed is gone! For look at those black birds of temptations that attend this easy gatherer of all things! One dark happy after another sweeps down, and gone is the truth! "No seed here!" says the master of the field as he looks down at the ground that had been plentifully sprinkled.

Next in this field of the human heart is a plot marked "Stony Ground Hearer." His other name is Shallow. O how gladly he catches up the seed! "Good news, good news!" he shouts in joy. But the seed lodged so near the surface. Underneath the thin soil is the thick rock. How will it be when Monday's hot sun of opposition may burn down on that one inch of soil? "Is Shallow pious?" laughingly asks a lover of the world. "We will sneer him out of it." "Shallow become a Christian!" roars a venomous skeptic. "We will frighten him out of it!" Alas for Shallow! The sun of persecution beats down fiercely. When the master of the field looks at this plot, he sorrowfully says, "No growth here! Stony ground! No root!"

But this plot in the field, whose is it? That is labeled "Old Money-bags." You saw him in church Sunday. He looked up long enough from his greedy plans for to-morrow's hoarding to catch the preacher's eye, and the preacher said, "I will cast a seed that way." He reasoned of righteousness, of temperance, of judgment to come. Old Money-bags trembled, and the seed got into his heart. What a thorn-growth the seed fell among! How duty to God was crowded by the love of self, the desire of gold, the care of houses and lands! "Any seed here!" asks the great Husbandman, pulling away the thorn-bushes when he visits his field. "Alas, alas!" he moans. "All choked and killed by the rank bramble-growth! No results here!" But look, O Master! Not all is bad. Those green thrifty shoots, the stalks even now thickening with buds and soon to be golden with a crop. This is the Good Ground Hearer. His may be a humble life. He may have a place just in a corner of the field. He sits away back in the congregation, but what a royal listener! How intently he looks, how sincerely he receives! Deep, rich soil, the tares cast out, birds of temptation driven away, and what a growth there is! "The blessing of the Master be upon thee!" whispers a voice that has been recognized and obeyed.

A. D. 28.]

LESSON VI. THE FIERCE DEMONIAC.

[Feb. 10.]

Authorized Version.

Mark 5. 1-20. [Commit to memory verses 18-20.]



1 And they came over unto the other side of the sea, into the country of the Gad's-rentes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had his dwelling in the tombs; and no man could bind him, no, not with chains:

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

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

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

Revised Version.

- 1 And they came to the other side of the sea, into 2 the country of the Ger'a-senes. And when he was come out of the boat, straightway there met him out 3 of the tombs a man with an unclean spirit, who had his dwelling in the tombs; and no man could any 4 more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame 5 him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, 6 he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou son of the Most High God? I adjure thee by 8 God, torment me not. For he said unto him, Come

7 And to do with me as thou wilt. For I adjure thee by the Lord of the city of the unclean spirits. 9 And answer me many times. 10 At the end of the day, he said that he was great in the city. 12 At the end of the day, he said that he was great in the city. 13 At the end of the day, he said that he was great in the city. 14 At the end of the day, he said that he was great in the city. 15 At the end of the day, he said that he was great in the city. 16 At the end of the day, he said that he was great in the city. 17 At the end of the day, he said that he was great in the city. 18 At the end of the day, he said that he was great in the city. 19 At the end of the day, he said that he was great in the city. 20 At the end of the day, he said that he was great in the city.

Sec. descro thus: unclean spirits that I write 9-13 (6) In veras Ger'asenes; and; Sec. points vers. In ver plint comm an-we fully (a), (6) facts.

Sec. In as the come enter the that count grnd; wator Mn 117 led a Sko ciden In ch

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

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

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

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

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

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

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

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

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

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

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

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

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

20 And he departed, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all men did marvel.

9 forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in country. And they came to see what it was that had come to pass. And they come to Je'sus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all men did marvel.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. In the Revised Version text given above underscore the words which denote the four chief actors, thus: ver. 2, "he," (a) Jesus; (b) "a man with an unclean spirit;" ver. 9, (c) the "Legion" of unclean spirits; ver. 17, "they," (d) the Gerasenes. Observe that in vers. 1-8 we have as actors (a) and (b), and write the title, Jesus and the Demonic. In vers. 9-13 (a) and (c) appear; title, Jesus and the Legion. In vers. 14-17 (d) and (a) are prominent; title, The Gerasenes and Jesus. In vers. 18-20, (a) and (b) reappear; title, Jesus and the Demonic.

SEC. 2. Note in vers. 2-5 description of (b) (four points). Write down these four facts about (b). In vers. 6, 7 note four acts of (b), and write down. In ver. 7, 8 note and write, in your own words, complaint and request of (b) and cause of same: namely, a command of (a). In ver. 9 write question of (a) and answer of (b) in other words than those of text. Carefully trace in a similar way in vers. 10-20 all the acts of (a), (b), (c), and (d) writing down and numbering the facts.

SEC. 3. Summarize the four divisions of the lessons in as many brief sentences, thus:

Jesus meeting a violent demoniac bids the evil spirit come out; he permitted the Legion, on coming out, to enter a herd of swine, which was immediately destroyed; the Gerasenes, made acquainted with this and all else that had occurred, requested Jesus to depart from their country; on complying with their request he did not grant the petition of the healed demoniac, that he might go with him, but sent him home with a religious message to his friends.

Make a still briefer statement:

When Jesus had healed a violent demoniac and permitted swine to be destroyed at Gerasa he yielded to the entreaty of the citizens and departed.

SEC. 4. Observe now the new feature which this incident adds to the growing story of the deeds of Jesus. In chap. 3, 6, the ruling party had become deadly hos-

tile, but (3, 7) the multitudes still held him gladly. In chap. 4 the common people as a whole began to show apathy toward Jesus's teaching and must needs be addressed in parables. Here in chap. 5, 17 we see a further step in the same direction; namely, the same class rejecting, as in a little later (5, 40) they even scoff at Jesus as a worker of miracles. The dramatic effect of such a rejection is heightened from the fact that it follows so soon after the miracle of the stilling of the storm.

II. Study of Details.

[Study parallel passages, Matt. 8, 28-34; Luke 8, 26-40; noting (a) variations, (b) additions, (c) omissions.]
I. Jesus and the Demonic (vers. 1-8). I. Gerasenes. The best authorities now agree with Thomson (*The Land and the Book*) on K-rsa, near Vady Semakh, opposite and a little north of Tiberias as being the site of the "city" of ver. 14. 2. He. The pronoun carries the eye back to the chief actor in the preceding incident, so as to leave the disciples in the background. Tombs. The writer remembers seeing such tombs on the west side of the sea, a little south of Tiberias, with their openings in the face of the precipitous rock, and large enough to admit the striking figure of a man. A man. Matthew, "Two" men. One, more conspicuous in act and speech than the other, perhaps, appears in the foreground. The other may have been unnoticed and unreported by some eye-witnesses. Unclean. See January JOURNAL, page 18, Mark 1:23. 3. Dwelling. In Greek, his settled abode. This detail is given as a sign of his abnormal condition. Any more. Bind him, malady had come on from bad to worse. Bind him. To prevent his going at large, and in his frenzy injuring people. Matthew, "No man could pass that way." 4. Offer. Repeated attempts had been made to confine him. Fetters. Shackles for the feet. Rent asunder. Pulled to pieces, with the superhuman strength of a demoniac. Tame. He had the rude and dangerous strength of a wild animal, say a gorilla. 5. Night. His groans resounded in the hollow burial chambers and along the rugged ravines of that region at midnight and at midday. Cutting himself. Throwing himself in his convulsions on the sharp flints and pebbles, and thus bruising and gashing his flesh. 6. Ran. Naked (ver. 15), hair torn out by the roots, covered with scars and flesh wounds, filthy,

hoarse, eyes blood shot, panting from exhaustion. Mark makes, by inserting this word "ran," a most effective contrast. Jesus having the boat in which he has just vomited and sea into obedience, faces this insane and wrathful figure rushing toward him from the tombs. **Worshipped.** Fell on his knees and touched his feet and to the ground. The attitude was the demon's acknowledgment of Jesus's authority (1. 27), and not an act of religious worship. **7. Loud.** To express his earnestness. **What have I to do.** What right hast thou to come to me. See Mark 1. 34. **January JOURNAL, page 18. Thou Son... of God.** Mark 1. 21. "I know thee." How grateful such a confession would have been from a disciple's lips (Matt. 16. 17), unwelcome from a demon's (1. 34). **Next Mark 6. 49.** "The name of Jehovah among the non-Jewish races: a sign of the pagan influences by which Gerasa was infected, and for which it was plagued." **Adjure.** Solemnly implore. **Torrent.** By explosion and punishment that might follow (2 Pet. 2. 4; Jude 6.) **Me.** The man is so "possessed" by the demons that he speaks for them. **8. Said.** Greek, "was saying." Jesus had not fully uttered his command, and the man began his plea. **Come forth.** Jesus addresses not the man, but the spirit. If核酸 spirits had no existence, would Jesus be likely to address them thus? **What is thy name?** He is not asking the demon's name, but the man's. What do people call you? What did your mother name you? This may have been Jesus's method of disentangling the man's self-consciousness. It was the simplest of all appeals to memory. Can you remember who you used to be? Jesus asks. Christ is never more wonderful than in his questions.

II. Jesus and the Legion (vers. 9-13). 9. My name. The poor man still makes no distinction between himself and the demons which possess him. **Legion.** A Roman regiment, consisting of from 3,000 to 6,000 men. An exaggerated symbol of strength and unity among (Eph. 6. 12; "spiritual hosts of wickedness." **10. Much.** With reiteration and earnestness. The man still identifies himself with the demons. **Out of the country.** A preparation for the more definite request of ver. 12. Possibly the demons anticipated Jesus's departure from Gerasa and a prolonged and undisturbed stay in a congenial locality. **11. Swine.** Forbidden as food. Lev. 11. 7; Deut. 14. 8. **Feeding.** Rooting up the ground, or eating pods, as in Luke 15. 16. This detail is given to prepare the reader for the wild rush of the next verse. **12. They.** Not "he," ver. 10. Mark separates now between the man and the demons. The man did not wish to be sent into the swine; but the demons did. **Besought.** The Greek points to one strong sudden request, as contrasted to the reiterated petition of ver. 10. **Sent us.** They acknowledge his sovereignty. **Enter into them.** And control their physical movements as they had (vers. 4, 5) the mental operations of the demoniac. **13. Leave.** Why? "It may have been necessary for the permanent healing of the man that he should have an outward evidence and testimony that the heathen powers which held him in bondage had quitted him."—*Trench.* It may have been Christ's way of rebuking an illicit business. But, after all, are we entitled to an explanation? **Choked.** To the Gerasene mind, at least five thousand dollars' worth of pork destroyed. But "the Son of the most high God" (ver. 7) had a right, if he chose, to destroy a herd of pigs in his own way, by death or plague or demons, without first giving his reasons. Shall we criticize Jesus here? He does not demand reasons from him who permits flood and blizzard? **Told.** Paralytic-stricken, they told the tale in monosyllables through town and field as they ran.

HOME READINGS.

- M.* The fierce demoniac. Mark 5. 1-10.
Tu. The fierce demoniac. Mark 5. 11-30.
W. Purpose of Christ's coming. 1 John 3. 1-8.
Th. Christ's power greater than man's. Matt. 17. 14-21.
F. Christ's power acknowledged. Luke 4. 33-37.
S. By the Spirit of God. Matt. 12. 22-30.
S. Final destruction of Satan. Rev. 10. 1-10.

GOLDEN TEXT.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mark 5. 10.

III. The Gerasens and Jesus (vers. 14-17). 14. What it was. Only half crediting the strange story of the swine-herds ("two thousand swine killed, or one of the demoniacs cured—either rumor was variant enough for curiosity and hasty flight to the sea. **15. To Jesus.** Sitting near the boat on the beach, conversing with the demoniac, the disciples perhaps. "The boat would be a convenient landing-place to guide them. **And see.** The Greek word means seeing with their attention fixed on what they see. **Possessed.** ... **Devils.** These double terms heighten the contrast between what he was and what he is. **Devils.** Plural, not singular as ver. 2. **Sitting.** Not running (ver. 6); quietly conversing, not yelling (ver. 7); composedly looking at and listening to Jesus. **Clothed.** Who gave him a coat? **16. Dances?** See James 3. 15. 16. He tore off fetters before, he keeps clothes on now. **Right mind.** The demons, they had produced insanity in the man. But does insanity explain his case? How could an insane man identify Jesus? (ver. 7.) Jesus had "ministered to a mind diseased," had "razed out the written trouble of the brain" (Macbeth). Who cures for the swine? **17. Feared.** Fear in the presence of power such as "no man" (ver. 4) ever possessed. Peter's similar fear (Luke 5. 9). **16. Told.** Greek gave a systematic account, went into the details. **How.** How Jesus had healed the man, without spells, incantations, smelling herbs, without medicine; with only a word. **Concerning the swine.** How they were quietly feeding, how Jesus said something to the demoniac, and how, presto! the whole herd rushed pell-mell into the sea. **17. Began to beseech.** Not merely "besought" to show that the plea was the result of the information.

IV. Jesus and the Demoniac (vers. 18-20). 18. Besought. This word is repeated to contrast the request of the demoniac with that of the other Gerasens. They, "Go!" he, "Let me go with thee!" **With him.** In the sense of chap. 3. 14, to be regularly authorized to preach to the Jews in Galilee, Judea, and elsewhere. **19. Suffered him not.** Chap. 3. 13. "Callst thou him he himself would." **Thy house.** Examples, Andrew, John 1. 41; Martha, John 11. 28; 4. 29. **Thy friends.** Who had often tried to bind him (ver. 4). **Tell.** Like the man born blind (John 9. 13-33). Tell of God's power and mercy. Many would believe for his word's sake (John 4. 41). **20. Begun.** Prompt obedience. **Decapolis.** A political confederacy of ten cities, part of which have not yet been made out.

III. Application.

[Let the best moments be given to this part of the work, which presents the truest test of the student's originality and spirituality. You know the lesson—what are you going to do with it? Have you found "smooth stones" (1 Sam. 17. 40) in this lesson? Take aim.]

1. Demoniacal possession as a type of sin (Rom. 7. 18-23).
2. Jesus departed: the sinful soul given its own way. Prov. 1. 24. "Because I have called," etc. This. "Is any thing too hard for the Lord?" The drunkard, what can we do for him? Ver. 4; "bind him" in jail. What can Christ do? He can say (ver. 8), "Come out of the man, thou unclean spirit."
3. Jesus returns with one convert; yet there is joy in heaven over one (Luke 15. 7). Paul's first Sunday at Philippi.
5. Before conversion, ver. 7; after, ver. 18.

LESSON HYMNS.

- No. 148, Dominion Hymnal.
Come, ye that love the Lord,
And let your joys be known.
No. 146, Dominion Hymnal.
In happy song our voices we will raise,
In happy song the Saviour's name to praise.
No. 166, Dominion Hymnal.
We praise thee, O God!
For the Son of thy love.

TIME.—38 A. D.

PLACES.—The eastern coast of Sea of Galilee. The country called Gerasa.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Christ omnipotent.

QUESTIONS FOR SENIOR STUDENTS.

1. Bondage.

Into what district did Jesus come when he entered the country of Gadara?

Why should he seek this country if he wished retirement?

What Oriental custom is faithfully recorded in ver. 2?

What was the character of the insanity presented by the poor wretch from the tombs?

Was this insanity like that of the present time? (If you can, consult a Bible dictionary or commentary.)

How did he know Jesus so quickly?

Was it this man's soul or body, or both, which were in bondage?

Would modern experience support such a statement as that in ver. 4?

What kind of conflict had begun the moment Jesus and the demoniac saw each other?

Of what sort of spiritual bondage is this a type? Rom. 7: 23; 2 Tim. 2: 26.

2. Freedom.

What was the result of the contest between these two great spiritual forces? (a) on the man; (b) on the swine; (c) on the people.

Of what is this result also a type? Rev. 20: 1-3.

What did these Gadarenes value most highly; a saved soul or earthly gain?

Can you think of any class of men to-day who care more for profit from business than for souls which their business destroys?

What kind of freedom was brought to this man?

What was his natural desire?

What is the desire of every soul that comes to a full experience of freedom in Christ?

What was the command of Jesus to this man?

Why did he command to publish his cure, when he had bade the leper keep silence as to his cure?

Practical Teachings.

This maniac is a picture of the sinner. Right sense of his condition, lost. Influence on all others, harmful. Beyond the reach of earthly help. His every act self-destructive. Society the worse for his life.

This soul set free by Christ is a picture of the true Christian. His mind and heart right, because surrendered to God. His influence, all points men to the Lord who hath saved him. His whole desire, to be with Christ. His acts, those of simple obedience.

See how fear of Jesus (ver. 7) becomes faith in Jesus (ver. 18).

Hints for Home Study.

1. Learn all you can about Perea.
2. Note the steps in this man's salvation. Learn them all. The hatman brought Christ where he was. He recognized Christ at once as his Master. He was in the terror of conviction for his evil possession. He surrendered to Christ's claim. He went out to work for others.
3. Find this story in Matthew 8: 28-34, and in Luke 8: 26-39.
4. Commit to memory the Golden Text and Luke 8: 39.
5. Learn what things in this story point out Jesus as the Son of God.
6. Write the story of the life of Jesus as you have studied it thus far in Mark.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Bondage**, vs. 1-13.
 - Where did Jesus go with his disciples?
 - What took place on the way? chap. 4: 37-39.
 - Whom did Jesus meet on the shore?
 - What showed the power of the evil spirit in this man?
 - How did the man show that he was unhappy?
 - Are there any people under Satan's power now?
 - What did Jesus say to the evil spirit?
 - What did the spirit say was his name?
 - How was the man set free from the evil spirits?
2. **Freedom**, vs. 14-30.
 - What showed that the man was now free?
 - Who had set him free?
 - How may men be freed from Satan's power?

- What did the people of the place ask Jesus to do?
- Why did they thus ask him?
- What did the saved man ask that he might do?
- Why do you suppose that Jesus would not grant his request?
- What did Jesus say to him? (Golden Text.)

Teachings of the Lesson.

- How do we learn from this lesson—
1. That we should keep Satan out of our hearts?
 2. That Christ can cast out Satan?
 3. That we should tell others what Christ has done for us?

Home Work for Young Bereans.

- Find how the apostle Paul cast out an evil spirit from a woman.
- Find how Jesus cast out an evil spirit from a girl at the prayer of her mother.
- Find another miracle wrought by Jesus in the coasts of Decapolis.

QUESTIONS FOR YOUNGER SCHOLARS.

- Where is the country of the Gadarenes? On the east side of the Sea of Galilee.
- Who came to this country? Jesus.
- Who met him as soon as he left the ship? A man with an unclean spirit.
- Where did this man live? Among the tombs.
- What was he like? A madman.
- Why were people afraid of him? Because he was fierce and violent.
- What did he do when he saw Jesus? He ran and worshipped him.
- What did he beg of Jesus? That he would not torment him.
- To whom did Jesus speak? To the evil spirits.
- What did he command them to do? To come out of the man.
- What did the spirits ask? That they might go into a herd of swine.
- What became of the swine? They ran into the sea, and were drowned.
- How was the madman changed? He came to his right mind.
- Who came out to see Jesus? The men from the city.
- What did they ask him to do? To go away from their country.
- Where did Jesus send the man who was cured? To his home, to tell what Jesus had done.

Words with Little People.

The Evil Spirit makes Violent, Unreasonable, Unnatural, Afraid of Jesus. The Good Spirit makes Gentle, Attractive, Quiet, Glad to be near Jesus. Which spirit do you want?

THE LESSON CATECHISM.

[For the entire school.]

1. Into what country did Jesus go? The country of Gadara.
2. What happened as soon as he landed? An incurable lunatic met him.
3. What was the result of the contest that followed between Jesus and the devils? The maniac was wholly cured.
4. What was the effect on the people whose swine the devils entered? They asked Jesus to depart.
5. What was the effect on the maniac? He prayed to stay with Jesus.
6. What did Jesus command him to do? "Go home to thy friends," etc.

CATECHISM QUESTION.

8. And what was the last and greatest proof? His rising from the dead, as he himself foretold. John ii. 18, 19, 21. The Jews therefore answered and said unto him: What sign shonest thou unto us, seeing that thou doest these things? Jesus answered and said unto them: Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body.

ANALYTICAL AND BIBLICAL OUTLINE.

Three Classes of Workers.

- I. SATAN'S WORK.
 1. **Loneliness.** "Dwelling among the tombs." v. 3. "God of this world hath blinded." 2 Cor. 4. 4.
 2. **Misery.** "Crying. . . cutting himself." v. 5. "The whole creation groaneth." Rom. 8. 22.

3. **Destruction.** "Choked in the sea." v. 13.
"Sin...bringeth forth death." James 1. 15.

II. CHRIST'S WORK.

1. **To seek.** "Come over... other side." v. 1.
"Come to seek... which was lost." Luke 19. 10.
2. **To set free.** "Come out." v. 8.
"The liberty... made us free." Gal. 5. 1.
3. **To transform.** "Clothed... right mind." v. 15.
"All things are become new." 2 Cor. 5. 17.

III. THE SAVED MAN'S WORK.

1. **The Place.** "Go home." v. 19.
"Show piety at home." 1 Tim. 4. 4.
2. **The Message.** "How great things." v. 19.
"What he hath done for my soul." Psa. 66. 16.
3. **The Result.** "All men did marvel." v. 20.
"Sinners shall be converted." Psa. 51. 13.

THOUGHTS FOR YOUNG PEOPLE.

Jesus and the Demons.

1. *Sin unbalances the best judgment.* Unholy love, revenge, the acquired thirst for intoxicants, avarice, and other wicked motives, when indulged, make men mad. Grave doubts frequently arise as to whether the proper place for such criminals is the jail or the lunatic asylum. In so far as they are insane, they have become so by allowing Satan to control them. All sin tends in that direction, ver. 2.

2. *To tame sinners is beyond human power.* For the fetters and chains of Babel times, modern civilization substitutes wiser laws and gentler social usages, free schools, lighted streets, better homes and clothing; and only occasionally does some flagrant sinner "pluck these chains asunder and break them in pieces;" nevertheless, the man is still untamed at heart. To effect a cure, Jesus must say, "Come out of him, thou unclean spirit," vers. 4, 8.

3. *Devilishness, whether sane or insane, tends to the destruction of him who indulges it.* vers. 5, 13.

4. *Association with Jesus tends directly to "decency and order."* Extravagance of deportment, whimsicality, and turbulence are simply the lingering traces of one's former control by the flesh or the devil, ver. 15.

5. *No soul can become conscious that Jesus is near, and remain unchanged.* The demoniac hears his voice, and turns into a Gospel missionary; the swine-raisers see his works, and repel him. It is always so. Your moral condition is not the same to-day as before the last "revival" began. Since then you have either welcomed or repelled Christ, vers. 15-17.

6. *Jesus is never welcomed by wrong-doers.* If he could be recognized, some day this week, in a Liquor Dealers' Convention, or by a gang of counterfeiter, or by a group of millionaires trying to force a "corner" on the market, the assembly would break up in sudden panic. Eagerness for his presence in one's soul is an infallible test of the purity of one's motives, ver. 17.

7. *The saved soul's first duty is to testify to Christ's power.* Many a one has missed extraordinary usefulness by seeking per-sonal happiness, spiritual luxury, rather than extended service, ver. 18.

8. *Home is the best place for the young Christian to begin to work for Jesus.* ver. 19.

English Teacher's Notes.

THERE are two instances given in Scripture of men whose strength was so great that it defied all human control. The one was Samson, against whose God-given might, as long as he remained

faithful to his Nazarite vow of consecration, no enemy could prevail; the other the man whose story we read to-day.

Strength is a thing which generally commands admiration, and which is constantly desired and envied. What boy would not like to emulate the mighty deeds of Samson? When the Israelite hero lost his superhuman strength he lost his freedom and fell into the hands of his foes. If we were to speak of the "great things" the Lord did for him, we should mention the restoration of that strength which enabled him, though at the sacrifice of his life, once more to triumph over the enemies of his people.

But with the man to whom our "Golden Text" refers it was just the contrary. The "great things" the Lord had in tender compassion done for him, and which he was charged to go and tell his friends, were connected with the loss of his invincible strength. Why was this? Because the strength of Samson was the sign of true freedom; the strength of the demoniac the sign only of his bondage. The strength of Samson brought, 1.) safety to himself, 2.) deliverance to his people, and 3.) glory to God. In the case of the demoniac it was exactly the reverse.

1.) Because he could not be bound he inflicted wounds on himself. Because he could not be bound he had no shelter but such as the rock-hewn sepulchers afforded. Because he could not be bound the desert resounded with his cries.

2.) Again, because he could not be bound he was at length forsaken by all his friends. Because he could not be bound he was a terror to all the neighborhood, and no man dared pass that way. Because he could not be bound he brought misery on his home and fear on his neighbors.

3.) Once more, because he could not be bound Satan triumphed. For this strong, uncontrollable man was nothing but a wretched slave, obliged to do the will of the demons who possessed him.

That boy's spirit of obstinacy and pride; that girl's ungovernable temper which causes every one to avoid aggravating her, and procures her so often her own way, are contrary to all true freedom. The reason why they cannot be controlled is that they are under the bondage of sin and Satan. They may boast for a time of having their own way, but it brings happiness neither to themselves nor to others, for it is the way of the enemy.

Where is deliverance to come from?

When Samson wickedly and foolishly broke his Nazarite vow and gave up his God-inspired strength, a cruel foe was waiting to take advantage of his weakness. How much more was the great Deliverer ready to succor the man whose strength was his misery. The demoniac was not such a slave but that he could cast himself at the feet of Jesus. Nor is any one so hardened in willfulness that he cannot look up to the stronger One to save him.

It was a "great thing" that Jesus had done when that man whom no one had been able to bind was seated quietly and meekly at his feet, "clothed and in his right mind;" he had saved him from present

misery. saved him from the feeding of his sheep but waters, he might have been the "great things" the Lord did for him,

Question
devils to en-

Better
man. Our
fellow be-
also to sh-
upon the l-
less we ex-
impression-
he so effec-
deliverance
had demon-
forces as a
the unclean
power of a
destroy.—

Yes, or
Christ's gr-
upon its e-
why it wa-
an econo-
salvation o-
form law
With all
sought in
mony and
way of the
alone these
the kingd-
casting out
D. D.

It was ri-
belong to
him." Go-
destroy an-
right. He
good men.
permission
times acco-
9. 35.) T-
sions too
less of an
ester, then,
thousand
owners w-
precarious
country.
than dull

12. Wa-
with Jesus
Christ m-
order to es-
to come.
the perso-
not be tha-

misery. And there was something more: He had saved him from an awful ending. When the rescued one saw those swine which had been quietly feeding suddenly start off, regardless of the efforts of their keeper to retain them, and dash down the steep bank into the lake, there perishing in the waters, he saw what his own future, his own end, might have been. With what adoring thankfulness must he have published throughout Decapolis the "great things" Jesus had done for him!

The Lesson Council.

Question 11. Was it right, and why, to permit the devils to enter into the swine?

Better that the swine should be possessed than a man. Our Lord's present purpose was to deliver a fellow being from the power of Satan, and probably also to show the destructive power of fallen spirits upon the lowest creatures. No one of his miracles, unless we except the raising of Lazarus, made a deeper impression upon all classes. In no other way could he so effectually have shown the actuality of the man's deliverance from the unseen but powerful forces which had demonized him, and the continued existence of those forces as evidenced by the havoc they wrought among the unclean brutes. It was a twofold illustration of the power of Jesus to save, and of the power of Satan to destroy.—*J. H. Potts, D.D.*

Yes, or the permission would have been withheld. Christ's granting the request is not open to criticism upon its ethical side. It is not difficult to determine why it was right. God's economy, as to this world, is an economy of grace, and constantly works toward the salvation of men. To this all nature, with her multifarious laws and effects, must be held subordinate. With all the disharmonies which prevail, the end sought in all God's arrangements is our spiritual harmony and life. Demoniatic possession stood in the way of the success of Christ's mission, through whom alone these ends could be gained. Christ's power over the kingdom of darkness must be made evident. His casting out the devils made it evident.—*A. Wheeler, D.D.*

It was right: 1. On the broad ground that all things belong to their Creator. "All things were made by him." God permits pestilences, floods, and lightning to destroy animals and men, and we do not question his right. He even allows bad men to torture and murder good men. 2. It is possible that the man was by this permission saved the terrible paroxysms which sometimes accompanied the departure of demons. (See Mark 9. 26.) There is a natural tendency to value possessions too highly and to undervalue the spiritual interests of an individual man. This teaches the opposite lesson emphatically and for all time. "How much better, then, is a man than a sheep," or even than two thousand hogs? 3. The supposition of some that the owners were Jews and kept the swine unlawfully is precarious, but the occurrence at least aroused the whole country. Temporary hostility to religion is better than dull indifference.—*Prof. Charles F. Bradley.*

12. Why was not the restored demoniac suffered to go with Jesus, who invited others to follow him?

Christ must give certain proof of his Messiahship in order to establish his claim as being the one who was to come. Conspicuous in the line of these proofs were the persons upon whom he wrought miracles. May it not be that the base degradation wrought in this man

by the demoniac possession, now ended, had induced an incapacity, not removed by the miracle, which disqualified him for the conspicuity attendant upon a public following of Jesus? His mission was a more retired one and confined to his own house.—*A. Wheeler, D.D.*

The demoniac had his own mission to fulfill. He could do more good by publishing abroad his own wonderful healing than by simply clinging to Christ. He was a living epistle, known and read of all men, of the divine compassion of the Nazarene.—*Dr. Potts.*

Jesus knew that his cure was permanent and his faith steadfast. In great mercy to the people who besought the Master to depart, he left this disciple as a gospel messenger and witness. To this man it was a cross to stay and preach to friends and neighbors: a cross to be borne from love to Jesus. To others it was a cross to leave home and follow Christ, but when this course opened the wider door of usefulness it was required. Both home and foreign missionaries are needed and divinely called.—*Prof. Charles F. Bradley.*

Cambridge Notes.

(Mark 5. 1-20—Matt. 8. 28-34; Luke 8. 26-39.)

See introduction for Jan. 13. Mark's account surpasses even his usual vividness of detail. The event gains the most telling force from its surroundings. Utter weariness had compelled the Saviour to snatch some rest from the impertinence of the multitude. In a state of physical prostration he spoke the word that stilled the storm, and now encounters a more terrible tempest in the moral world, which owns his sway as instantly as the material world had done. VER. 1. *Gerasenes*. There are considerable differences of text in the three accounts; but there is no real doubt that the R. V. is right, though the evidence for *Gergesa* in Luke is fairly strong. The latter name is still preserved at a spot on the lake which exactly fits the narrative (especially in verse 13), and it was probably inserted in the text for that reason. *Gadara* (Matt.) is seven miles from the lower end of the lake, while *Gerasa* (Mark and Luke) is fifty miles south-east, and almost in Arabia. Both towns, however, were important enough to give a name to the whole district. VER. 2. Luke says the man came from "the city," that is, a town near, perhaps Gergesa. The cave-tombs, natural and artificial, which still abound in the neighborhood, were haunted, it was believed, by the spirits of the wicked dead. Matthew, as in the case of Bartimeus, mentions *two* men. Weiss, followed by Bruce, thinks that this was due to a misunderstanding of an older document speaking of one demoniac but many demons. Such a mistake, obviously of no importance in itself, involves us in no real difficulty. But the apostle Matthew could hardly have thus written, and it seems more probable that he was the author not only of the original "oracles" which Papias ascribes to him, but also of our first gospel. It is easy to suppose that the demoniac whose cure is here described had a companion as fierce as himself, healed about the same time but with circumstances not recorded. Note that Matt. 8. 28 and 33, alone require two men, for "they" in verse 29 may be the demons. VER. 3. This elaborate description is almost entirely Mark's own. Phenomenal strength is often a feature of maniacs, and here the cause of the mania made it exceptionally terrible. *Any more*. His frenzy had thus steadily grown worse. VER. 4. *Fellers* for the feet, *chains* being a general word. VER. 5. Desert places and lonely mountains were always considered the haunts of demons: so Azazel (Lev. 16. 8

and note) etc. *Cutting.* In a blind vengeance against himself as the author of his miseries. VER. 6. This verse and the next show the dual con-clou-sion. The demons recognize their Conqueror; the man runs to his Deliverer, thus against their will. VER. 7. These are the demon's words, spoken by the man and reflecting the color of his Jewish beliefs. *What.* "Why shouldst thou interfere?" *Most high.* Comp. Gen. 14: 18; Luke 1: 76, etc. It seems to have been a customary title in exorcisms. Comp. Acts 16: 17. A strange fulfillment this of the angel's prophecy! (Luke 1: 32.) *Torment.* See Matthew's significant addition. Comp. chap. 1: 24 and note. VER. 8. Lit., "He was saying;" the demons interrupted him with their entreaty. VER. 9. Jesus tries to soothe the sufferer by asking his name, a plan still sometimes adopted with ma-iaes. But it only produced a final and most dreadful assertion of the empire of hell within. *Legion.* That terrible and invincible scourge was not likely to be forgotten by Jews, whose liberty it had destroyed. The Roman legion consisted of six thousand men. By enumerating the swine, and speaking of "him that had the legion," Mark seems to suggest that literally an army of demons had taken their abode there. For this plurality of possession compare Luke 8: 2; Matt. 12: 45. The hosts of hell matched themselves against that single weary Man, and fled without a blow. VER. 10. If the owners were Jews, as from our Lord's action seems most probable, this was a grievous breach of the law. VER. 11. The difficulty here comes only from our imperfect knowledge of the immaterial side of the animal creation. It is the animal or "sensual" part of man with which the "devilish" has contact. Comp. James 3: 15 and margin; how natural, then, for it to enter into that brute which is the very type of uncleanness and degradation. VER. 13. Jesus might have refused, and we must frankly accept this flagrant violation of the "rights of property." It was not the first nor certainly the last time that they have interfered with the rights of men. The demons would probably have returned (comp. Matt. 12: 44, and chap. 9: 25), since Jesus would not change the man's nature perforce so as to destroy the temptation to yield. So he granted their request and thus banished them to the abyss; besides, it was a test for the Gerasenes. Would they rather have Christ or their swine? After all, that is just the social problem to-day. VER. 15. How vivid are the three successive notes of contrast! The superstitious terror produced by so wonderful a work is given by Matthew and Luke as the cause of the Gerasenes' request. Mark adds another yet more cogent. VER. 16. Apparently the swine-herds had seen both parts of the miracle, but had not connected them before. Now a clear account is given. The little sarcastic parenthesis at the end reminds one of Demetrius' opening (Acts 19: 22). VER. 17. Contrast Luke 5: 8, a petition which was not granted. VER. 18. Love and gratitude prompted his prayer, joined with a feeling that with his deliverer he must be safe. Jesus gives him a better safeguard, making him his missionary to the ignorant tribes which had rejected him. VER. 19. Jesus departed from his usual custom, partly because notoriety would not impede him so far from his ordinary sphere of work. VER. 20. *Decapolis.* The "ten cities" from which the country east of the Genesaret was named. Jesus, not "the Lord" (ver. 19), though no doubt he recognized God's hand in the miracle. *Marred.* Often the first step to faith. Plato exquisitely says that Iris, the messenger of heaven, was "not inaptly called the daughter of Wonder."

Berean Methods.

The Teacher's Meeting.

Make an outline map of the lake.... Draw from your fellow-students word-pictures of the five scenes of this lesson: 1. The demonic raging among the toms. 2. The devils expelled. 3. The stampede of the swine. 4. The Gadarenes' petition. 5. The demonic turned evangelist. (Remember the sun had set before Christ crossed the lake, and the first three of these scenes were probably enacted by moonlight)... Use modern realistic phrases. Say *lake* instead of "sea;" *boat* for "ship;" *neighborhood* for "country" and "coast;" *cemetery* for "tombs;" *rocky places* for "mountains;" *handkerchiefs* for "fetters;" *saluted* for "worshiped;" *brigade* for "legion;" *pigs* for "swine;" *drowned* for "choked;" *Ten Cities* (a proper name) for "Decapolis;" and *wondered* for "did marvel."... Manners and customs: 1. Oriental burial-places. 2. Lunatics everywhere treated as criminals till the last century. 3. Swine detested and outlawed by the Jews.... In application of the lesson suggest types of character: 1. The frantic sinner afraid of purity. 2. Worldly-minded men awe-struck by divine power. 3. Sordid souls disturbed by nearness to Jesus. 4. The convert clinging to Jesus and glad to proclaim his Saviour.... Another good application, The prayers of the less-on and their answers: 1.) Of the wild man. 2.) Of the restored lunatic.... As a side thought: The peculiar features of the demoniacal possession as described in the Bible; satanic insanities in all ages; doctrine of personality of devils.

References. FREEMAN'S HAND-BOOK: VER. 2, 3: Tombs for dwellings, 738.... FOSTER'S CYCLOPEDIA Poetical, 3329, 3445. VER. 8: Prose, 7660. VER. 9: Prose, 8009, 9512, 11928. VER. 15: Prose, 4901. VER. 18-20: Prose, 7961. VER. 19: Prose, 4943, 7509. VER. 20: Prose, 921, 923, 2638, 7193, 7391, 11577, 11595.

O for a thousand tongues,
When all thy mercies, O my God,
Majestic sweetness sits enthroned.
Tell me more about Jesus.
Jesus, the very thought of thee,
Deepare the wounds which sin has made.
Love divine, all love excelling,
I've found a joy in sorrow.
More love to thee, O Christ.
When peace, like a river,
Come unto me, when shadows darkly
gather,
Take the name of Jesus with you.

Primary and Intermediate.

LESSON THOUGHT. *Peace where Jesus is.*
Introductory. Recall last lesson. Tell that this event in Jesus' life took place the next morning after the parable of the last lesson was spoken. In the evening, after teaching the people on the sea-shore, Jesus and his disciples went across the Sea of Galilee in a boat to the other side. Tell that it was at this time that the great storm arose which Jesus calmed at his word. "Peace, be still."

The power of the evil spirit. Talk about the demoniac. It is enough to tell little children that bad spirits filled the poor man's heart so that there was no room left for good spirits. Tell that this wretched man was a picture of what sin can do. It can spoil the body as well as the soul. It can make rough and harsh the voice which God

made to
tones are
never.

Ask if
glad to s
Jesus: 7
near good
and want
meeting o
Jesus c



wanted o
his friend
Make ch
minds. J
He will i
Make tw
"Good."
good spir
tempers,
they will
Show two
of ill-will
spirits.



EXPLAI
one is in
Jesus. I

FILE
WI

CLOSIN
of Jesus
DIRECT
the word

Shimel,
watching
"Hark"
"There
creeping

made to be sweet and musical. Teach that all angry tones are from below. Evil spirits quarrel, good spirits never.

Ask if children think that the evil spirit would be glad to see Jesus? No; it made him angry to see Jesus! That is why wicked people do not want to be near good people. The evil spirit inside hates the good, and wants to get away from it. Tell the story of the meeting of the two, and what was the result. Where Jesus comes sin cannot stay.



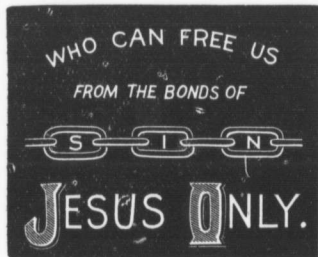
The good spirit. Now Jesus had turned the evil spirits out of the man's heart. Did he put any other in their place? O, yes; the good spirit of love, right from God, came into the wretched man's heart, and he was no longer wretched. Put symbol on the board. Now he wanted others to know Jesus, too, and he began to tell his friends about the mighty power of Jesus.

Make chain on the board. Tell that it is like sin. It binds. Jesus comes to break it. He is glad to do it. He will do it for any one who will ask him.

Make two hearts. In one print "Evil," in the other "Good." Tell that evil spirits find a home in one, and good spirits in the other. Let children help name the tempers, words, acts, that flow from each. Ask which they will choose? Jesus rules one; Satan the other. Show two faces of children—one full of love, the other of ill-will. Teach that only Jesus can send away evil spirits.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. We learn from this lesson that when one is in the bonds of sin no one can set him free but Jesus. In such bonds was the poor demoniac.

HE WAS

FILLED WITH **SIN,** DARK, SORROW, UPFERRING, **HELPLESS,** HOMELESS, HOPELESS, UNTIL JESUS CAME.

CLOSING THOUGHT. Never beyond the saving power of Jesus.

DIRECTIONS FOR COLORES. Links of the chain of blue; the word "Sin" scarlet or red, all the balance white.

Lesson Word-Pictures.

Shimel, Esau, Balak, and other swine-keepers are watching their grunting, rooting herds.

"Hark!" says Shimel. "What is that noise?"

"There it is, over there! Something or somebody creeping and leaping. It is coming out of that tomb."

They all halt, and leaning on their rough staves look off.

Yes, it—whatever the object is—is coming on all-fours out of that black hole, the mouth of a tomb in the gray, gaunt hill. It has seen the great herd of swine and their keepers, it stands on two legs, and, shaking its head of long, disbeveled gray hair, howls.

"The brute!" cries Shimel.

"He is a man," says Esau. "He stays in the tombs.

I saw them put chains on him the other day, and they say he got out of them somehow! And then he dashed himself against the sharp stones, yes, drove his head against them, as if in pain there. How the blood ran down his cheeks and spattered his naked breast! Poor fellow!"

"Mad fellow, say!" replies Shimel.

"And he is worse than that too."

"One of Shimel's pigs has got into him!" sneeringly says Balak.

"It is a devil inside of him," retorts Shimel; "and look out, or it may get into your pigs, Balak."

The swine-herds laugh, and then stand intently watching this breaker of chains, this tomb-dweller, this bruiser upon the stones, this howling, writhing, devil-haunted soul. When will the devil meet with one stronger, and his kingdom be routed from the souls of men?

But what now?

"O, look, every body!" says Balak. "There is that prophet and wonder-worker from over Galilee. See! His followers have come with him."

"They say he too is beside himself and a true devil sleeps inside of him," says Shimel. "Awake, some folks will have it. How those people press round him!"

Yes, there he is, the strange teacher and stranger wonder-worker from Nazareth.

"And if that crazy fool doesn't run to him!" cries Shimel.

"Like to like!" snarls Balak. The demoniac, naked, brandishing his long, gaunt arms, tossing his tangled locks of gray, yelling and raving, is running toward that crowd. And how they scatter! They run this way, that way, turning to look with horrified faces at this leaping, howling man-beast from the tombs. And now he is standing alone before the prophet. But why does he kneel? Why does he prostrate himself? Does he recognize a stronger One? Does he, this devil looking out of the man's eyes, this devil struggling in the man's hands and twisting in his distorted limbs, acknowledge one greater, and plead to be let alone?

What will Jesus do? What is he thinking of? Is he thinking of the time when this poor unfortunate, his life now dark in the shadow of the Destroyer's power, was a sweet-faced child, a boy of hope and ambition, loved and cherished and leaned upon? Does Jesus say this life in bondage, and accursed, shall be freed, shall be beautiful again with hope, shall become a strength and blessing to other lives? Jesus is speaking. Jesus is commanding. Look! Look, every body! The fleeing crowd halt and look back in wonder. The swine-herds come nearer. Only the greedy, rooting, squealing pigs are inattentive.

"He going to drive Shimel's pigs out of the mad man?" asks Balak sneeringly. "Ha, ha! Who can get rid of a devil?"

"Stop! Hush!" whispers Esau. "He is speaking." Yes, he is speaking, and the Legion-devil is leaving! And whither does that legion go? Into Shimel's pigs, and Esau's, and Balak's, and the other swine-herds', till all over the plain what a blind, mad rush

of swine there is, and then a furious, insane, reckless plunge headlong down a cliff, all in a heap, a multitude tumbling into the deep water, there to be buried.

Such a fleeing of the swine-herds with the news into the city!

Such a crowding out of the city to see the wonder!

And the man that once had a devil?

There he sits, calm, clothed in his right mind.

"Leave us!" the people cry to the great Wonder-worker.

Will the once demagogue follow? O if he could stay forever by the side of the tender, sympathizing Jesus!

No, let him go and tell!

And in the market-place, at the city gates, out in the fields, along the highways, echoes the cry of one who has found and would make known the great salvation.

A. D. 28.]

LESSON VII. THE TIMID WOMAN'S TOUCH.

[Feb. 17.]

Authorized Version.

Mark. 5. 25-34. [Commit to memory verses 33, 34.]



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

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

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

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

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

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

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

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

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

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

Revised Version.

25 And a woman, which had an issue of blood twelve

26 years, and had suffered many things of many physicians, and had spent all that she had, and was nothing

27 bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd be-

28 hind, and touched his garment. For she said, If I

29 touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up;

and she felt in her body that she was healed of her

30 plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone

31 forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto

32 him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round

33 about to see her that had done this thing. But the woman fearing and trembling, knowing what had

34 been done to her, came and fell down before him, and told him all the truth. And he said unto her,

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

INDUCTIVE NOTES.

I. Study of General Features.

Sec. 1. Who are the chief speakers? Underscore (in lesson text) words denoting them, thus: ver. 25, (a), "a certain woman;" ver. 30, (b), Jesus. In vers. 25-29 count and record ten particulars about (a); in vers. 30-32, four about (b); in ver. 33, six details as to (a) again; and in ver. 34, four thoughts of (a). Frame and record the briefest possible statements covering these points, touching (a) and (b), somewhat thus:

A woman who had a distressing malady secretly touched Jesus in a crowd and was instantly restored to health; Jesus, aware that a cure had been wrought, inquired who the cured person was, and when the woman herself came trembling and knelt at his feet he gave her his blessing.

Sec. 2. The real climax of this chapter is outside the lesson, in the words (ver. 40), "They laughed him to scorn;" that is, when he said significantly of the dead child, "She sleepeth." He who had shown authority over tempest and demons is openly ridiculed because he speaks as if he were about to make death as though it had not been. How different was the timid woman's feeling toward him, and how effectively the story about her prepares us for this cruel derision! It is thus that this incident intensifies a yet more striking feature of the rising popular disfavor, whose third stage will appear in chap. 6, 3.

II. Study of Details.

[Parallel passages, Matt. 9. 30-32; Luke 8. 43-48. Note Matthew's brevity and omissions. Look in Luke for traces of a professional view of the case.]

I. The Cure (vers. 25-29). 25. A woman. Read vers. 21-24 closely. Scene: A narrow street of a fishing village; Jesus, his disciples, and Jairus, whose face is full of anxiety, in the heart of a withering human mass, all of them crowded at times well-nigh to suffocation. In the thickest of the crowd, a pale invalid, a woman!

Issue. In the Jewish sense she was ceremonially unclean (Lev. 15. 19). If one should accidentally touch her in passing, he must bathe himself and wash his clothes and be regarded as unclean until evening.

Twelve. The Greek calls attention to the number, reminding the reader of the length of her suffering and the difficulty of cure. 26. Many things. In Greek "many" is emphatic. Many irksome and painful courses of medical treatment. One prescription in Pliny's time called for "Ashes of burnt wolf's skull, stag's horn, the heads of mice, the eyes of crabs, owl's brain, the liver of frogs, vipers' feet, etc."

Another in the *Falmud* reads: "Dig seven pits and burn in them some vine branches not yet four years old. Then let the woman, carrying a cup of wine in her hand, come up to each pit in succession, and sit down by the side of it, and each time let her words be repeated, "Be free from thy sickness." Spent all.

Luke, "all her living." Grew worse. The old pathetic story, an invalid's hope deferred making the leem sick. 27. The things. The cures he wrought; perhaps some of those mentioned in 1. 34. In the crowd behind. Making her way courageously through.

Modesty forbade her going before, as did Zaccheus, or calling aloud, as did Bartimeus. Like Nicodemus (John 3, 2) she came by stealth. Garment. Matthew and Luke, "the border of his garment." The loose outer *abayah* or cloak. 28. She said. Matthew, "In herself." Perhaps, also, to one and another in the crowd as a plea to them to let her pass closer to Jesus. If I touch. Not "may" touch, which would imply less certainty than she had. Like the leper (1. 40) she was convinced of his power, but did not suspect his loving sympathy.

His garments. Note that this is any part of his garments. What faith? A good part of her life-time an invalid, a patient, who grew worse with each new attempt at cure, her money lavished in vain, her new journeys and new physicians only aggravating her case; and yet after twelve years she had the faith to say, "If I do but touch his raiment I shall be well!" Her faith, however, needed instruction. She thought of him as having some kind of magnetic power in his physical touch, not as being the compassionate Son of God, the Saviour of the world (John 1. 42).

29. Straightway. Contrast the "twelve years" of ver. 25. An instantaneous cure; quick as thought; swift as the divine love that caused it. **She felt.** A new and almost forgotten sensation of vigor and health suddenly made known her cure. **Was healed.** Greek, "has been healed," denoting a continuing sense of health.

II. The Confession (vers. 30-34). 30. Straightway. Mark cannot drop the narrative there as though it were a case of magic; he asks immediate attention to the fact that the cure was consummated by the will of Jesus. **The power.** The miraculous healing power. **From him.** Which was characteristic of him, and belonged to him. **Gone forth.** And wrought upon some one. **Turned.** To look at the person who had been blessed, and secure an open confession of the power and mercy of God (5. 19). **Touched my garments.** Greek, "Who touched me, my clothes." Luke, "touched me." "The flesh presses, but faith touches." **31. Thronging.** Luke, "press thee and crush thee." Why ask about a touch in a jostling and struggling crowd? To all but one, a meaningless question. Luke adds that all present denied having touched him. **32. Looked round about.** Not sternly but eagerly. The Greek tense depicts a careful and continued scrutiny. This quest of the eye is peculiar to Mark. **To see her.** Not, to see *who*; implying that he miraculously knew who had touched him. **Done this thing.** Had secretly touched his garment and secured healing. Luke adds, "the woman saw that she was not hid." **33. Trembling.** The outer, involuntary sign of inner mental agitation. **Knowing.** The reason of her agitation, the fear of a return of her malady as a penalty

for her stealth. **Fell down.** The posture of penitence and supplication. **The truth.** In contrast, not to falsehood, but to the secrecy implied in "came behind" (ver. 27) and "felt in her body" (ver. 29). She told who had touched him, and why, and what had followed. **34. Daughter.** The first syllable assuages her fear. His sympathy, his reverence, goes out at once toward the wasted figure. "This is the only woman upon whom Jesus is recorded to have bestowed any epithet but a formal one." **Thy faith.** Her belief that Jesus could easily do what all others had failed to do. **Made thee whole.** Jesus knew that he would be in her eyes thereafter more than a physician; she would readily believe in him as the Son of God, and so be "saved" (margin). **Peace.** Spiritual peace. The Greek represents it as a new experience to her. **Be whole.** These words dispel any remaining fear of a relapse.

III. Application.

1. *Secret Sorrow.* Have you no holy hidden personal sorrow? Have not those you teach, even the youngest? The Shunammite's secret anguish when she said, "It is well," 2 Kings 4, 26, 27. Hannah, 1 Sam. 1, 10. Peter, Matt. 26, 75. Mary, John 11, 30. Christ's sympathy, Psa. 103, 3; John 11, 35; Heb. 4, 15.

2. *Faith.* Intellectual faith, "heard the things concerning Jesus" (ver. 27); saving faith, "came and touched" him.

3. *Assurance.* How did she know the cure had been wrought? (a) "Felt in her body"; personal experience. Like the witness of our own spirit to our adoption. (b) Jesus said, "Thy faith hath saved thee." This is like the witness of the Holy Spirit to our adoption. Rom. 8, 16; Gal. 4, 6. Hymn 437 (Hymnal).

HOME READINGS.

- M. The timid woman's touch. Mark 5, 25-34.
 Tu. A sympathizing Saviour, Heb. 4, 14 to 5, 2.
 W. Compassion of Jesus. Isa. 42, 1-8.
 Th. The mercy of God. Psa. 103, 13-22.
 F. Encouragement to trust. Isa. 40, 26-31.
 S. Faith needful. Mark 9, 17-23.
 S. Humble confidence. Psa. 53, 13-22.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 11, Dominion Hymnal,
 Jesus! the name high over all,
 In hell, or earth, or sky.
- No. 15, Dominion Hymnal,
 Salvation! O the joyful sound!
 What pleasure to our ears!
- No. 17, Dominion Hymnal,
 I need thee, precious Jesus!
 For I am full of sin.

TIME.—25 A. D.

PLACE.—Capernaum.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Confession of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Touch of Faith.**
 What circumstances in this woman's story always arouse sympathy?
 What had her experience taught her as to her future?
 What made her seek Jesus?
 What does her purpose show as to her condition, physical and mental?
 Was there any superstition in her act, or was it the last act of despair?
 What did Jesus say it was that prompted her act?
 ver. 34.
 What Golden Text of the past lessons of the quarter is suggested by her act? Psa. 103, 3.
 What was the effect of her touch?
 How does God look upon such silent acts of faith?
2. **The Word of Power.**
 What thing unexpected by the women happened?

What does the question of Jesus prove concerning him?

How is the difference between him and the disciples in this respect shown?

Was Jesus satisfied with the explanation of the disciples?

What did his action cause the woman to do?

What did he once say about denial and confession? Matt. 10, 32, 33.

What was the word of power?

Practical Teachings.

Here was a woman whose prayer for help was an act, not a spoken word; but God heard it.

When she heard of Jesus she went for help. Did you? How long since your first heard of him?

Jesus kept looking till he found the poor sufferer. He came to seek and to save. But he only finds those who seek him. Has he found you?

He will have no secret disciples. If his help is worth having, it is worth confessing.

"Go in peace." No one ever hears that but the soul that has sought, found, touched, and confessed Jesus. Have you?

Hints for Home Study.

- Carefully read these few verses; read them over and over so often that you can tell them accurately without the text.
- Compare your own condition, if not a Christian, with the condition of this woman. You are worse troubled than she. Physicians might have helped her, but they cannot help you.
- Pray each day that you may understand the bearing of this on your own case.
- Look out carefully all the marginal references, to find light on this story; and, as before, compare with the story of Luke and Matthew.
- Write out the story which this woman would have to tell to her family when she went home.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Touch of Faith**, vs. 25-29.
 Who came to Jesus on his return from Decapolis?
 ver. 22.
 What did he ask of Jesus? ver. 23.
 Who sought Jesus in the crowd?
 What did she do?
 What did her touch show that she possessed?
 What was the effect of her touch?
 How may we touch Christ? (Golden Text.)
 What will he do for us?

2. The Word of Power, vs. 30-34.

What did Jesus know when the woman touched him?

What is here meant by "virtue?"
 What did Jesus say to those around him?
 What did the disciples say?
 What did the woman do and say?
 What did Jesus say had made her well?
 From what worse evil than this may we be saved by faith?

Teachings of the Lesson.

How do we learn from this lesson—

1. To bring our troubles to Christ?
2. To be freed from our troubles by faith in Christ?
3. To confess Christ as our Saviour?

Home Work for Young Bereans.

Find the story of a woman who showed her faith in Jesus by an act of love?

Find in the book of Acts the story of the first woman in Europe who believed in Jesus.
 Find what faith is called in Heb. 11.

QUESTIONS FOR YOUNGER SCHOLARS.

Who tried to get near Jesus in a great crowd? A woman who had been sick twelve years.
 What did she think? **That Jesus could cure her.**
 To whom had she gone for help? **To many physicians.**

With what result? **She grew worse instead of better.**

What did she want to touch? **The garment of Jesus.**

Why did she fear to speak to him? **Because of the crowd.**

What showed her great faith in Jesus? **She thought a touch would cure her.**

What followed the touch? **She was healed at once.**
 Was it Jesus's garment that cured her? **No; it was Jesus himself.**

Why did Jesus ask who touched him? **He wanted the woman to confess him.**

What did the woman do? **She came and told all the truth.**

Was it easy for her to do this? **No; she feared and trembled.**

What does this teach us? **That Jesus wants us to own him.**

What did Jesus say to the woman? **"Thy faith hath made thee whole."**

What great lesson is here? **That faith in Jesus saves.**

Words with Little People.

Let us Remember

This woman came to Jesus to get help.
 That it was not Jesus's garment, but Jesus himself that cured her.
 That before she could "go in peace" she had to confess Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. Who followed Jesus as he went through the city? **A suffering woman.**

2. How long had she been afflicted? **For twelve years.**

3. How did she expect to be healed? **By touching the garment of Jesus.**

4. What did he cause her to do as the result of her act? **Confess him before all.**

5. What principle that governed her act did Jesus repeat afterward to Jairus? **"Be not afraid, only believe."**

CATECHISM QUESTION.

9. Have believers an internal evidence that Christ came from God?

They have, according to their faith, the witness and the fruit of the Holy Spirit in their hearts.

John xiv. 10. In that day ye shall know that I am in my Father, and ye in me, and I in you.

1 John iv. 13. Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit.

ANALYTICAL AND BIBLICAL OUTLINE.**A Picture of Salvation.****I. IN NEED OF CHRIST.**

An issue of blood....grew worse. v. 25, 26.

"Sinful nation....no soundness." Isa. 1. 4-6.

"Vain is the help of man." Psa. 108. 12.

II. HEARING OF CHRIST.

When she had heard of Jesus. v. 27.

"Faith cometh by hearing." Rom. 10. 17.

"How beautiful....good tidings." Isa. 52. 7.

III. COMING TO CHRIST.

Came in the press behind. v. 27.

"Seek ye the Lord while....found." Isa. 55. 6.

"Come, and let us return." Hosea 6. 1.

IV. FAITH IN CHRIST.

If I may but touch....whole. v. 28.

"Through faith in his name." Acts 3. 16.

"Ask....believing, ye shall receive." Matt. 21. 22.

V. POWER FROM CHRIST.

Straightway....she was healed. v. 29.

"There went virtue out of him." Luke 6. 19.

"All things through Christ." Phil. 4. 13.

VI. CONFESSION OF CHRIST.

Fell down and told him all. v. 33.

"Confess....the Lord Jesus." Rom. 10. 9, 10.

"I will speak of thy testimonies." Psa. 119. 46.

THOUGHTS FOR YOUNG PEOPLE.**The Benefits of Faith in Christ.**

1. Faith in Christ imparts per-evering energy in overcoming obstacles. v. 27.

2. Faith in Christ inspires new courage in the heart that has become hopeless. vs. 25, 27.

3. Faith in Christ gives power to obtain the healing and saving power dwelling in Christ. v. 29.

4. Faith in Christ gives strength to confess Christ's name before all the world. v. 33.

5. Faith in Christ obtains its full reward in receiving the blessings desired.

English Teacher's Notes.

THERE is a large shop at one of our English writing-places which just before Christmas is always thronged with people. Almost every description of fancy article is to be found there, as well as every thing that can be wanted in the book-selling line, and if you have no notion what to buy as a present to your friends you can easily have your ideas quickened there; so that as many persons are to be found looking leisurely round as those who are making actual purchases. A friend happened to mention to me one day that, though pressed for time, she had called in at this shop for a little book she wanted. "Surely," I said, "you had to wait some time; the shop is fullest just between twelve and one o'clock." "Not at all," was the reply; "A," naming one of the attendants, "always serves me at once; he knows I come for business." Now my friend was not one to push forward before others and claim attention unfairly. But because she was known to come with a distinct, definite purpose she got what she wanted at once; the last became first.

In the passage for to-day we read of a great throng of people assembled, probably with no very

defin
 durin
 peopl
 and p
 of his
 his w
 crow
 come
 thing
 Prop
 listen
 they
 who
 other
 But
 had a
 the cr
 trem
 game
 there
 And
 relie
 twelve
 whole,
 came
 the la

Then
 much
 in the
 with
 has be
 chang
 forth
 notin
 needs
 very d
 blessing

Our
 Nor di
 ther. I
 the bl
 would
 She wa
 he was
 afraid
 knowle
 Jesus h
 Just as
 to furth
 ness of
 life—a
 stead of
 and sha

Quest
 tious or e

It was
 There w
 liable. B
 had neve
 Yet her f

definite purpose. Such was the fate of our Lord during his first year's ministry in Galilee that the people crowded round him wherever he appeared, and particularly so at Capernaum, where so many of his "mighty works" were performed. Even on his way to the sick child of the ruler, Jairus, the crowd almost impeded his progress. They had not come with any distinct desire of obtaining something from him. They liked to have the "great Prophet" in the midst of them, to get near him, to listen to his sayings, and to see the wonderful things he did; but they had not come to ask for any thing; they were not expecting to receive any thing. Those who were closest had really no advantage above others who were farther off.

But one stole up among the throng unnoticed who had a very definite aim in view. And when, among the crowd who pressed him on all sides, one timid, trembling hand touches the "border" or hem of his garment, Jesus knew all that was in that touch; there was want in it, there was expectation in it. And he immediately answered both; the want was relieved, the expectation fulfilled, the suffering of twelve long years was at an end, she was made whole. Like the new comer in the shop, who came on business, and who was at once supplied, the last had become first.

There are many crowding around Jesus now, very much as that multitude did—coming in the Church, in the class, in the meeting, into close proximity with him, if I may so express it. And yet there has been no soul-contact with him, no inward change passing through them from the flowing forth of his life. Why? Because they have desired nothing, asked nothing, expected nothing. It needs only one touch of faith to make the matter very different. Jesus knows who really wants his blessing.

Our illustration can go no further than this. Nor did the "timid woman" think of going farther. She would have slipped away unnoticed with the blessing she had obtained. But the Lord would not let her go thus with only half a blessing. She was healed, but she did not know the Healer as he was; after what he had done for her she was still afraid of him. And so the benefit had been unacknowledged. And it is a mistake to think that Jesus has come just to save us and then let us go. Just as the healing of the woman was a prelude to further blessings, so is the saving, the forgiveness of sins, intended to be the prelude to a new life—a life of trust instead of fear, of communion instead of distance, a life that shall glorify the Healer and shall be passed in the enjoyment of his peace.

The Lesson Council.

Question 13. *Was the faith of this woman superstitious or enlightened?*

It was doubtless superstitious though genuine. There was much excuse for one so ignorant and pitiable. But her stealth was not commendable, Jesus had never authorized a secret touching of his garments. Yet her faith, though ignorant and superstitious, was

real and availing, and its success warrants us in cherishing a large hope for the ignorant masses who, in the ritualistic rites of the Greek and Roman Catholic Churches, believingly touch the hem of the garment of Christ.—*Prof. Charles F. Bradley.*

Had it not been a true faith, it had not been honored by Jesus. Faith in an imaginary being, or a real being possessed of imaginary virtue and power, would have availed nothing in the healing of the woman's malady. She knew enough of Jesus to satisfy her that he was at least a great Prophet, and that God was with him. The divine Spirit had wrought a susceptibility in her heart, responsive to the mission and nature of Christ, and under its operation she pressed toward him, confident that she had but to be brought into contact with him to be healed.—*A. Wheeler, D. D.*

Probably both. She seemed to think that the healing power lay in the physical person of Jesus, permeating even his apparel. So strong was her confidence in this idea that she did not even seek to attract the attention of her Healer, but approached him from behind. Yet her spirit was so good that her simple faith was entitled to the honor which it received. When she found herself healed, and her method discovered, she made a full confession of the whole truth and was permitted to go in peace.—*J. H. Potts, D. D.*

Question 14. *Wherein was this miracle an illustration of salvation?*

Spiritual healing may be instantaneous, may be conscientiously realized and should be publicly confessed.—*Prof. Charles F. Bradley.*

1. The woman had an infirmity, deep-seated and obstinate; so have sinners. The propensity of their hearts is inborn and wicked. 2. The woman's affection was the source of all her misery; in like manner human depravity is the source of every evil. 3. Human skill was powerless to cure her malady; so with sin. All human efforts and moral reforms cannot regenerate the heart. 4. This woman's trouble increased with years; so do evils grow in the hearts of men. By acts of sin all stubborn habits are formed. 5. The woman's healing was by faith only; in like manner is salvation obtained. 6. The woman's deliverance was complete and her composure perfect. So with salvation. When God pardons a person he pardons all his sins and sends him forth in perfect peace.—*J. H. Potts, D. D.*

The issue of blood was an evidence of bodily unsoundness, of physical depravity, of a most serious pathological condition at the very springs of life. The healing power must press its way back to the very origin of the vital forces and there dispense its virtue. Sin, unbelief, are evidences of spiritual unsoundness and disease. Sin is a leprosy. The healing of body, its salvation from disease, would suggest that the same power that had wrought it could also enter the spiritual domain and accomplish like results there. The purifying the body from its physical vice would stand as a symbol of a like work wrought in the soul.—*A. Wheeler, D. D.*

Cambridge Notes.

(Mark 5. 25-34 = Matt. 9. 20-22; Luke 8. 43-48.)

Matthew's very curtailed narrative interposes the healing of the paralytic, his own call and the feast following between Christ's landing and the petition of Jairus. But he always shows a preference for an order

of thought rather than of time, and here he is merely collecting brief notices of a number of typical miracles as an introduction to the sketch of Christ's teaching. The miracle on the way has a unique position. Strauss thinks it bears an unpleasant resemblance to ecclesiastical relic-miracles. The criticism misses the whole point of the narrative, the omnipotence of faith even when it is only half removed from superstition, so as to call for enlightenment even at the cost of a painful exposure. The difficulty which Bruce finds in the apparent ignorance of our Lord's answer is not serious. The form of verse 32 (*her*) simply requires, what he calls "exegetically impossible," that Jesus knew who it was, and only asked the question to bring her forward. His words do not assert that he was even partially ignorant. Suppose a master wanted to draw a confession from a boy who fancies his fault has not been noticed; would he not use precisely similar language, indicating just enough of his discovery to persuade acknowledgment? VER. 25. Keim finds a myth here, in the statement that her disease coincided with the life-time of Jairus's little daughter! The malady not only wasted her strength, but made her ceremonially unclean. VER. 26. If they used the Talmudic remedies their failure was hardly remarkable. How completely this verse describes the condition of souls that seek the great Physician! VER. 27. Shame kept her from confession, but she thinks any contact with such a Man will cure her, and the mustard-seed of her faith is made to grow. *Garment*. The ample outer robe. Mark, writing for Romans, leaves out the mention of the "fringe," that part of special sanctity. See Num. 15. 37, *seq.* VER. 28. *Said*. Literally, "was saying," kept repeating to herself those words of hope. *But his garment*. Almost an afterthought, as she thinks how hard it will be to get so near. VER. 29. The language implies a permanent cure, instantaneously making itself felt in the long-lost sense of perfect health thrilling every nerve. *Plague*. Comp. chap. 3. 10. A disease is regarded as a "chastisement" from God. VER. 30. *Perceiving*. Literally, "having clearly understood," another little touch denoting his perfect apprehension of the whole. *The power*. Literally, "the power dwelling in him had gone forth from him." VER. 31. "All denied" (Luke) but we need not suppose she did; apparently she had shrunk back, hoping to escape unnoticed. Luke adds that Peter, as usual, was their mouth-piece. *Thronging*. "Flesh throving, faith touches" (Augustine). VER. 32. The narrative almost suggests that he fixed his eye upon her, till she felt he knew all. VER. 33. *Fearing*. Lest he should be angry with her for ceremonially polluting him. Her fear alone showed how much she needed this lesson. *Now*. Fear and shame alike were mastered by the impulse of gratitude, and she tells all, while the breathless crowd is listening. *Knowing*. The magnitude of her cure was the measure of his greatness whom she feared she had offended. *Before him... behind him* (ver. 37). For a beautiful exposition of this contrast see a sermon by M. G. Pearse (*Aspects of the Blessed Life*), p. 176). VER. 34. *Daughter*. How exquisitely tender! It is the only time he is said to have used this word; "child" (chap. 2. 5, etc.) is less individualizing. *Made thee whole*. Better, "saved thee." The all-comprehending word which formed part of the name Jesus (Matt. 1. 21). *In peace*. Literally, "into peace," into a life of bodily and spiritual well-being. "In peace" occurs Acts 16. 36; James 2. 16. *Peace* was the Hebrew ideal, as *grace* was the Greek. The words of Jesus assure her that it was her faith, and not any magic in his garments, that had healed

her. We cannot forget meanwhile the agonized impatience of Jairus, and how the unwelcome interruption must at last have strengthened him even against the dread tidings that were now on their way. The legends about the healed woman's after life are interesting but baseless.

Berean Methods.

The Teachers' Meeting.

The story of this lesson, and the introductory events, may be presented in an impressive manner as a series of word-pictures: 1.) Jesus at the seashore; 2.) The beseeching father; 3.) On the way to the ruler's house; 4.) The suffering woman and her strange cure; 5.) "Who touched me?"... Traits of Jesus: 1.) Power; 2.) Willingness; 3.) Knowledge; 4.) Tenderness... Traits of the woman: 1.) Determination; 2.) Faith; 3.) Obedience; 4.) Gratitude. Show in the woman's healing the type of a soul's salvation: 1.) Need; 2.) Seeking; 3.) Faith; 4.) Salvation; 5.) Acknowledgment... What faith in Christ brings. (See Thoughts for Young People.) Illustrations: Power goes from Christ like rays streaming from a light, or heat radiating from the sun; influence, like the circles in a lake where a stone has been dropped, rolling wider and larger until they strike the shore. Faith is like the wire that conducts the water from the reservoir through the dwellings of the city.

References. FOSTER'S CYCLOPEDIA. Prose, 2108, 8602. Ver. 27: Poetical, 893. Ver. 28: Prose, 8589, 7194, 291. Ver. 30: Prose, 8581. Ver. 33: Prose, 8577. Ver. 34: Prose, 2114, 2123. Ver. 36: Prose, 2089, 9097.

I sing of his mercy, his wonderful love.
How sweet the name of Jesus sounds.
Father, I stretch my hands to thee.
I'm poor, and blind, and wretched.
Pass me not, O gentle Saviour.
Jesus, my Lord, to thee I cry.
I lay my sins on Jesus.
Tell it to Jesus.
What a Friend we have in Jesus!
I heard the voice of Jesus say.
Come, ye disconsolate.
Lord, at thy mercy-seat.

Primary and Intermediate.

LESSON THOUGHT. The Great Helper.

To be taught: 1. That Jesus is never too busy to help. 2. That he can cure the worst cases. 3. That the hand of faith is sure to touch Jesus.

Introductory. Let some child tell where Jesus was when he cured the demoniac. Call upon another to tell how he reached that wild country. Let a third tell the story of the wonderful cure. Show on the map the way back to Capernaum, and tell that Jesus went there again because the Gadarenes did not want him to stay with them. Then Matthew (who was he?) invited Jesus to feast in his house. While Jesus was there Jairus came to beg Jesus to go and cure his sick daughter, and while he was on the way the event told in our lesson took place.

1. Where was Jesus going? Yes; to the house of Jairus, where a young girl was at the point of death. Jesus knew how troubled her friends were, and how anxious for him to arrive. Do you not think he

would I
too hur
little gi
has so r
earthly
his need
2. De
been sic
had m
Jesus w
made h
talk abo
Jesus co



the hand
kind, m
Use sy
body is
tongue,
Jesus w
reach ou



EXPLAN
of the les
the board
review ta
low, and
points as
all her act
brought o
for a mor
as soon as
is NOW.

Hannah
many year
baffled do
pling vine
spair left.
the windo

would want to make haste? Teach that Jesus is never too hurried to stop and help one who needs help. A little girl said: "Mamma, Jesus won't notice me; he has so many folks to 'tend to." But Jesus is not like an earthly physician. That which troubles Jesus is to have his needy children stay away from him.

2. Describe the woman who stopped him. She had been sick twelve years. Nobody could help her. She had no money. She was very timid. The crowd about Jesus was very great. What was in her heart that made her urge her way to him? Print "Faith," and talk about it, showing that it was simple belief that Jesus could cure her.

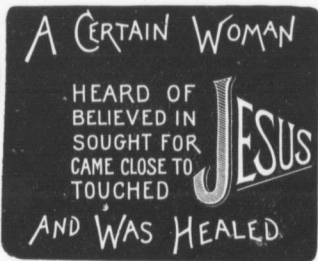


3. What does faith lead one to do? Illustrate: Call some child, saying, "I have something for you." The child sees nothing, but when it reaches you give a card. Show that the hand which the child reaches out is the hand of faith. Teach that Jesus is always within reach of the hand of faith. Any one who has any need, of any kind, may come to Jesus; he will help.

* Use symbol. Talk about children's needs. A sick body is not so bad as a sick soul—a bad temper, a lying tongue, a disobedient heart. O, how sad these are! Jesus wants to cure them in every heart. Who will reach out the hand of faith to Jesus to-day?

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The blackboard brings out the points of the lesson, and if preferred they may be written on the board in answer to questions. At the close of the review take a bright-colored piece of chalk, red or yellow, and write "Faith" in large letters through the points as written, showing that faith shone out through all her actions. Another point in the lesson should be brought out: It is the fact that the woman did not wait for a more favorable time, but pressed forward at once as soon as she saw the Saviour. The time to be saved is NOW.

Lesson Word-Pictures.

Hannah, poor, burdened soul, bowed with pain these many years! And so much money gone too, all to the baffled doctors. The home, the thrifty fields, the purpling vineyard, all gone! Only pain and a soul in despair left. There she sits looking through the lattice of the window, her head drooping, her eyes closed, her

hands clinched in her wrestle with pain! But hark! There is a murmur of voices coming through the lattice. They are more audible. "It is the noise of a crowd," she thinks. She looks out. Yes, she can see the jostling multitude. But why does she spring to her feet with something of the energy of youth? She can see in the crowd the great Miracle-worker from Nazareth. "How the people do flock after him!" she is saying. "Yes, and there goes Jairus after him." Poor man. He is full of trouble." Yes, Hannah's neighbor, Jairus, has lost his dear little daughter. Silent-motionless, dead, she lies in the house, and he—goes to Jesus.

"Why can I not go?" Hannah wonders.

But move quickly, Hannah. Jesus of Nazareth is passing by.

Will she go?

She is arguing the case with Hannah. "O the crowd!" she thinks.

"I'm a stranger!" she murmurs.

"I shall be in the way of Jairus!" she says. "No, no, he can help two souls at once. I—will—go!" she concludes. And there she is at last, in the crowd, just behind Jesus.

She dares not speak to him.

She dares not make the crowd halt for the sake of her trouble.

"How would it do," she reasons, "to go close up to him quietly, softly, and just—just—touch his robes? If he have power, it can get out of him through a touch as well as direct command. It will be better, much better every way, just to touch his robes. Then all the crowd won't turn and say, 'What does that woman want?' And Jairus's friends won't scowl, and growl, 'What is Hannah hindering us for?'"

Yes, a happy thought!

Only a quiet, unseen touch!

That will do.

"But where?" "Oanywhere," she says. "It is all Jesus."

She—touches "the hem of his garment!"

And O what a change! The touch thrills her to the very center of her being. She can feel it all over. Such strength in her body! Such courage, hope, assurance, in her soul! Saved, O saved! She clasps her hands in ecstasy! Nobody has seen! Nobody knows! Suddenly, in a flash, the great Miracle-worker turns and cries,

"Who touched my clothes?"

O, if she were a little hare and could slip down through yonder hole! Still better, if she were a worm and could crawl into the crack before her feet! What can she do?

However, she is safe while the disciples are discussing the matter, safe for a moment. They tell Jesus it is the crowd pressing upon him. But the Master knows better. He looks about him. She feels that she is not hidden. Without looking up, she can see his eyes looking down. They burn into her, through her. She can keep back her confession no longer. She drops upon her knees. She looks up, faith mingling with shame, love struggling with fear. She tells all. And he looks down, pity softening the eyes that search the deepest hearts, power descending in blessing: "Go in peace!" Faith has made her whole.

O happy, since healed, rejoicing because believing soul! She goes away wearing the crown of the kingdom of faith because first its subject.

So now may every poor sinner, conscious of the pollution of sin, touch him by faith, and be healed. "Believe on the Lord Jesus Christ, and thou shalt be saved."

A. D. 28.]

LESSON VIII. THE GREAT TEACHER AND THE TWELVE.

[Feb. 24.]

Authorized Version.

Mark 6. 1-13.



[Commit to memory verses 10-12.]
1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hand?

3 Is not this the carpenter, the son of Mary, and brother of James, and Jo'ses, and of Ju'da, and Si'mon's? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called u-to him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits:

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide until ye depart from that place.

11 And whosoever will not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomo-rrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Revised Version.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him.

2 And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?

3 Is not this the carpenter, the son of Mary, and brother of James, and Jo'ses, and Ju'das, and Si'mon? and are not his sisters here with us?

4 And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

6 And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals; and, said he, put on two coats. And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent.

12 And they cast out many devils, and anointed with oil many that were sick, and healed them.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. Scrutinize the lesson to ascertain what persons take a prominent part, and mark the various words that denote those persons, thus: (a) [use red ink or pencil], vers. 1, 2, "he;" ver. 4, "Jesus;" vers. 5, 6, 7, 10, "he;" (b) [use blue pencil], ver. 1, "his disciples;" ver. 10, "the twelve;" vers. 8, 10, "them;" vers. 10, 11, 12, 13, "ye," "you," "they;" (c) [use black ink or pencil], ver. 2, "many;" vers. 3, 4, "they," "them." Observe that in vers. 1-6, (a) and (c) are prominent, giving us the title, Jesus and the Nazarenes; in vers. 7-13, (a) and (b), giving us as a second title, Jesus and the Twelve.

SEC. 2. In vers. 1-5, how many separate statements are made concerning (a)? How many concerning (c)? Make two lists of these statements, using verbs only, thus: (a), "went out," "came into," "began to teach," "said," "could do no mighty work," "laid hands upon," "healed," "marveled;" (b), "hearing," "astonished," "saying," "offended." Now tell the bare facts about (a) and (c) (vers. 1-6) in one sentence, thus:

Jesus, leaving Capernaum, came to Nazareth, where his teaching astonished the Nazarenes, but roused their envy and prejudice.

In vers. 6-13, note down the four or five acts of (a), and the same of (c). Summarize these facts in one sentence as above, somewhat as follows:

Jesus having given the twelve disciples authority to ex-pel demons, instruction about their food, their dress, their social conduct, and their attitude toward opponents, sends them forth to preach. They go forth, preach repentance, minister to the sick, and cast out devils.

Combine the two parts of the lesson in one statement, thus:

After Jesus was rejected at Nazareth, he sent forth his disciples on a mission of preaching.

SEC. 3. Study the connection of this with preceding lessons. Do you observe in ver. 2 the words "wisdom" and "works"? Is it not clear that Jesus was rejected at Nazareth in the face of both his preaching and his miracles? Read now Lesson VI, Sec. 4 (p. 37), and observe the peculiar climax presented in this lesson (vers. 1-6): a union of the popular apathy of chap. 4 toward the teaching, and the popular indifference of chap. 5, 17, 40 toward the miracles of Jesus.

SEC. 4. Do not overlook the significant connection between vers. 7-13 and the whole preceding narrative. When the period of popular favor (chap. 1) is past; when the rulers have shown deadly hostility (chap. 2, 3-6); when the multitudes have exhibited a decline of interest in him (chap. 3, 7-5, 43); when his own townsmen have a second time ignored his teaching and miraculous works (6, 1-6); he clothes his disciples with his own authority and sends them forth to take up his work.

II. Study of Details.

[Read parallel pas-age, Matt. 13, 54-58. The rejection recorded in Luke 4, 14-30 occurred some months earlier, according to many authorities. Ascertain for yourself the reasons for and against finding two incidents in the three accounts.]

I. Jesus and the Nazarenes (vers. 1-6). 1. **Thence.** Capernaum, as we know from Matt. 9, 1. **Country.** Nazareth, where he had been brought up (Luke 4, 16). **Cometh.** A second time. First time, Luke 4,

16. He

although

12, 4). 1.

They are

2. **Bezan**

immedi-

ately

showing

Teach-

God on the

His tea-

had a we-

casti-

"the mas-

was "fast

closer atten-

on the mo-

within sig-

not with-

rabbi at Je-

perhaps, in

those very

(Luke 2

Luke 2, 5)

form of it

don as a r-

Recall the

3, 23) com-

What is

some hun-

other Naz-

1) King-

Studied on

had heard

first Galile-

than two o-

daughter by

Boring Cap-

Since they

know so w-

else but

and more

have seen

pious, and

turning w-

at our ch-

our syna-

Son of Ma-

nothing in

pate such

The Greek

social foot-

in Luke 4, 28

receiving in

the Samar-

propose vio-

4, 24. Won-

twice? Wi-

isa, 28, 10,

so distinct-

must, as in

1-6): a uni-

of the popu-

lary indif-

of chap. 5,

40 toward

the mirac-

of Jesus.

SEC. 4.

Do not

overlook

the signi-

ficant con-

nection

between

vers. 7-13

and the

whole

preceding

narrative.

When

the period

of popular

favor (chap.

1) is past;

when the

rulers have

shown dead-

ly hostility

(chap. 2,

3-6); when

the multitudes

have exhib-

ited a decline

of interest

in him (chap.

3, 7-5, 43);

when his

own town-

smen have

a second

time ignor-

ed his teach-

ing and mir-

aculous

works (6,

1-6); he

clothes his

disciples

with his

own

authori-

ty and

sends them

forth to

take up

his

work.

SEC. 4.

Do not

overlook

the signi-

ficant con-

nection

between

vers. 7-13

and the

whole

preceding

narrative.

When

the period

of popular

favor (chap.

1) is past;

when the

rulers have

shown dead-

ly hostility

(chap. 2,

3-6); when

the multitudes

have exhib-

ited a decline

of interest

in him (chap.

3, 7-5, 43);

when his

own town-

smen have

a second

time ignor-

ed his teach-

ing and mir-

aculous

works (6,

1-6); he

clothes his

disciples

with his

own

authori-

ty and

sends them

forth to

take up

his

work.

SEC. 4.

Do not

overlook

the signi-

ficant con-

nection

between

vers. 7-13

and the

whole

preceding

narrative.

When

the period

of popular

favor (chap.

1) is past;

when the

rulers have

shown dead-

ly hostility

(chap. 2,

3-6); when

the multitudes

have exhib-

ited a decline

of interest

in him (chap.

3, 7-5, 43);

when his

own town-

smen have

a second

time ignor-

ed his teach-

ing and mir-

aculous

works (6,

1-6); he

clothes his

disciples

with his

own

authori-

ty and

sends them

forth to

take up

his

work.

SEC. 4.

Do not

overlook

the signi-

ficant con-

nection

between

vers. 7-13

and the

whole

preceding

narrative.

When

the period

of popular

favor (chap.

1) is past;

when the

rulers have

shown dead-

ly hostility

(chap. 2,

3-6); when

the multitudes

have exhib-

ited a decline

of interest

in him (chap.

3, 7-5, 43);

when his

own town-

smen have

a second

time ignor-

ed his teach-

ing and mir-

aculous

works (6,

1-6); he

clothes his

disciples

with his

own

16. He will make another appeal to his townsmen, although his life was threatened at his last visit (Mark 12. 4). "Again he sent unto them." **His disciples.** They are apparently not with him at the first visit. Did they hesitate about going, as in John 11. 8? **2. Begun.** This word joins the idea of "teaching" immediately to that of "coming," for the purpose of showing that he came for the express end of teaching. **Teach.** Declare new truth touching the kingdom of God on the basis of the Old Testament Scriptures. His teaching showed a depth of wisdom, on this, as it had a wealth of grace (Luke 4. 20) on the former occasion. **Many.** Better, with the margin, perhaps, "the masses" of the city. **Astonished.** If every eye was "fastened on him" before, would he not have yet closer attention, now that he had delivered the sermon on the mount, and performed such notable miracles as the stilling of the storm, and the raising in Nain, within sight of Nazareth, of the widow's son? A prophet in his own country may be without honor, but not without hearers. **Whence.** Has some great rabbi at Jerusalem taught him? They did not know, perhaps, how at twelve years of age he had astonished those very Jerusalem rabbis with his understanding (Luke 2. 47). **They kept these things in her heart (Luke 2. 51).** They kept, in Greek, simply "this," a form of intentional disrespect. **These things.** Wisdom as a religious teacher and power to work miracle. Recall the blasphemous solution of the scribes (Mark 3. 22), contrast Nicodemus's explanation (John 3. 2). **What is.** Is it wisdom he has quietly acquired, under some human teacher, or has God favored him above all other Nazarenes? Has he performed Solomon's prayer (1 Kings 3. 12) and been answered? **This man.** Studied omission of his name. **Such.** The Nazarenes had heard of his miracles before (Luke 4. 23). The first Galilean miracle was wrought at Cana, not more than two or three hours' walk from it, while Jairus's daughter had been recently raised at or near the neighboring Capernaum, a day's ride distant. **Who were.** Since they are wrought by the hands of one whom we know so well. If wrought by John the Baptist, or any else but a townsman, they would be less mysterious and more acceptable. **3. Carpenter.** For years we have seen him saw and plane and bore in making plows and ox yokes; but we never saw him turning water. **Of-near.** Not angry at him as before our city gate; we never heard him teach in our synagogue with such professional skill as now. **Son of Mary.** Identification, not disrespect. We see nothing in his relatives that could have led us to anticipate such marvelous phenomena in him. **With us.** The Greek preposition implies ready access, familiar social footing. **Of-near.** Not angry at him as before (Luke 4. 28), but prevented by envy and prejudice from receiving him as they otherwise would, as, for instance, the Samaritans did, John 4. 42. They did not, however, propose violence as before (Luke 4. 29). **4. Said.** Luke 4. 24. Would he say the same thing to the same people twice? Why not? Paul did, Gal. 1. 9; 1 Thess. 3. 4. Isa. 28. 10. "Line upon line." **Propheet.** He does not so distinctly indicate his Messiahship as before. He must, as in 4. 33, speak the word as they are "able to bear it." **Kin....house.** He had not alluded to the unbelief of his relatives (4. 21, 31; John 7. 5), at the first visit. It is a secret sorrow that cuts him deeply. The psalmist felt it (Psa. 41. 9). **5. Could.** Faith necessary, chap. 2, v. 34. "They limited the holy One of Israel" (Psa. 78. 40). **Mighty works.** "powers." Supernatural forces. See Luke 5. 17. "The power of the Lord was with him to heal." **A few sick.** In Capernaum (1. 32), "all that were sick." Some of the sickness in Nazareth, especially the desperate cases, were not brought to his attention at all. It was strange that jealousy and prejudice kept away even those who were in need of bodily help. **6. Marveled.** He knew what was in man (John 2. 25), but his pure human heart was not prepared to face such envy and prejudice without emotion. He had had reason to believe that Nazareth would have repented of its first hasty

Judgment of him. Jesus is recorded to have marveled only at the presence or absence of faith (Matt. 8. 10; Luke 7. 9). **Unbelief.** An unbelief which acknowledged that he had exhibited unhealed-of power as a teacher, and that he had wrought genuine miracles, and yet from personal envy refused to accept the logical conclusion, the conclusion of Nicodemus (John 3. 2), "God is with him." Their persistent denial that he was the Son of God was even harder to bear than their former attempt to hurt him from the pulpit. **Went round about....teaching.** Jeremiah would have composed a lamentation; Jonah, what would he have done? James and John would have thought of penal fire from heaven; Jesus patiently, meekly, resolutely took up the work of teaching other less prejudiced villages.

11. Jesus and the Twelve (vers. 7-13.) [Parallel passages Matt. 10. 1. 9-14; Luke 9. 1-6.] **7. Called.** The language of 3. 13. The first part of his purpose (3. 14) has been fulfilled; they had been "with him;" had seen his miracles (4. 39; 5. 8, 29, 42; had heard him teach, 4. 1-10, 26-32; and had received special instruction 4. 10-34, 40. They were now to fulfill the second part of his purpose (3. 14), they were "to preach" and "have authority to cast out devils." **Called the twelve.** Again his kindred are contrasted to those after the flesh, chap 4. 31-52. **2 Cor. 5. 16. Begun.** For the first time. **Two** if they fall the one will lift up the other. **Mutual consolation and encouragement.** Six companies sent in six directions. Who was Judas Iscariot's companion? **Gave.** In Greek, gave continuously. Though distant their power to expel demons. **Over unclean spirits.** **8. Take nothing.** Join the Baptist (1. 6) and how, as Elijah before him and many since, that society can be shaken without a full purse and wardrobe. **Walter.** A kind of haversack for carrying food, in which they might carry bread given to them. **9. Sandals.** Their every-day shoes. **Two coats.** They were to keep to their ordinary attire. Their measure should avoid the professionalism of the scribes, who loved to walk in "long clothing" (12. 38). **10. There abide.** Seek no better place. Be so interested in your work as to ignore the quality of entertainment, in the spirit of 6. 31; 8. 14. **11. Shall not receive you.** They should have their Gergesa and Nazareth. **Hear you.** Hear you preach. **Shake off the dust.** A solemn act of prophetic symbolism. As they had heard Jesus preach it (1. 15), Paul and Barnabas did it (Acts 13. 51). **Testimony.** To the fact that you will not share with them in rejecting the truth. **12. Repent.** They took up the message as they had heard Jesus preach it (1. 15). This was the message of John the Baptist, for it had the new emphasis of supernatural power, for "John did no miracle" (John 10. 41).

III. Application.

1. Is Jesus only human? Imagine a village carpenter saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or, "Before Abraham was, I am." Imagine him in ver. 6, retiring to the desert like Elijah, and making request for himself that he might die (1 Kings 19. 4).
2. Jesus is both human and divine. Shall we, because we cannot explain all the mysteries of his sacred person, like the Nazarenes, refuse to receive and acknowledge him as our Master?
3. Note the sacred favor which Nazareth enjoyed in having Jesus for a resident. Is there any one you know who ought to be reminded how divine an opportunity the companionship of a Christian mother, sister, brother, wife has been? Perhaps this is the goodness of God leading him to repentance (Rom. 2. 4).
4. Jesus commits his own work to human hands. (John 17. 18). Perhaps some who read this line have had the blessed call of ver. 7. Does God call you to the ministry, to work in the foreign field? The ablest man in the apostolic Church was thus called (Rom. 1. 1; Gal. 1. 15, 16).

GOLDEN TEXT.

And they went out, and preached that men should repent. Mark 6. 12.

LESSON HYMNS.

No. 90, Dominion Hymnal.

There is work to do for Jesus,
Yes, a glorious work to do.

HOME READINGS.

- M. The great Teacher and the twelve. Mark 6. 1-6.
Th. The great Teacher and the twelve. Mark 6. 7-13.
F. First rejection at Nazareth. Luke 4. 23-32.
Th. Instructions to the disciples. Matt. 10. 5-15.
F. The Teacher acknowledged. John 3. 1-8.
S. The Teacher accepted. Matt. 17-25.
S. Confession of enemies. John 7. 37-46.

No. 89, Dominion Hymnal.

Work, for the night is coming,
Work through the morning hours.

No. 91, Dominion Hymnal.

Hark, the voice of Jesus calling
"Who will go and work to-day?"

TIME.—28 A. D.

PLACES.—Nazareth, and other villages in Galilee.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The missionary spirit.

QUESTIONS FOR SENIOR STUDENTS.

1. The Teacher.

To what point did Jesus now return?
What was his motive?
What did he accomplish there?
How had he been treated there when he before announced his mission?
What was probably the nature of his teaching?
What did the question of his townsmen confess as to the character of his teaching?
What was the real ground of their offense at him?
Is his reception at Nazareth the only instance of the kind in history?
How did their unbelief affect him?

2. The Twelve.

Who were the twelve whom he called into him?
For what purpose did he send them forth?
Why did he issue the directions of vers. 8, 9?
Of what was this first sending forth a forerunner?
Matt. 28, 19, 20.
Did the preaching of the twelve differ from that of John the Baptist?
What seal of their mission was given to them that John the Baptist had not?
To whom were they specially sent? Matt. 10, 5, 6.
What report did they make to Jesus of their mission?
Luke 9, 10, 49.
Was Judas Iscariot one of these preachers?

Practical Teachings.

Here is an example for every Christian worker. Jesus going back to Nazareth. Earnest, tireless, forgiving, patient, willing, even in the face of scorn.
No great work in Nazareth. Men kept him from it. Men are keeping back the work of God to-day in many a church.

Were ever twelve weaker preachers sent forth? How little they knew!

"Not by might, nor by power, but by my Spirit, saith the Lord."

One among the twelve was a preacher, a thief, a traitor, and a suicide.

My soul, be on thy guard. Neither profession nor companionship will save.

Hints for Home Study.

1. Learn the names of the twelve apostles.
2. Study each of the four lists to see how they differ. Matt. 10, 2-4; Mark 3, 16-19; Luke 6, 14-16; Acts 1, 13.
3. Learn the position which Jesus said a Christian teacher should occupy in the world. Matt. 10, 16-22, 25-36, 38, etc.
4. Write a story about the return of Jesus to Nazareth; how he hoped they would receive him; how he preached; how he began to do miracles; how a very few wanted to believe; how the majority scoffed and grew angry; how at last he turned sorrowfully away.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Teacher, vs. 1-6.
Where was Jesus's own country?
How had he been treated there before? Luke 4, 16, 28-30.
What did the people now think of his teachings?
What trade had Jesus followed?
Why did the people refuse to believe Jesus?
What did the people lose by their unbelief?
How do people show their unbelief in Christ now?
What do they lose by it?
2. The Twelve, vs. 7-13.
Who are meant by "the twelve"?
Read their names in Mark 3, 16-19.
For what purpose did Jesus send them out? Matt. 10, 7.
What power did he give them?

What did he command them to take for their journey?
Why was this command given?
How were they to act when people would not hear them?

What would become of such people in the judgment?
How did the disciples fulfill their mission? (Golden Text.)

Teachings of the Lesson.

How are we taught in this lesson—

1. That work is honorable?
2. That people lose by not believing in Christ?
3. That it is dangerous to reject the message of Christ?

Home Work for Young Bereans.

Find what was said about Nazareth by a man from Cann.
What happened at Nazareth when Jesus first visited it.
What was the fate of Sodom and Gomorrah.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus now go? To "his own country," Nazareth.
Who went with him? His disciples.
Where did Jesus teach on the Sabbath day? In the synagogue.

Who heard him? His own countrymen.
Why were they astonished? At his wisdom and power.

What did they ask? Is not this the son of Mary?
What did they forget? That he was the son of God.

What caused them to be offended, or displeased? Envy and lack of faith.

Where did Jesus say a prophet is without honor? In his own country.

Why could not Jesus do mighty works there? Because of their unbelief.

Where did Jesus teach and preaching? Into the villages and towns.

Whom did he send forth to do the same kind of work? His disciples.

What power did he give them? To heal the sick, and cast out evil spirits.

What did they tell people to do? To repent.

What are true disciples doing now? The work to which Jesus calls them.

Who gives power for this work? The Lord.

Words with Little People.

The first missionaries.
The twelve disciples were the first missionaries. Jesus sent them to their own friends first.
Little disciples may be missionaries, too.
They may begin by helping at home.
"The least you do for Jesus
Will be precious in his sight."

THE LESSON CATECHISM.

[For the entire school.]

1. To what point did Jesus go before finally leaving Galilee? To his old home, Nazareth.
2. How did his town-people receive him? They scoffed and rejected him.
3. What scornful question did they ask? "Is not this the carpenter?"
4. How did Jesus attempt to lighten his own labors? By sending out the twelve.
5. What work did they perform in his name? "And they went out and preached," etc.

CATECHISM QUESTION.

10. How does our Lord say of those who reject him? He declares that they ought to believe in him; and that they would believe in him if they humbly and patiently listened to his words.
John viii, 46, 47. If I say truth, why do ye not believe me? He that is of God heareth the words of God; for this cause ye hear them not, because ye are not of God.

ANALYTICAL AND BIBLICAL OUTLINE.

The Great Preacher and His Preachers.

I. THE GREAT PREACHER.

1. At Home. "His own country." v. 1.
"He came unto his own." John 1, 11.
"Go home to thy friends." Mark 5, 19.

2. With
- "Woe
- "Nev
3. Of the
- "A pr
- "Maden
4. Rejec
- "His c
11. His P
1. Sent,
- "My E
- "How
- 15.
2. Endov
- "All p
- "Ye sh
3. Trust
- "Who
- "My G
4. Faith
- "Repre
- "Warn

THE

1. The Pr
- of Seac
- v. 1.
2. The p
- human wis
3. The p
- cessful-wi
- vs. 3, 4.
4. The pr
- stacle in t
5. The pr
- sacrificing a
6. The pr
- reaching the
7. The pr
- stibility upon

ED

In the p
puts before
rated in th
Luke all p
the raising
our Lord to
at the end o
(Matt. 13, 51
some time c
Lord's min
that the vis
mentioned
instead of p
near its clos
childhood,
ing of Jairu
sending out
our Lord's
whither he
by Mark) th
ables were s
Mark and L

2. **With Power.** "What wisdom," v. 2.
 "Wondered at the gracious words," Luke 4. 22.
 "Never man spake like this man," John 7. 46.
3. **Of the People.** "The carpenter," v. 3.
 "A prophet from the midst of thee," Deut. 18. 15.
 "Made like unto his brethren," Heb. 2. 17.
4. **Rejected.** "Offended at him," v. 3.
 "His own received him not," John 1. 11.
 "He is despised and rejected," Isa. 53. 3.

II. HIS PREACHERS.

1. **Sent.** "Began to send them forth," v. 7.
 "My Father hath sent . . . send I," John 20. 21.
 "How shall they preach except . . . sent? Rom. 10; 15.
2. **Endowed.** "Gave them power," v. 7.
 "All power is given unto me," Matt. 28. 18.
 "Ye shall receive power," Acts 1. 8.
3. **Trustful.** "Take nothing," v. 8.
 "Who goeth . . . at his own charges?" 1 Cor. 9. 7.
 "My God shall supply all your need," Phil. 4. 19.
4. **Faithful.** "Shake off the dust," v. 11.
 "Reprove, rebuke, exhort," 2 Tim. 4. 2.
 "Warning every man," Col. 1. 28.

THOUGHTS FOR YOUNG PEOPLE.

The Preaching of the Gospel.

1. The Saviour gives to his preachers the example of preaching the Gospel to those nearest to themselves. v. 1.
2. The preaching of the Gospel should not be in human wisdom, but in demonstration of the Spirit. v. 3.
3. The preaching of the Gospel is not always successful with those who enjoy the highest privileges. vs. 3, 4.
4. The preaching of the Gospel finds its greatest obstacle in the unbelief of those who hear it. v. 5.
5. The preaching of the Gospel requires men of self-sacrificing and trustful character. v. 8.
6. The preaching of the Gospel aims directly toward reaching the people v. 10.
7. The preaching of the Gospel entails great responsibility upon those to whom it is preached. v. 11.

English Teacher's Notes.

In the passage for to-day the evangelist Mark puts before us two things which seem to be separated in the other gospels. Matthew, Mark, and Luke all place the sending out of the twelve after the raising of the ruler's daughter; but the visit of our Lord to his own country is related by Matthew at the end of the parables spoken by the sea-side (Matt. 13. 53, 54), while Luke speaks of such a visit, some time earlier, before the commencement of our Lord's ministry in Capernaum. It seems probable that the visit related by Luke is not the same as that mentioned by Matthew and Mark. This latter visit instead of preceding the ministry in Galilee, occurs near its close. Twice Jesus visited the scenes of his childhood, and twice they rejected him. The raising of Jairus's daughter, which shortly preceded the sending out of the twelve, certainly took place after our Lord's return from the other side of the lake, whither he had set forth (we are expressly informed by Mark) the evening of the day on which the parables were spoken, and in this the narratives of Mark and Luke agree. All we have to do, there-

fore, is to separate the two verses in Matt. 13. Verse 53 simply states that when Jesus had finished his parables "he departed thence," no doubt to the other side of the lake, while verse 54 begins a fresh narrative, namely, his visit to his own country. Thus it appears that, leaving Capernaum after the healing of the woman who touched the hem of his garment and the raising of Jairus's daughter, our Lord went into the hilly part of Galilee, and that being rejected in his own country, the neighborhood of Nazareth, he commenced a journey through the villages, preaching and healing (Matt. 9. 35, etc.) while the twelve were sent forth on a like errand.

Our Lord's own countrymen or fellow-citizens had once more rejected him, not with fierce hatred and opposition, as at the first visit, but with stolid unbelief. They knew he had wrought mighty works in other places, but could not conceive how; since they refused to admit his claim, acknowledged in other places, even to be a "Prophet" from God. When the rain of heaven falls gently I can effectually shut it off from myself by opening an umbrella, and I can pretty well keep it off my immediate vicinity, though a few drops may reach my standing place. And so when Jesus came to Nazareth charged with the blessing he had so freely given forth in Capernaum, unbelief erected such an effectual screen against it that only a few drops reached the dry, parched soil. So truly has man the power of hindering the work of God in his own soul, and even of hindering it in others over whom he has influence. It is a solemn question for the class: Can Jesus do no mighty work for me because of my unbelief? Am I even keeping a blessing off others?

But although I may keep myself dry when the rain is falling around me, and for a time may shelter the spot where I stand, yet I cannot stop the fall. I cannot stay the "bottles of heaven" (Job 38. 37). The earth will be watered in spite of me. And so with the work of the Lord Je-sus. Because some one will not receive him the work does not stop. His loving designs are carried out, though some exclude themselves from their benefit.

From Nazareth our Lord turned away to traverse the country from village to village. And his disciples (ver. 1), who had witnessed the unbelief of the Nazarenes and their consequent loss of blessings, were now sent forth to be themselves channels for its abundant outflow.

The Lesson Council.

Question 15. How was Jesus withheld from working miracles in his own country?

1. By lack of opportunities. The unbelief of his kindred led them to withhold themselves from him. Every-where else he was thronged with applicants for help and healing. 2. Jesus performed no useless miracles. Mighty works would have been vain when by skeptical anticipation already rejected. He knew what was in man, and consequently knew when a miracle would serve a good purpose. 3. Quite likely unbelief actually restrained the miracle-working power. As faith seems to command the infinite energy for all

purposes of good, so unbelief, as it were, ties up the hands of omnipotence.—*J. H. Potts, D.D.*

Not by any physical inability, for his control over all nature is absolute, depending upon no contingencies whatever. But his miracles were wrought for a moral end, and in order to that certain moral conditions are or seem imperative in those who are to receive the benefits. A mind open to conviction and ready to give place to evidence, a heart susceptible of the divine, and a soul longing for divine manifestations are conditions that must precede a fruitful expression of miraculous power. These, if not faith, quickly ripen into it. Any other state would be repellent of the divine, and render miracles unfruitful.—*A. Wheeler, D.D.*

By the general unbelief. The impossibility was not absolute. It was impossible for him to do what was unwise and inconsistent. His ultimate purpose in working miracles was the spiritual benefit of men. Hence, faith was the ordinary condition required. The inconceivable unbelief in Nazareth made it inconsistent to work many miracles there.—*Prof. Charles F. Bradley.*

16. For what purpose were the twelve apostles chosen? 1. Better to prepare the way for our Lord's earthly ministry. He sent them out two by two before his face to make ready for his coming. 2. To receive his teachings and unfold them to the world, when his own presence should be withdrawn. It was necessary to bear the heavenly treasure in earthen vessels. 3. To do missionary work and inaugurate throughout the world the great mission which had brought Jesus to the earth. The disciples were the representatives of the Church in every age and country. What Jesus said to them he says practically to all who believe on him through their word.—*J. H. Potts, D.D.*

1. That they might be eye and ear witnesses of Christ from the beginning. John 15:27. Personal testimony of a definite nature would be essential in the founding of the Church. 2. That their authority in governing the churches might be unquestioned. 3. Miracle-must attend the founding and progress of the early Church. In the absence of Christ, who so fit to perform them as those chosen by him? 4. That they might preach the Gospel with all the authority that personal companionship with and selection by Christ would confer.—*Rev. A. Wheeler, D.D.*

Partly to aid him in his personal ministry, but mainly that they might be with him to be witnesses of his life, works, teachings, death, and resurrection, and then go forth as the trained and qualified heralds of the Gospel and organizers of his Church.—*Prof. Charles F. Bradley.*

Cambridge Notes.

(Mark 6. 1-13; vers. 1-6—Matt. 13. 54-58; 9. 35; vers. 7-11—Matt. 10. 5-14; Luke 9. 1-5; vers. 12, 13—Luke 9. 6.)

The great weight of authority is against identifying this visit to Nazareth with the earlier one described in Luke 4. 14-30. In general the concurrence of Mark and Luke may be taken as indicating the true chronological order, and the proposed identity dislocates it too seriously. The similarity of the two events only means that the Nazarenes had not changed. Jesus mercifully returned to them, hoping that the fame of his works and words might have persuaded them. But they have only passed from hostility to indifference, and the old scene is re-enacted, with a sadder emphasis in our Lord's repetition of the proverbial truth which would

not let him bless. The mission of the twelve is very fully reported in Matthew's gospel of the kingdom where the ambassadors' instructions take a position only second to the king's inaugural proclamation on the mount. The unchronological arrangement of that gospel is well illustrated in the harmony here. Luke gives us a very similar discourse on the return of the seventy, whose wider mission especially suited his Gentile gospel. We are already familiar with our Lord's habit of repeating his words with new applications. VER. 1. *Thence* seems not to indicate any sequence of time. VER. 2. *The synagogue.* The only one in the little village. *The many.* (margin, so read), that is, the common people. *Given.* Notice they admit his wisdom and his power, and even hint at its supernatural origin. *Hands.* A clear reference to his healing touch. It is very striking to note how contemporaries, whatever their feelings, were forced to allow the fact of Christ's miracles. Comp. Matt. 27. 42, etc. VER. 3. To us this looks like that contemptible snobishness which sees no merit except in "birth and breeding," despising honest toil. But every Jew had to learn a trade, and the reference to the "carpenter" only means that they knew all about his previous life, his family, and occupation: how could one whose quiet and modest retirement they had watched for thirty years suddenly come forth with such claims? Their surprise alone is a clear proof that Jesus never wrought miracles before. VER. 3. *James.* Afterward "bishop" of Jerusalem, and perhaps the greatest master of literary style in the New Testament. *Judas* also leaves us an epistle, but no details of his life are preserved. *Simon* succeeded James as bishop, and was martyred by crucifixion. The brethren did not believe in Christ till after the resurrection. Comp. John 7. 5; 1 Cor. 15. 7. They seem to have been Joseph's sons by a former marriage. The unnamed sisters were possibly Mary's children; and the prejudice against her having had other children besides our Lord is thoroughly irrational. *Joseph* is supposed to have died before the baptism. *Offended.* The metaphor is that of a stone upon which travelers are "made to stumble." VER. 4. In John 4. 44 the saying is applied, but there "his own country" is Judea, to which he was sent. Here notice the sad climax. How strange that they should have disbelieved, privileged to watch that Life so near and so long! The proverb answers to the common saying, "Familiarity breeds contempt," or Seneca's, "*Vile habitus quod domi est.*" VER. 5. Omnipotence itself is chained by unfaith. It is a genuine "could not"; the unbelieving were simply incapable of being blessed. The sick whom he did heal were driven into faith by their need. The comparative insignificance of such cures suggests how vast the whole number of the Lord's miracles must have been. VER. 6. He "marveled" at faith once (Matt. 8. 10; comp. 15. 28), but then it was really at the contrast between the believing Gentile and the unbelieving Jews. The word hardly denotes surprise, but rather sorrow, at a phenomenon so strangely sad. VER. 7. *Two.* It is very noteworthy how consistently this was kept up through the apostolic history. When Paul and Barnabas separated each chose a new companion, nor was their work ever conspicuously successful when they were alone. In active work men need sympathy; comrades who will supply what they lack, helpers whose counsel will relieve responsibility and insure wise action. In their present crude condition the twelve could never have succeeded single—imagine Judas on such a mission! *Authority.* The apostles were endowed with the most extraordinary powers, but restricted to an exceedingly narrow

range of their power, only cautious powers; they could not be slaves; they could not be one lesson; they could not understand things but in directions; they could not care of the people; they were to go to the mission. *Stiff.* were not to contradict; they were not to proof of the last class; over the same necessities; on the re; could always (literary, but designation; Mark's Roman regularly use of the costly; To have two only be can; correct read. VER. 10. The entertaining that town. tion, report was to be the effort. *Do* more to do *Timothy.* A John's cha; Christian work the use of na; exact; paral; case by the infelicity of ample by im; plied when

Draw a s; the location; lege which; to Nazareth; people...; showed...; to the twel; Christ; 1); to work; 4); saving souls; ... The so; ing of the G; What are th; discomfess; pel ministry; lowly conli; The dome; from the cro; from view; to make it v; concentrat; and wor; one purpose

range of teaching. The mission was purely preparatory, only a step in advance of the Baptist's. The miraculous powers called attention to their work, and they could be trusted to claim none of the credit for themselves: personal devotion to their Master was just the one lesson they had learned. But they did not yet understand him enough to allow of their teaching any thing but the simple call to repentance. VER. 8. These directions quickened their faith in the guidance and care of their Lord. The essence of them was that they were to go just as they were, without any special provision. *Stuff.* If they had one they might take it, if not they were not to "get" one (Matt. 10, 9, 10). The surface contradiction of Matthew and Mark is an interesting proof of independence. *No bread.* Answering to the last clause of Matt. 10. 10. *Wallet.* A light satchel hung over the shoulder, for carrying dates or other trifling necessities. The disciples were to depend entirely on the ready Eastern hospitality, which travelers could always expect. *Money.* Not even copper coin (literary, bronze). The Greek answers to the Latin designation of the smallest coin, and would thus strike Mark's Roman readers. *Purse.* The fold of the robe, regularly used as a pocket. VER. 9. *Sandals.* Instead of the costly shoes (Matt.). *Coats.* The under garment. To have two of these would be a luxury, and they could only be carried conveniently by wearing them. The correct reading is, "And not to put on two tunics." VER. 10. They were not to try new hosts to get better entertainment or pleasanter company. *Thence.* From that town. VER. 11. The solemnity of the denunciation, reported by Matthew alone (10. 15), shows that this was to be the very last resort, after patient and earnest effort. *Dust.* In token that they would have nothing more to do with them; they are free of their sin. *Testimony.* A solemn protestation. The phrase recalls John's characteristic "witnessing," the sun of all Christian work. VER. 13. *Oil.* It may have been merely the use of natural remedies (comp Luke 10. 34, and the exact parallel, James 5. 14), but made effective in this case by the supernatural gift of healing. The curious infelicity of the Roman Church has followed their example by inventing an "unction" which is only applied when recovery is hopeless.

**Hebrew Methods.
The Teachers' Meeting.**

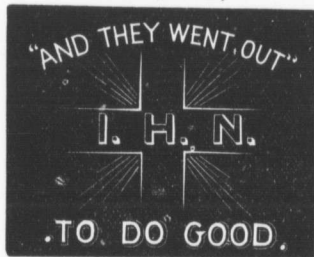
Draw a sketch map of Galilee and its sea, showing the location of Capernaum and Nazareth....The privilege which Nazareth enjoyed....Christ's former visit to Nazareth and his treatment....His love for his own people....His treatment on this occasion, and what it showed....What the Nazarenes lost....The commands to the twelve. Compare Matt. 10. The Spirit of Christ: 1.) Love; 2.) Desire to bless; 3.) Willingness to work; 4.) Surprise at human unbelief; 5.) Zeal for saving souls; 6.) Skill in adapting means to his end....The spirit of the Gospel preacher...The preaching of the Gospel. (See Thoughts for Young People.)....What are the duties presented by this lesson?....The discouragements, the demands, the duties of the Gospel ministry. Illustrations: Great men arising from lowly condition, for example, Lincoln, Garfield, etc....The dome of St. Peter's, lofty as it is, cannot be seen from the ground in front of the cathedral, being cut off from view by the roof. So, greatness needs distance to make it visible....The burning lens sets on fire by concentrating the sun's rays at one point. God's ministers and workers need to fix all their power upon the one purpose of reaching souls.

References. FREEMAN. Ver. 2: Teaching in the synagogue, 636. Ver. 8: The staff and scrip, 256; the purse, 653. Ver. 9: Shoes, 654; the tunic, 21. Ver. 11: Heathen dust, 655....FOSTER'S CYCLOPEDIA. Ver. 2: Prose, 5133-5141. 7207, 6043. Ver. 3: Prose, 2043. Ver. 5: Prose, 5853-5850. 12106. Ver. 6: Prose, 3261. Ver. 7: Prose, 798. Ver. 11: Prose, 4695. Ver. 12: Prose, 827, 5362, 4601-4603, 4615, 4618.

Jesus, my all, to heaven is gone.
I will sing for Jesus.
Come, ye that love the Lord.
I love to tell the story.
Now just a word for Jesus.
If my disciple thou wouldst be.
Soldiers of the eternal King.
Watchman, blow the Gospel trumpet.
The morning light is breaking.
Jesus shall reign where'er the sun.
Arise, go forth to conquer.
Rescue the perishing.
To the work! to the work!
Lo, a mighty host is rising now.

Blackboard.

BY J. E. PHIPPS, ESQ.



EXPLANATION. This illustrates the mission of the twelve. Jesus commissioned them to preach, to heal the sick, and to cast out demons. The blackboard sets it forth that "they went out in his name to do good."

CLOSING THOUGHT. This should be my mission—to do good in his name!

DIRECTIONS FOR COLORS. Outlines of cross, white; rays, bright yellow; letters in cross, white; upper sentence, light blue, touched with red or yellow underneath; lower sentence, light blue, touched with red or yellow on top.

Primary and Intermediate.

LESSON THOUGHT. *Working for Jesus.*

Print "Nazareth." Ask whose home it was. Awaken interest in it as the home of Jesus. Tell that it was about twenty miles from Capernaum, pointing out the way on the map. Tell that the mother and family of Jesus still lived in Nazareth. Jesus went home, and his disciples went with him. Describe his visit to the synagogue, the unbelief of the people, and the wonder of Jesus at their unbelief. Show that the sick woman was cured because she had faith. Those who do not believe in Jesus, like the people of Nazareth, cannot have much help.

Sending out workers. Before this time the disci

ples had gone about with Jesus. But now he sent them out, two by two, to preach the Gospel. He sent them to do missionary work. It was in their own land, and among their own friends. When we think that Jesus sent these disciples to work for him, and remember that we are disciples too, if we have begun to love Jesus, we want to know how they worked. What for? So as to know how we can work.

Ask how many are little disciples? How many want to work for Jesus?



What the workers did. First, they did just as Jesus told them to do. He told them to go, and they obeyed. They did not make excuses. They went and told people about Jesus. They knew him themselves, and so they could tell how great and good he was. Teach we must be acquainted with Jesus before we can work for him. They told people to repent—that is, to be sorry for sin, and to turn from it. And Jesus gave them power to cast out evil spirits and to heal the sick.

What we can do. First, we can obey Jesus. Any child who knows how to obey mamma knows how to obey Jesus. Print "Child Workers;" below, "Obey Jesus;" "Get acquainted with Jesus;" "Tell about Jesus;" "Live for Jesus;" "Get others to know Jesus."

How can you do all this? Put out the hand of faith, and Jesus will take hold of it. Ask him to show you where and how to work for him. To give up a pleasure cheerfully is to work for Jesus. To be patient when things go wrong, to forgive those who are unkind, to be loving when others are unloving—to be like Jesus—is to work for him, for it is holding out a light that shines on the way which leads to Jesus. All this and more you can do, if you do it "for Jesus' sake." Who will take this as a motto for the week, and see how it works?

Lesson Word Pictures.

Sabbath in the old synagogue. The people for some time have been pouring into that familiar place of worship, unfamiliar to some of them. All have come, thought, to-day. It is an unusual audience, and they sit staring and looking about. It has been whispered abroad that the young carpenter, son of neighbor Joseph—himself a carpenter—has got home and may be expected to speak to-day. Every body knows that this young carpenter strangely forsook his saw and plane, feeling that he had a call to teach and preach. A strong wind of rumor blowing all about Galilee has brought home the tidings of the great and continued success attending his words, and of the strange works he has accomplished. Whenever he has appeared at home, every body has been anxious to see and hear, and now they are whispering, "Here he comes!" Yes, into the synagogue he walks, and after him slowly march the disciples the preacher-carpenter has somehow picked up. The preliminary services are over, and Jesus sets up to speak. How intently they all reach forward! Here is a short man standing on tip-toe that he may see as well as hear. That woman, in her eagerness to get the best chance to listen, has almost rushed in among the men. Be assured her audacity is promptly frowned upon. But Jesus is talking.

"He looks natural," somebody whispers.

"O, he can't deceive us!" says another. "He is only

Joseph's son, looks just the same as when he sawed boards in his father's shop. They do say, though, since he spoke here last he has talked to some big crowds."

Yes, and stirred them also. His words cut through hard consciences, even as his saw through the boards in the days when only a carpenter. What singular power he has! As he now talks, what strong insight into spiritual things he shows, what plainness of reproof, there is, what authority in statement, and yet what rare sympathy with all kinds of troubles! Of course, Joseph and Mary, good, humble folk, and their other children are present to-day to hear what this strange member of their family may have to say.

"Always was strange!" grumbles an old Pharisee. "Humph! what airs he is putting on! I know all about his family."

Envy looks out of his eyes, like an evil spirit sitting at the mouth of an ugly cave. Envy frowns and mutters all over the synagogue house.

"This man from Joseph's shop!" they whisper. "He comes home again to teach us!"

O in that chilling atmosphere of unbelief how could love do its greatest work? A few sick folks healed by the Master's gentle touch, and that was all. He has gone away, sadly, wearily, and what would he, the world's divine remedy for sin, attempt one later day? Send out the heralds of the great salvation! What interest that announcement must have made in angelic circles! Who shall proclaim this grandest truth, and with it do mighty works? Come, Gabriel, give your trumpet an extra rub! And Michael, give new point to that sword which cut down the dragon! Angels wanted, to tell good news, to do great works!

What? Angels not wanted? Who then shall go? These fishermen picked up amidst their nets, Galilee's despised dialect on their tongues? Yes! Step out, Peter, James, John! And that publican, the smell of the hated taxes on his hands—he going to talk to Jews? Yes! Step forth, Matthew! And the other heralds, all human and humble, are summoned forth, and now two by two they are leaving. Nothing but a staff going with them? No money to make up for lack of learning, of experience in oratory, of social position? Turn their "purses" upside down and see! Not a farthing there! Only a staff in the hands; only a cry in the mouth, "Repent;" but O what power over men, what results! That fever-burned patient, cooled and quieted and healed. That leper cleansed of his spots. That demoniac emptied of a devil. Not wanted, Gabriel, with thine angel-tongue! Human lips make sweeter music in telling of the cross. Not wanted, Michael, with thy sword! A Saviour's love in human hearts will win greater trophies.

LESSONS FOR MARCH, 1889.

- MARCH 3. Jesus the Messiah. Mark 8, 27-38; 9, 1.
 MARCH 10. The Child-like Spirit. Mark 9, 33-42.
 MARCH 17. Christ's Love to the Young. Mark 10, 13-25.
 MARCH 24. Blind Bartimew. Mark 10, 46-52.
 MARCH 31. First Quarterly Review.

—Moral freedom, like the freedom of the state, is only found under the reign of law. Freedom any where comes from obedience; or, more exactly, freedom is obedience. He only is free who freely obeys.—*Selge*.

—He has not learned the lesson of life who does not every day surmount a fear.—*Emerson*.

—Act upon your impulses but pray that they may be directed by God.—*Emmerson Tennant*.

AC

Dysp

And all

This is
phosphoric a
It aids
It make
are necessar
Descript

BEW

ear Be
Never sold

DESIC

A dry prepar
delicious, nou
few minutes;
cellent gravy,
The Best a

Highly recom

For Sa

In tins, 1lb, 40

30 ST. S

EDWARDS'

PHO
HON
Self-taught.
9-ly The

In order
publisher, as us

1*

Horstford's

ACID PHOSPHATE.

Prepared according to the directions of Prof. E. N. HORSFORD.

ESPECIALLY RECOMMENDED FOR

**Dyspepsia, Nervousness, Exhaustion, Headache,
Tired Brain,**

And all Diseases arising from Indigestion and Nerve Exhaustion.

This is not a compounded "patent medicine," but a preparation of the phosphates and phosphoric acid in the form required by the system.

It aids digestion without injury, and is a beneficial food and tonic for the brain and nerves.

It makes a delicious drink with water and sugar only, and agrees with such stimulants as are necessary to take.

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

BWARE OF SUBSTITUTES AND IMITATIONS.

Be sure the word "Horsford's" is printed on the label. All others are spurious.
Never sold in bulk. 8-12c

EDWARDS' DESICCATED SOUP.

A dry preparation of Extract of Beef and Vegetables; a delicious, nourishing and economical basin of Soup in a few minutes; a ground-work for all Brown Soups, an excellent gravy, and an invaluable adjunct to Irish Stew.

The Best and Cheapest Article of Diet ever Introduced to the Public.

Highly recommended by the medical profession and the entire press.

Don't fail to try it!

For Sale by all Grocers everywhere,

In tins, 1lb. 40c.; ½lb. 25c.; ¼lb. 15c.; and 2 oz. packets 5c

WHOLESALE DEPOT:

30 ST. SACRAMENT ST., MONTREAL.

EDWARDS' ECONOMIC COOKERY—a valuable book—
post free on application. 12-6t

PHONOGRAPHY OR PHONETIC SHORT HAND

Self-taught. Send for Catalogue. Address
9-1y The Phonographic Institute, Cincinnati.

OUR NEW MUSIC BOOK HAPPY GREETINGS IS NOW READY.

This book is purely a Sunday-school book, and is amply supplied with music for the year round; something good for every occasion, and enough of it to last for several years.

Price 35 Cents Each; \$30 Per Hundred.

One Specimen Copy, in Paper Cover, mailed on receipt of 25 cents. Address,

ASA HULL, Publisher,
150 Nassau Street, New York

OR,
WILLIAM BRIGGS,
78 & 80 KING STREET EAST, TORONTO, ONT.
10-1y



BUCKEYE BELL FOUNDRY
Bells of Fire Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VAN DUZEN & TIFT, Cincinnati, O.

TO THE DEAF.—A PERSON cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 ST. JOHN STREET, MONTREAL, 1-3t

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

LESSON HELPS FOR 1889.

PELOUBET'S SELECT NOTES.

8vo, cloth. Price \$1.25.

QUESTION BOOKS,
IN THREE GRADES.

Price, each, 20c. net; or 17c. each by the dozen.

ALSO,

Vincent's Select Notes on the International S. S. Lessons,

With maps, illustrations, etc. 8vo, cloth, net, \$1.25.

QUESTION BOOKS, in three grades.

Each, 20c.; 17c. each by dozen.

Monday Club Sermons on the S. S. Lessons

12mo, cloth, \$1.25.

Dr. Pentecost's Commentary on the S. S. Lessons for 1889

350 pages. 12mo. Invaluable for teachers. Paper covers, 50c.; cloth bound, \$1.00.

Pocket Lessons for Sunday-Schools, 1889.*

Containing only the Scripture of the International Lessons, with Golden Texts and Memory Verses. The principal changes of the Anglo-American Revision indicated in foot notes. With maps. Price, Paper Covers, net 5c. each; Leatherette Covers, net 10c. each. Post free.

* Send for our New Catalogue of Bible Commentaries, Bible Dictionaries, Bible Concordances. Sent to any address, post free, on application.

JUST ISSUED.

THE TRICENTENARY OF ENGLAND'S GREAT VICTORY

OVER

SPAIN AND THE ARMADA IN 1588.

By REV. J. LITTLE, M.A.

Cloth Extra. Price 75 Cents.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL DANKER.

A Choir

KIN

His Co

This is
for every
the form o

The bo
cover, and
in two tin
Jerusalem
Bound in
at

BOOK

REV

This is
Prayers f
Special oc
Prayer

12mo, clo

AU

"The book
"A very int
"The style
"The work
as well a
"A very ha
"A pretty, i
"The book

C. W.

In or
publisher, a

A Choice Gift Book for Any Season.

THE
KINDLY YOKE;

OR,

His Commands are not Grievous.

This is a beautiful Booklet, containing a text for every week in the year. These texts taking the form of BIBLE COMMANDS.

The book has a finely-colored, illustrated cover, and contains well executed lithographs, in two tints, of Bethlehem, Mount of Olives, Jerusalem and Gethsemane.

Bound in imitation morocco or alligator paper, and stitched with gold thread.

Price 35 Cents, Post Paid.

BOOK OF PRAYERS
FOR
FAMILY WORSHIP.

EDITED BY

REV. WILLIAM GREGG, M.A.

This is a carefully prepared work, containing Prayers for Family Worship, Prayers for Special occasions, Private Prayers, Miscellaneous Prayers.

12mo, cloth, 288 pages. Price, post paid, \$1.00

TO S. S. TEACHERS

We have just received a quantity of those little books, size 3 x 4½ inches, containing

THE S. S. LESSONS FOR 1889,

WITH GOLDEN TEXT AND BIBLE FACTS.

Arranged by Rev. F. N. Peloubet, D.D., Editor of "Peloubet's Notes."

Give one of these little "Helps" to each member of your class at the beginning of the year.

Prices are as follows:—At 3c. each, 30c. per dozen, \$2.50 per hundred; or, to Sunday-Schools, \$3.50 per hundred, with local Sunday-School matter on the back, printed to order.

JUST PUBLISHED.

Gurnet's Garden and the
New Boy at Southcott.

By MRS. MARY R. BALDWIN.

IN ONE VOLUME.

12mo, cloth, 282 pages. Price 60 cents.

THE BOOK IS A MOST ENTERTAINING ONE.--"GLOBE."

AUSTRALIA AND HOMEWARD.

By the Rev. D. V. LUCAS.

A real Live Book, profusely illustrated. 336 pages. Price \$1.00.

THE PRESS SAYS OF IT:

- "The book is a most agreeable contribution to the literature of travel."—*The Empire*.
- "A very interesting book, which will give Canadians a new idea of the greatness of the Southern Continent."—*Mail*.
- "The style in which it is done is very graphic and interesting."—*Guardian*.
- "The work will certainly make friends wherever it goes. The author writes in a manner to fascinate and amuse, as well as to instruct and surprise."—*Truth*.
- "A very handsome, profusely illustrated volume, written in a lively, popular style."—*Belleisle Intelligencer*.
- "A pretty, illustrated volume. It gives a great deal of information in regard to the Antipodes."—*Montreal Witness*.
- "The book deserves, and we hope will have, a large sale."—*Methodist Magazine*.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, Montreal, Que.

S. F. HUETIS, Halifax, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

"THE BOOKS THAT ALL ARE PRAISING."

No writer has achieved a more enviable reputation than "Pansy" (Mrs. G. R. Alden). Her style is unique, and the strong, healthy, natural spirit breathed through her writings ennobles the mind—making the manly more strong, and the womanly more true. "Her stories move alternately to laughter and tears;" "Girl life and character portrayed with rare power;" "A wondrous freshness and vitality appearing on every page;" "Too much cannot be said of the insight given to the true way of studying and using the word of God." These are a few quotations from words of praise everywhere spoken.

A List of our own Edition of the Popular

"PANSY" BOOKS,

PRINTED FROM ORIGINAL PLATES.

PRICE 50 CENTS EACH.

A NEW GRAFT ON THE FAMILY TREE. This story moves you alternately to laughter and tears, while it is so brimful of the sweetness of evangelical religion that its influence cannot fail to be beneficial. Illustrated.

CHAUTAQUA GIRLS AT HOME, THE. Illustrated.

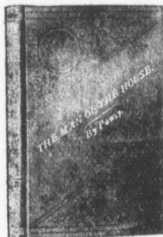
ESTER RIED. We stand face to face with real every-day characters and situations, and are shown the actual struggles through which victorious souls must go. Illustrated.

ESTER RIED "YET SPEAKING." Fully equal to "Ester Ried." Illustrated

FROM DIFFERENT STAND-POINTS. By Pansy and Faye Huntington. An impressive and fascinating story. Illustrated.

THREE PEOPLE. An intensely interesting and effective temperance story. Illustrated.

TIP LEWIS AND HIS LAMP. A story of school-life for boys. Illustrated.



HALL IN THE GROVE, THE. A worthy companion volume for "Chautauqua Girls at Home."

INTERRUPTED. It has all the charm of this most popular author's fascinating style.

JULIA RIED. There is a wondrous freshness and vitality appearing on every page. The insight into character and the power to make it unfold itself are very noticeable. Illustrated.

MAN OF THE HOUSE, THE. 12mo, cloth.

RUTH ERSKINE'S CROSSES. A sequel to the story of the "Chautauqua Girls." Too much cannot be said in praise of the insight it gives into the true way of studying and using the word of God. Illustrated.

RECENT PANSY BOOKS.

CANADIAN COPYRIGHT EDITIONS.

JUDGE BURNHAM'S DAUGHTERS.

A Sequel to "Ruth Erskine's Crosses."

PRICE, 12mo, Cloth, 330 pp., \$1.00.

In the Judge's daughters we renew the acquaintance of Ruth Erskine, one of the Chautauqua girls, and are given bright glimpses of Marion, now a pastor's wife. This book is Pansy's latest, and is well, strongly and tastefully bound in extra cloth, gilt, bevelled boards, etc.

EIGHTY-SEVEN.

A CHAUTAUQUA STORY—DEDICATED TO THE CLASS OF '87.

"Eighty-Seven" begins with a little civilized girl and a runaway—actually a tramp. But trust Pansy for making good company out of any material.

PRICE - - - \$1.00.

Bound in extra cloth, gilt, bevelled boards, etc., and is in good demand.

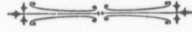
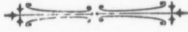
WILLIAM BRIGGS, 78 & 80 King St. East, Toronto.

OR—C. W. COATES, Montreal, Que.

S. F. HURSTIS, Halifax, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

A HANDY VOLUME.



A COMPLETE DICTIONARY OF

SYNONYMS AND ANTONYMS,

Or Synonyms and Words of Opposite Meaning.

With an Appendix, embracing a Dictionary of Briticisms, Americanisms, Colloquial Phrases, etc., in current use, a Collection of Foreign Phrases and a Complete List of Abbreviations and Contractions used in Writing and Printing.

By the Right Rev. SAMUEL FALLOWS, A.M., D.D.,

Author of "Supplemental Dictionary," etc., etc.

12mo, Cloth, 512 Pages. - - - Price \$1.00.

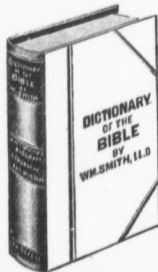
This work is destined to aid students, clergymen, literary men, public speakers and others in finding the best word to express the thought they wish to convey.

The Antonyms will be of great assistance in furnishing words of opposite meaning, as the synonyms in supplying synonymous words.

CHEAP EDITION OF

SMITH'S

DICTIONARY



OF THE

BIBLE.

With numerous maps and illustrations. 8vo, cloth, 776 pp., only \$1.50.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

THE BOOK-MARK LESSON LIST, 1889.

Contains full list of the year's Lessons, as arranged by the Lesson Committee of the Inter-national Sunday-school Convention, together with Golden Text and Memory Verses.

UNIQUE! CONVENIENT!! POPULAR!!!

Every Teacher and Pupil should have it. Furnished in three styles—differing on last page.

No. 1.—With name of Church or School, and List of Services on last page.

50 or less	\$1 00	350	\$3 00
100	1 50	400	3 20
150	1 85	500	3 50
200	2 15	750	4 20
250	2 45	1000	5 00
300	2 70	2000	per 1000 4 50

No. 2.—With last page blank; and No. 3.—With Bible Acrostic on last page.

Less than 500	50 cents per 100	500 to 1000	45 cents per 100
		1000 or over		40 cents per 100

BARGAINS IN S. S. CARDS.

We have made up into assorted packages a large number of S. S. Reward Cards, which we are selling at very low prices. Many of them are very pretty.

25 Cards, Assorted	10 Cents.
50 " " "	15 " "
50 " " (better)	20 " "

A NEW BOOK

FOR S. S. LIBRARIES AND HOME READING, CHRISTOPHER

AND OTHER STORIES,

By AMELIA E. BARR.

CLOTH, 352 PP. ONLY 60 CTS.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. V. COATES, MONTREAL, QUE.

S. F. HUETIS, HALIFAX, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

CE
AN
reports
work an
the Miss
of Christ
AN
interest
it well d
ST
in such
mission t
Soci
Publish
In a not
Review o
It c
I think
missions
The
London,
treasury
who des
Tor

C. W
In a
publisher

"RICH AND INDISPENSABLE."—A. T. Pierson, D.D.

REPORT OF THE CENTENARY CONFERENCE

ON THE

PROTESTANT MISSIONS OF THE WORLD,

HELD IN LONDON, JUNE, 1888,

Edited by the REV. JAS. JOHNSTON, F.S.S.,

Secretary of the Conference.

TWO LARGE 8VO. VOLS. OF 600 PP. EACH.

Price per Set	{	If to be sent by Post or Express, net	\$1.75
		If Delivered, net	1.50

AN IMPORTANT FEATURE in this report, lack of which has prejudiced many against reports in general, is the special care taken by the editor, who has succeeded in making the work an interesting and accurate reproduction of the most important accumulation of facts from the Mission Fields of the world, as given by the representatives of all the Evangelical Societies of Christendom.

AND ANOTHER: Being published at the above unprecedented price, we feel sure that all interested in Missions will AT ONCE use their influence to secure its world-wide circulation, as it well deserves.

STILL ANOTHER: The exceptionally complete and helpful indexing of the entire work in such a thorough manner as to make it of the greatest value as a Reference Encyclopedia on mission topics for years to come.

Societies desiring a quantity of sets will be supplied at special terms by addressing the Publisher.

The Rev. Arthur T. Pierson, D.D., of Philadelphia,

In a note just received, regretting that the volume reached him too late for the *Missionary Review* of January, says:

It cannot be commended too highly. I will take twenty-five copies, to give away, myself. I think no volumes have been published in our day so rich and indispensable to students of missions.

(Signed)

A. T. PIERSON.

The Rev. Alex. Sutherland, D.D.,

GENERAL MISSIONARY SECRETARY, METHODIST CHURCH.

The publication of the Report of the World's Missionary Conference, recently held in London, marks an epoch in the history of Missions. The two volumes comprise the richest treasury of Missionary literature ever given to the world, and are indispensable to every one who desires to be well informed on this, the foremost religious question of the day.

TORONTO, Dec. 20th, 1888.

A. SUTHERLAND.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, Montreal, Que.

S. F. HUESTIS, Halifax, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

THE NEW
C. L. S. C. BOOKS
 1888-89.

PRICES TO MEMBERS, Bound in Cloth.

Outline History of Greece. Vincent	\$ 60
Preparatory Greek Course in English. Wilkinson	1 10
College Greek Course in English. Wilkinson	1 10
Character of Jesus. Bushnell	0 50
Modern Church in Europe. Hurst	0 50
Chemistry. Appleton	1 10
Zoology. Steele	1 35

Or the Complete List, mailed post-free, on receipt of \$6.00.

GARNET SEAL.

1. Old Greek Education. (With a chapter on the Greek Drama.) Mahaffy.
2. Economics for the People. Bowker.
3. Michael Faraday. J. H. Gladstone.
4. The Chemical History of a Candle. Faraday.

The four volumes in a box, \$3.00 net, post-free.
 NOT SOLD SEPARATELY.

Send for the NEW CIRCULAR giving all particulars about the
 C.L.S.C. Movement. Just Ready.

TO CHURCHES.
 UNFERMENTED
 JUICE OF THE GRAPE
 FOR SACRAMENTAL PURPOSES.

This article is the pure UNFERMENTED GRAPE JUICE, declared by H. SUGDEN EVANS, F.C.S., F.R.M.S., (Chief Analyst of the Dominion), to be perfectly FREE FROM ALCOHOL in any form. Also highly recommended

FOR MEDICINAL PURPOSES.

This article is used in most of the Methodist churches in Toronto, and also in churches of other denominations in the city and throughout Ontario and Quebec.

IN SEALED BOTTLES.

PRICES—Pints, 35 Cents; Quarts, 60 Cents.

Boxing 1 or 2 bottles, 10 cents extra; 3 or more bottles, 20 cents extra.

N.B.—Special quotations for quantities.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

G

GLAD
 is S
 rick's bes
 words. S
 100 new se
 electrify.

Price of each,
 25c. Induceme

T. T. TAS



A HOME
 SOLACE



DEVOT
 HELPER
 Estey
 BRAT
 ILLUSTRAT
 S

GATHERED
 Sunday-school. Den
 Times compiled by
 Specimen pages
 do, O.; or, WILLIAM
 Toronto.

In ordering goods
 publisher, as well as the

Gospel Music

GLAD HALLELUYAH'S is Sweny and Kirkpatrick's best book. Substantial words. Soul-inspiring music. 100 new songs. They *thrill* and *electrify*. They sing themselves.

SONGS OF TRIUMPH is brimful of good and popular pieces. There's a world of glorious theology in each song.

If you want Gospel Music, these are the books to buy.

Price of each, by mail, 35c. By express (not prepaid), \$3.60 per doz.; \$30 per 100. Sample copy, 25c. Inducements to schools, churches, and evangelists. Write us.

T. T. TASKER, SR., PUBLISHER, 921 Arch St., Philadelphia, Pa.

12-34

A HOME SOLACE

ESTEY ORGAN

DEVOTIONAL HELPER

Estey Organ Co.
BRATTLEBORO VT.
ILLUSTRATED CATALOGUE
SENT FREE

W. STAHLSCHMIDT & Co.
PRESTON, ONTARIO.

Manufacturers of
OFFICE, SCHOOL, CHURCH,
AND
LODGE FURNITURE.



SEND FOR CATALOGUE AND PRICE LIST.
8-ly

9 Cords in 10 HOURS
Runs Easy
NO BACKACHE.

Folding

BY ONE MAN. Greatly improved. Also **TOOL** for filing saws whereby those least experienced cannot make a mistake. Sent free with machine. To others, for common cross-cut saws, by mail \$2.00. Hundreds have saved 5 to 9 CORDS daily. We want all who are interested in the timber business to actly what you want, the greatest labor-saver and best-selling tool now on earth. First order from your vicinity secures agency. No duty to pay. We manufacture in Canada. **FOLDING SAVING MACHINE CO., 202 to 211 So. Canal Street, Chicago, U. S. A.**

GATHERED JEWELS is still the first choice of Sunday-schools. Demand constantly increasing. Hymn and Tunes compiled by W. A. OGDEN. Sample copy, 25 cents. Specimen pages free. W. W. WINTERT, Publisher, Toledo, O.; or, WILLIAM BRIGGS, 78 and 80 King Street East, Toronto.

10-68

12-58

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.



THE YATISI CORSET owing to the Peculiar Diagonal Elasticity of the Cloth will fit the wearer Perfectly the first time Worn, no matter what her Style of Form is—either Long or Short waisted. To Ladies who wish to Lace tight and not feel Uncomfortable at the Bust or Hips they are Indispensable.

THE YATISI CORSET does not Stretch at the Waist, requires no Breaking In, Fits Comfortably the First time Worn. As it Gives to every Motion of the Wearer it will Out-last any of the old Style rigid Corsets.

THE YATISI CORSET is made of the Best Materials, and being Elastic (without rubber or springs), is Invaluable for Invalids, as it cannot Compress the Vital parts of the body. They are Recommended by the most Celebrated Physicians in all the Leading Cities.

THE YATISI CORSET is the only one that the Purchaser can Wear Ten Days and then return and have the Money Refunded if not found to be the most Perfect-Fitting, Healthful and Comfortable Corset ever worn. Every merchant who sells the **YATISI CORSET** will guarantee every claim made by the manufacturer, and refund the Money to any Lady who is not Perfectly Satisfied with the corset.

THE YATISI CORSET is patented in Canada, Great Britain and the United States.

Every pair of **YATISI CORSETS** is so stamped, and no other is genuine.

MANUFACTURED BY 1-65

THE CROMPTON CORSET CO.

CARBOLIC SMOKE BALL

LOCAL

DEBELLATOR, CONSTITUTIONAL,

Cures Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Diphtheria, Ulcerated Sore Throat, Croup, Whooping Cough, etc. Those offensive odors in Catarrh depend upon a Species of Fermentation, and Carbolic Acid is powerfully destructive of the organisms which cause Fermentation in offensive Diphtheritic Exudations, Putrid Ulcers on the Mucous Membrane, wherever they can be reached.

The above extracts from the Dispensary show the efficacy of a portion of our Remedy. Now we have the only means known to man for introducing this agent into the Bronchial Tubes and Lungs, and coupled with this Healing Agent are the most valuable exponents of our Vegetable Materia Medica.

We challenge all parties claiming to cure Diseases of the Mucous Membrane to a public competitive trial, when we shall prove to the public our Remedies have no equal.

For sale by all Druggists. Price \$3.00. By Mail, 8 cts. extra. Free test at our 1-65

PARLORS, ROOM C, YONGE ST. ARCADE

THE METHODIST MAGAZINE, FOR 1889.

Volumes XXIX. and XXX.; 1,200 Pages, With 250 Fine Engravings.

\$2.00 A YEAR; \$1.00 FOR SIX MONTHS.

This successful Magazine, which is now entering upon its 29th volume, makes an highly attractive announcement for 1889. By a change of type it will contain a good deal more reading, which will be largely devoted to high class serial and short stories, by "Saxe Holm," Mrs. Barr, and others. Among the illustrated articles will be "The Lands of the Bible," with over 100 fine engravings, "Round About England," "Here and There in Europe," "The German Fatherland," "Flemish Pictures," "Paris During the Exhibition of 1889," "Home Life in Holland," "Monasteries of Mount Athos," "The Salt Mines of Austria," "Life Sketch of Lady Brassey," "On the La Plata," "The Wonders of the Yosemite," and "The Saguenay," by the Rev. Hugh Johnston, B.D.; "Balloons and Ballooning," "Mission Life and Labour in China," "Swiss Pictures," "Italian Pictures," "The Land of the Pharos," "In the Levant," etc. All these will be copiously illustrated.

Also articles by Prof. Goldwin Smith, Senator Macdonald, Dr. Williams, Dr. Carman, Dr. Stafford; "Daily Life of the Insane," by Dr. Daniel Clark, Superintendent of Toronto Lunatic Asylum; "Vagabond Vignettes," "Methodism in the Black Country," "The Miseries of a Palace," etc., etc.

SPECIAL TERMS TO SCHOOLS:

Some schools have taken 10 Copies to circulate instead of Libraries, as being fresher, and more attractive. Send for Special Rates. Circulars and Specimens free on Application.

Subscriptions taken by any Methodist Minister, or may be sent to **METHODIST BOOK ROOMS, Toronto, Montreal and Halifax.**