

SUNDAY SCHOOL BAZAAR

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

OCTOBER, 1874.

[No. 10.

I have Labored in Vain.

"I HAVE labored in vain," a teacher said,
And her brow was wrinkled with care ;
"I have labored in vain." She bowed her head,
And bitter and sad were the tears she shed,
In that moment of dark despair.

"I am weary and worn, and my hands are weak,
And my courage is well nigh gone ;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek
When the seed of the word is sown."

And again with a sorrowful heart she wept,
For her spirit with grief was stirred,
Till the night grew dark and she slept ;
And a silent calm o'er her spirit crept,
As a whisper of peace she heard.

And she thought in her dream that a soul took
To a blessed and bright abode ; [flight
She saw a throng of such dazzling light,
And harps were ringing and robes were white—
Made white in a Saviour's blood.

And she saw such a countless throng around
As she never had seen before ;
Their brows with jewels of light were crowned,
And sorrow and sighing no place had found,
For the troubles of time were o'er.

Then a white-robed maiden came forth and said,
"Joy ! joy ! for thy trials are past ;
I am one that thy gentle words have led
In the unseen pathway of life to tread ;
I welcome the teacher home at last."

And the teacher gazed on the maiden's form,
She had seen that face on earth,
When with anxious heart in her wonted place,
She had told her class of a Saviour's grace,
And their need of a second birth.

Then the teacher smiled, and the angel said,
"Thy place is with Jesus to reign ;
It is not in vain that the tear is shed ;
If only one soul to the cross is led,
Thy labor is not in vain."—*Baptist Weekly.*

A Teacher's Personal Appearance.

BY REV. ALFRED TAYLOR.

PERHAPS a slovenly person may be a good Christian. There are many exquisitely neat and beautifully-dressed persons who are not Christians ; but this fact need not place personal cleanliness and tidiness at a discount.

A teacher whose care of his person and apparel is so slight that he habitually presents himself before the class in slovenly condition, is seldom apt to be a very careful and studious teacher. Beyond this, the example to his boys is bad. I knew a teacher whose long finger nails were habitually in mourning for the soap. His knuckles had no close acquaintance with the nail-brush, and his wristbands looked as if he and the washerwoman were not on good terms. He was a man of ample means, and had no occasion to be so unclean. The boys made fun of him, and he did them very little good.

Another teacher came to school with two little rivulets of tobacco juice on his face, one streaming from each corner of his mouth. They had shed their drippings on his shirt bosom, leaving several unhandsome brown speckles there. However godly such a man may be, people cannot lose the idea that he is a man of unclean lips, and that he ought to be thoroughly purified before coming into the house of God. Another man, of the same propensity, leaves a puddle of tobacco juice on the floor just outside his class seat. When he goes to his seat in church he makes a similar puddle on the pew floor. It is nice?

A good sister, who wishes to exhibit her esteem for a departed relation who went home to glory two or three years ago, comes to her class clad in her bombazine habiliments of irremediable grief. From top to toe she is blacker than a starless night. Black dress, black bonnet, black collar, black veil, black gloves, black all over. What a gloomy exhibition of Christian experience to bring before a group of girls whom she is trying to point, through Jesus, the Resurrection and the Life, to the land of cloudless light! Perhaps it may be right to disfigure one's self in this way; but it is not beautiful, and the effect on children is woefully dispiriting.

Another teacher comes to her class duties so expensively made up, that she seems to be a peripatetic exhibition of some of the dry goods, millinery, and jewelry establishments. She is odorous with perfume, stiff with costly silks, and at every step her jewelry jingles like the bells of a sleigh. The children regard her with admiration, and look on her as a monument of expense and patience. But nobody expects to learn much from her.

The best dressed woman I ever saw in Sunday-school was a Bible-class teacher, who died at the age of about thirty, some twenty-five years ago. I was but a boy then, but I can never forget her appearance. Nobody ever noticed exactly *what* she had on; yet her exquisite taste, and the incomparable harmony of the subdued colors she wore, carried a charm with her in all her duties. The natural refinement of her soul shone out in the pleasant gracefulness of her costume and her manners.

With pauper or millionaire she was equally beloved. Avoiding all extremes in dress, she combined comfort, economy and beauty. The putting on of the robe of the glorified was no surprise to that excellent woman.

Our perishing bodies are "temples of the Holy Ghost." We cannot afford to dispise them. God does not intend that we shall neglect them. We have a right to make them appear as beautiful and comely as we can. If they are to shine in glory hereafter, let us at least try to keep them decent while we live in them here.—*Sunday-School Journal*.

The Invisible Blackboard.

BY REV. J. M. FREEMAN, A.M.

I HAVE been requested to describe, for the information of the readers of the *JOURNAL*, a simple contrivance of which I have made frequent use in addressing children, and which, for want of a better title, I call "*The Invisible Blackboard*." Its use was suggested on one occasion by the impossibility of obtaining an ordinary blackboard to assist in giving a lesson.

"Why cannot I get these children to *imagine* a blackboard before them, and to make mental pictures of characters that I may draw in the air?" was the question which occurred to my mind.

The experiment was tried, and succeeded far beyond expectation. I am satisfied that in many cases the "invisible blackboard" can be of greater service than the kind ordinarily used. Not that I would dispense with the use of the blackboard in the Sunday-school: there are some things that can be better understood when seen than when imagined. Nor would I recommend the use of the "invisible blackboard" every Sunday: for then the novelty would soon wear off, and its usefulness would be destroyed. But occasionally it may be used to great advantage.

Its use arouses the curiosity of the children. They wonder what is coming next, and keep on wondering until the lesson closes. It keeps their attention even to a greater extent than an ordinary blackboard, because with that before them they may occasionally look elsewhere, and yet see what was written, while their eyes

were away ; but this requires their undivided attention—to look elsewhere is to break the thread of their thoughts. It cultivates the memory, for they are required to retain in their minds all that is written in the air.

Of course every thing that is placed on the "invisible blackboard" must be of the simplest possible character ; whatever is complicated or involved will not be understood or remembered. The words used should be short and few.

On an ordinary blackboard the eye instantly detects when a letter is finished ; but not so here. There must, therefore be a distinct understanding at the commencement that a letter is not completed until the hand drops to the side, else a part of one letter will inevitably be mistaken for the whole of another—the upright of a **T**. for instance, will be mistaken for an **I**.

The following directions will perhaps be of service :

1. Hold the thumb and two fingers of the right hand as if you held a crayon, and mark in the air as you would upon a board.

2. Make none but capital letters. Thus every time the same letter is used it will be made in the same way. This will avoid confusion.

3. Make the letters as simple as possible, having no more curves or corners than are actually necessary. What is known in typography as **GOTHIC TYPE** is a good pattern.

4. After beginning to make a letter do not take the hand off until the letter is finished, unless the form of the letter absolutely requires it. It will be found by experiment that most of the letters can be made without removing the hand. When, however, it becomes necessary to remove the hand in order to make another part of the letter, simply draw the hand back, keeping it elevated. Do not drop the hand until the letter is finished.

5. Require the children to call the name of every letter as you make it, and of every word as it is completed. They will thus more easily remember the whole lesson when finished.—*Sunday-school Journal*.

The Wesleyans have gathered over 50,000 children into the Sunday-schools in Polynesia, under the care of 3,500 teachers.

Wise Words on Teaching.

THE laws which govern the growth and operations of the human mind are as definite, and as general in their application, as those which apply to the material universe, and it is evident that a true system of education must be based upon a knowledge and application of those laws.—*Professor Henry*. . . . The primary principle of education is the determination of the pupil to self-activity—the doing nothing for him which he is able to do for himself.—*Sir William Hamilton*. . . . A teacher ought to know of every thing much more than the learner can be expected to acquire. The teacher must know things in a masterly way, curiously, nicely, and in their reasons. He must see the truth under all its aspects, with its antecedents and consequents, or he cannot present it in just that shape in which the young mind can apprehend it. He must, as he holds the diamond up to the sun, turn its facets round and round, till the pupil catches its lustre.—*Edward Everett*. . . . A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.—*Horace Mann*. . . . If in instructing a child you are vexed with it for want of adroitness, try, if you have never tried before, to write with your left hand, and then remember that a child is all left hand.—*Boyes*. . . . The aim of education should be to teach us rather how to think than what to think ; rather to improve our minds, so as to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie*.

Interest and Variety.

AWAKEN an interest in the singing ; let the girls sing to the boys, the boys to the girls, as your right or left hand shall dictate. Solos, once in a while, help to teach some what quicker minds and ears have already learned. Print the words on the blackboard sometimes, that the eye may aid the memory and mind, then have them close their eyes and sing to test their memory. Have variety in the singing ; and after the lesson, after the prayer, when the little ones are restless or sleepy, teach them some song in which the hands and arms can

take part as well as the voice. It is easy to find such songs, and they are useful in their place without dissipating more serious thoughts.—*Selected.*

Unconverted Teachers.

IN the gallery of my church a lady had a class. She came to me one day and said, "I must give up my class. my girls were all in tears to-day. A little girl in the class, a mill-girl, barefooted, bareheaded, who stood behind the spindle all the week to earn a crust, this little girl had been speaking to the whole class about their souls, and they all asked me what they should do to be saved, and I could not answer them." I took the class two weeks, and the teacher was at length converted, and then she took it herself. What a power that poor little barefooted mill-girl had!—*Selected.*

The Sunday School Banner.

TORONTO, OCTOBER, 1874.

THREE MONTHS' WALK WITH JESUS.

THE seven millions of children in Europe and America, who every Sunday use the same lessons, have for twelve weeks been studying the life of Jesus: the miracles which He wrought, the words that He uttered, and His almighty power over disease, danger, devils, and death. Now, we cannot be much in the company of any great and good and gifted being without catching the glow of his spirit, and being elevated into soul-companionship with him, or being alienated from him more and more by resistance of his influence. Every one of these children is either more like Jesus and nearer to Him or further from Him than when they entered upon these studies. Multitudes, we hope, have chosen with Mary the good part, that shall not

be taken away—to sit at His feet, to learn the lessons of His love and grace, to drink deeply into His spirit, and to be conformed to His image. While they enter upon another quarter's study of the life of Jesus, may they be enabled to see in Him the fairest among ten thousand and the one altogether lovely. But let them remember that, if they despise His authority, forget His words, and defy His power, this same Jesus, who now speaks to them in words of gentle, kind entreaty, shall come to be their Judge; that although God in Christ is reconciling the world unto Himself, yet God, out of Christ, is a consuming fire. And let all the teachers and officers, all the fathers and mothers of our church, so walk in Jesus' footsteps themselves that they may say to their children, Be ye followers of us as we also are followers of the Lord Jesus.

THE CHAUTAUQUA SUNDAY-SCHOOL CONVENTION.

THE most successful Sunday-school assembly ever held was the recent gathering at Chautauqua, N.Y., near Lake Erie. Its conception is due, we believe, to that indefatigable Sunday-school worker, Dr. Vincent. His extensive acquaintance in the different churches enabled him to summon to his aid representative Sunday-school men and women from the various Christian denominations of the United States and Canada. Instruction and intellectual recreation were blended in a very remarkable degree. One of the most pleasing features was a miniature Palestine, with the silver Jordan (the water was supplied by an engine), the snow-capped Hermon (the snow was plaster of paris), the Dead Sea, and other physical features of the country accurately reproduced. One day, after a heavy rain, the Jordan, true to its character, overflowed its banks, greatly to the

injury of the plaster of paris cities in its neighbourhood. Every day multitudes of pilgrims, Bible in hand, made the tour of the Holy Land, from Dan to Beersheba, under the guidance of a native Syrian, clad in his oriental robes. The universal testimony was, that clear, correct, and vivid impressions were thus gained such as could not otherwise be received. The report of the *Sunday-School Helper* says—

Another attractive feature was a Sunday-school museum, located in a large tent 24 by 50 feet in dimensions. It contained a great many objects of interest or curiosity connected with biblical studies, a large collection of Sunday-school furniture and appliances, also mummies, relics, books, pictures, banners, &c., almost without end. A very long time could be spent here pleasantly and profitably. The managers were wise men, and, while they recognized the disadvantages of "all work and no play," and provided many means of recreation, they yet tried to blend amusement with instruction as far as possible. So the time passed very swiftly and agreeably with preaching, teaching, singing and praying in the daily meetings, and in boating, fishing, walking, croquet, balloon ascensions, stereopticon exhibitions and other amusements to fill up the intervals.

All the visitors received an impulse in their glorious work, and invaluable instruction as to the best method of imparting religious truth to the children committed to their care.

INTERNATIONAL SUNDAY-SCHOOL PRAYER-MEETING.

For two years past the Sunday-School Union of London, England, issued a request for the observance of the third Sunday and following day of October as days of special prayer for Sunday-schools. It this year repeats the request, and announces its intention of endeavouring to make such observance an annual event. These days will, we understand, be thus set apart in the United States and Canada as well as in Great Britain. We hope that in all our churches and Sunday-schools special prayer may be offered up for the Divine blessing upon the efforts made for the religious instruction and salvation of our scholars. It is an inspiring thought that a million Sunday-school workers will unitedly beseech the throne of the heavenly grace, agreeing as touching this one thing—the outpouring of God's Spirit upon the

Sunday-schools of Christendom. What glorious results may we not look for in answer to this concert of prayer?

The following is the report of the action of the English Wesleyan Conference with reference to this matter, and a programme of the topics of prayer:—

PRAYER FOR SUNDAY SCHOOLS.

The Secretary read a letter from the Honorary Secretaries of the London Sunday School Union, containing proposals for special and united prayer on October 25 and 26, for the blessing of God on Sunday-schools. The Conference unanimously agreed to the proposals, which are as follows:

The Committee of the Sunday School Union, gratefully remembering past manifestations of the Divine favor, again invite their brethren throughout the world to unite in special believing prayer.

The 26th and 26th of October have been fixed upon for this year, and the Committee would suggest that the following order should be as far as possible observed:

That on Lord's Day morning, October 25th, between seven and eight, all teachers should engage in private prayer for God's blessing on their labours.

That the opening engagements of the morning school be preceded by the teachers meeting together for prayer.

That in the afternoon the ordinary routine of each school should be varied by the children being gathered for devotional exercises, interspersed with appropriate addresses. To this meeting the parents of the scholars might be invited.

That some time during the evening the teachers should meet to implore Divine help and guidance.

That on Monday morning, October 26th, between seven and eight, all teachers should again bring their scholars in prayer before God.

That in the course of the day the female teachers of each school should hold a meeting for prayer.

That in the evening each church should be invited to hold a special prayer meeting, at which the welfare of the Sunday-school should form the theme of the prayers and addresses.

It is hoped that Christian ministers, teachers, and others, in all parts of the world will unite their supplications at these times.

The value of intercessory prayer is recognised by all believers in the Lord Christ Jesus whilst the recent religious awakenings in some parts of England and Scotland afford additional testimony to the power of united prayer.

Appropriate topics for supplication and intercession will present themselves to all. Above everything, the prayers should be for a special outpouring of the Holy Spirit, imparting to the teachers heavenly wisdom, to the scholars docility and seriousness; enkindling the deeper interest of the churches in the work; and leading, as the happy result, to a large ingathering of the young into the fold of Christ.

Scripture Lessons.

International Lesson Department, 1874

FOURTH QUARTER—LESSONS ABOUT JESUS.

SUNDAY, OCTOBER 4, 1874.

LESSON I.—THE DEAF MUTE.—Mark vii. 31-37

GOLDEN TEXT: Psalm li. 15.

Berean Notes on the Lessons.

I. GENERAL STATEMENT.

We follow Jesus from the borders of Tyre and Sidon into the borders of Decapolis, where he had been rejected once, Mark v. 17, but to which with patient love he returns. By the Great Sea he had cured a case of Satanic possession. Mark vii. 24-30. We now have a case of disease and deformity. In the former he operated on the subject from a distance: here, through the language of signs. Jesus is able to overcome all possible difficulties where the soul desires deliverance.

II. OUTLINES.

See "Berean Lesson Leaf." Or, 1. An unfortunate case; 2, An importunate call; 3. A remarkable cure. =

(1) Silence; (2) Signs; (3) Speech.

III. NOTES AND ILLUSTRATIONS.

1. FROM COAST TO COAST. (1) From the Gentile back again by the way of the Gentile to the Jew. (2) Not a tour of sight-seeing, nor of pleasure. (3) Jesus "a busy man." Never weary of "doing good." (4) His presence in a place not forgotten. In "the coasts of Tyre and Sidon" he had performed a miracle, and could that family ever forget him? Mark vii. 24-30. In Decapolis he had already healed a demoniac. Mark v. 1-15. (5) He returns to Galilee even though he had been so little esteemed. His grace was great. Where he was needed he went.

While we travel let us do some work for the Master who went about doing good.

2. A CASE OF NEED. ONE THAT WAS DEAF AND HAD AN IMPEDIMENT IN HIS SPEECH, vers. 32. He was probably present at the feeding of the four thousand. *Mogilolos*. Literally, one speaking with difficulty. Hebrew word for *dumb* is so translated in the Septuagint. The man was neither possessed nor diseased. He was "deaf and dumb." Mark vii. 37. Perhaps, say some, tongue-tied. See ver. 35. Some say a stammerer. Olshausen renders it "hard of hearing." "One deaf and stammering."—*Roth*. This man was dumb through deformity. **THEY BESEECH**. He had solicitors and helpful friends, and that is a great thing in this world.

3 SIGN LANGUAGE. **ASIDE**. Why did Jesus take the man aside to perform the cure? For the patient's own good. Perhaps to overcome the man's embarrassment while Jesus, to him a stranger, attempted to use signs in talking with him. "Amid the din of popular tumult beneficial impressions could with far more difficulty be made."—*Olshausen* "This district of Decapolis was something like the region of Tyre and Sidon; it was not a purely Jewish land. Here it was necessary, especially in this time of crisis, that he should avoid a publicity which might bring together the Gentiles in crowds, excite superstition as much as faith, and create in the minds of the Jews a prejudice against him."—*Lange*. **PUT**. Thrust his fingers, etc. **SPIT AND TOUCHED HIS TONGUE**. Why did he perform so many actions, such as touching his ears, spitting, &c? To assist the faith of the persons to be healed? Could Christ have attributed healing properties to the spittle? All these, perhaps, only the mediums of conveyance for spiritual power. The sigh was a sigh of pity, say some. The looking heavenward was a prayer. "In this half-heathen district, where they generally believed in demi-gods and magic, Jesus desired to make more definitely prominent his own dependence on God, the Father." Not being able to hear, the deaf man could be taught only by signs. So all these movements of Jesus were helps to faith in the case of one who could not hear the word of faith. Dr. Adam Clarke, refusing all these explanations, interprets the event as follows: "And Jesus took him aside from the multitude; and (the deaf man) put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could

not hear; and having spat out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound that he could not speak; and he looked up to heaven as if to implore assistance from above; and he groaned, being distressed because of his present affliction, and thus implored relief; for, not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said, 'Be opened,' etc. The original will admit of this interpretation; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage." This interpretation is ingenious. That is perhaps all. Why did Christ insist upon secrecy? Dr. Whedon very beautifully says: "The palace of Herod at Cesarea Philippi was not distant, and mercy and miracle must in this guilty world work in secret." **LOOKING UP.** A sign to the man that the help he is to receive is Divine. **SIGHED.** Groaned. Rom. viii. 26. "As if he himself had felt and fainted under the same burden.—*Trapp.*

4. A WORD OF POWER. Syro-Chaldee word, EPHPHATHA—BE OPENED. (1) A word to his ears and to our spiritual ears; (2) A word to his mouth and to our mouths that they may show forth the praise of God; (3) A word to his heart and ours, that they may be filled with the grace of God.

It is a sign that the tongue has been loosened by Christ when the words become holy, and the new song is with his glory out of a new heart.—*Lange.*

ALL THINGS WELL. Compare Gen. 1. 31. A blessed and eternal truth concerning the Divine administration, never so gloriously manifested as in the Gospel of Christ.

5. Learn here: 1. To bring sufferers to Christ; 2. That no case is too hard for his grace and power to cure. 3. Not to let the faint spiritual hearing-power that God has given you be destroyed. 4. Ask Jesus to touch your ear that you may hear distinctly. 5. What you know of spiritual things *tell*, for the humble telling of these wonderful things gives plainness and power to your speech, and makes others glorify God. 6. "The turning of the eyes of Jesus toward heaven should teach us to expect our help from heaven, and thither to direct our thanksgiving."

—*Lisco.* 7. To keep our tongues limbered for talk about God, we must talk much with him, and listen daily to what he is saying in nature, revelation, and providence. 8. Let us do more than *wonder* at the wonderful works of God.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

A CAREFUL comparison of the narratives of Matthew and Mark show that this deaf and dumb man was one of the crowd of afflicted people brought to Jesus as recorded in Matt. xv. 29-31. Matthew, in picturesque language, describes the scene as a whole: we see the Saviour sitting on the mountain top, the people toiling up from all sides leading or carrying their sick relatives, and—what a vivid touch it is!—"casting them down" at his feet; the mighty and merciful hand put forth to heal them all, and the voices of the whole multitude uniting in the praises of the "God of Israel." Mark says nothing of all this, but he selects one remarkable case, and gives us all the details of the cure.

Does not this very comparison suggest two impressive thoughts.

1. When we come to Christ with our needs, or with the needs of those dear to us, let Matthew's account remind us that we are not the only applicants for his mercy and help. We are but individuals in a great crowd of sick and suffering and sinful souls. Let us "look not only on our own things, but every one also on the things of others." Christ himself rebukes our selfishness when he puts into our mouths the prayer: "Our (not my) Father," . . . "Give us (not me) our daily bread." . . . "Deliver us (not me) from evil."

2. We have all looked on a great crowd. Have we ever thought what a strange mingling of feelings we should have if we knew all the circumstances of each one in it? Well, Christ as he saw the multitude coming up that hill by the Sea of Galilee, *did know* all about every one, and it was because he did that he could supply every one's need in the right way. This is strikingly shown in Mark's narrative. The taking of the deaf mute apart from the crowd, the visible signs of the healing process, (remember, the man could *see* and *feel*, though he could not *hear* or *speak*), and the injunction to silence, are all examples of individual treatment, governed, no doubt, by Christ's perfect knowledge of

what the man's *spiritual* state required. And though when we come to him now we are but units in a vast crowd, he knows each one separately, listens to each one separately, and will deal out his love and bounty to each one separately.

But look at the man's particular infirmities, and the significance of their cure. This miracle, like others, is an acted parable, a spiritual picture.

(1) We have all naturally a worse deafness than that of this poor man. We can hear all that is evil well enough, but how deaf we are to God's voice—"like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." (Psa. lviii. 4, 5.) Stiff-necked in heart and ears," like Stephen's judges, who "stopped their ears," when he spoke of the glorified Son of man. (Acts vii. 51, 57.)

And this deafness Jesus can cure. He can say "Ephphatha!" can open the mind to understand, as he did the minds of the disciples after his resurrection, (Luke xxiv. 25;) and the heart to feel, as he did Lydia's (Acts xvi. 14.) Then we can say as Samuel did, "Speak, Lord, for thy servant heareth." (See also Psa. lxxxv 8; Hab. ii. 1.) How happy he who can truthfully sing:

"I heard the voice of Jesus say,
Come unto me and rest."

(2) We are dumb, too, in a far more serious sense than the mute in the narrative—dumb to speak to God in prayer and praise—dumb to speak for him in the world around us.

But this also Jesus can remedy. Let us remember God's word to Moses: "Who hath made man's mouth? have not I the Lord?" (Exod. iv. 11.) Therefore with confidence we may offer that prayer of David which the Golden Text gives us, "Oh Lord, open thou my lips, and my mouth shall show forth thy praise."

One other thought. Notice the Lord's *sigh* when he was curing the deaf mute, ver. 34. "It is a common sigh," says Luther, "over all tongues and ears." How often might Jesus well sigh now over what the tongues of our Sunday-schoolers say, and what their ears eagerly take in! Do we, like the people of Decapolis, lay their cases before the Lord in prayer—"cast them down at Jesus' feet?"

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. GOING ABOUT DOING GOOD. Acts 10. 30; 20. 20; 2 Cor. 12. 12; Matt. 8. 7.
2. SLOW OF SPEECH. Exod. 4. 10; Jer. 1. 7; 1 Cor. 2. 1, 4; 2 Cor. 10. 10.
3. SLOW TO SPEAK. Prov. 10. 19; 17. 27; Eccles. 5. 2; James 1. 19.
4. LOOKING TO HEAVEN. Psa. 121. 1; 123. 1, 2; Mark 6. 41; Heb. 12. 2.
5. THE EAR OPENED. Exod. 21. 5, 6; Job 33. 16; 36. 10; Psa. 40. 6; Jer. 50. 5.
6. THE TONGUE LOOSENED. Isa. 6. 6-8; Jer. 1. 9; Dan. 10. 16; Mark 9. 25.
7. HE DOETH ALL THINGS WELL. Gen. 1. 4, 10, 12, 18, 21, 25; Psa. 72. 18; Rom. 8. 28; 2 Cor. 4. 17, 18; Heb. 12. 11.

II. SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. Did Jesus go through Decapolis for the purpose of meeting this pitiable case?
2. In bringing the deaf mute, how much did they thereby express?
3. What did they show in asking him to *put his hands on him*?
4. Could he not have healed him as easily *without any means*?
5. Did this means show any more clearly his volition in the result?
6. Why did Jesus *sigh*?
7. What is the import of his words, *be opened*?
8. Why did he charge them to *tell no man*?
9. Why did they not obey him?
10. Why must it have been particularly *hard* for the healed man to obey that demand?
11. What did they mean by *hath done all things well*?
12. Did they wonder so greatly at this miracle alone, or were others performed there? (Matt. 15. 29, 31.)

The Primary Class.

In all these lessons it is well to have a map to point out the different places, and to show their distances from each other. From the sea-coast between Tyre and Sidon to the ten cities (Decapolis) was about forty miles. This distance can be illustrated by naming two well-known places in your neighborhood that are forty miles apart.

Whether the man mentioned in the lesson was a deaf-mute, or one who had become deaf and who was "tongue-tied," is a question that need

not be discussed in an infant-class. It is enough to bring before the minds of the class a man deaf and unable to speak. Explain the word "impediment." To impress upon them the condition of the man a few questions like these might be asked: "If you were deaf what is there you could not hear?" Different answers will be given to this, such as, "Mother's voice," "Waggons," "Cars," "Birds," until the fact is brought out that a deaf man cannot hear any thing. "If you were dumb, or could not speak plain, how would it trouble you?" Bring out the difficulties arising from such a state. It was a man in this condition that Jesus cured.

Illustrate from the lesson how hard it is for sinners to hear the good voices which are calling them to do right, and to say right things. Jesus cures the soul as he did the body of this poor man, and then, what a change! Recite simultaneously Isa. 35. 5, and the Golden text.

◊ **Whisper-Song.** ◊

JESUS,
I look to thee,
Look thou on me!
FROM SIN
O make me free!
THY GRACE
O let me see!
O let me be
WITH THEE
Eternally. AMEN.
◊

—
Blackboard.

The application of the blackboard exercises this month is that we should follow the example of those that brought the deaf mute to Jesus that he might be healed, and bring *some one* to Christ that he may be healed of his sins.

—
Miscellaneous.

PRAYER MEETING TOPIC: Hearing and speaking for God's glory. TEXTS: Isa. 29.18; Psa. 5. 3; John 11. 41, 42.

—
SUNDAY, OCT. 11, 1874.

—
LESSON II.—The Evil Spirit Cast Out.
Mark ix. 17-29.

—
GOLDEN TEXT: Mark 9. 24.

—
Berean Notes.

I. GENERAL STATEMENT.

After the glory of the transfiguration Satan's kingdom rages; as after the baptism and the

voice from heaven the devil drove Christ into the wilderness to be tempted. Jesus descends from the heights of Hermon or Tabor to find the worst case of demoniacal possession he had encountered, and to find his disciples powerless. This case of unusual malignancy he cures. Compare.

MATT. xvii. 14-21. | MARK ix. 14-29
LUKE ix. 37-43.

II. OUTLINES.

See "Berean Lesson Leaf." Or, 1. Help needed, vers. 17-22; 2. Help sought, vers. 17, 19, 22; 3. Help offered, ver. 23; 4. Help accepted, vers. 24-27.

III. NOTES AND ILLUSTRATIONS.

1. THE FATHER'S PLEA, vers. 17, 18. (1) Made to the Master; (2) Made in behalf of his son; (3) Made under a sense of great need. DUMB. Obstinacy of silence sometimes seen to break out in most noisy ravings. TAKETH—literally, *seizeth*,—TEARETH, to fling down, to dash to the earth. St. Vitus' dance, or some form of epilepsy.

2. THE DISCIPLES' WEAKNESS, vers. 18, 19 THEY COULD NOT. They followed Christ, but could not work in the name of Christ. Weak faith. O FAITHLESS GENERATION!

Unbelief is, in the sight of Christ, the sin of sins.

BRING HIM UNTO ME. Blessed helper. Christ in this narrative may be compared to a general who retrieves by his own presence a battle well-nigh lost by his army.—Lange.

3. THE BOY'S DISTRESS, vers. 20-22. When the spirit saw Christ he raved the more furiously.

The devil is angry as ever when he sees that Christ will rob him of a soul.—Queenel.

Things oft go backward ere they come forward; as the corn grows downward before it comes upward. This child had never such a sore fit as now that he was to be cured.—Trapp.

OF A CHILD. From the beginnings of life the evil in us has power. Habits long established are hardest to be broken.

Though born in sin and from childhood living in sin, the power of saving grace is sufficient to deliver from sin.

4. THE FATHER'S FAITH, vers. 22-24. HAVE COMPASSION. "IF" shows the presence of doubt, albeit the coming shows faith ascendant.

It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean; so a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee—it is the blood that it grips that saves thee; as the weak hand of a child that leads the spoon to the mouth will feed as well as the strong arm of a man; for it is not the hand that feeds thee but the meat. So if thou canst grip Christ ever so weakly, he will not let thee perish.—*T. Adams, quoted by J. C. Gray.*

This act of his in putting forth his faith to believe as he could, was the way to believe as he would.—*Trapp.*

HELP MINE UNBELIEF. "Help away my unbelief."—*Roth.* It was earnestness itself. He CRIED OUT, not fearing the fault-finders and skeptics.

5. **THE MASTER'S POWER**, vers. 25-27. (1) In rebuke, ver. 25; (2) In command, ver. 25; (3) In action, ver. 27. **DEAD**, ver. 26. The way of life in God leads by the way of death to self. **LIFTED HIM UP.** This is what the Gospel does for all repentant and believing souls. Christianity *lifts* up men, families, nations.

6. **THE MASTER'S SECRET**, vers. 28, 29. Self-denial necessary to spiritual power. "A wise and religious exercise of fastings and other acts of severity and self-denial cuts off the luxuriances of nature; they take away the matter which the tempter's suggestions work upon; they put us in a better condition of standing our ground, and gaining the fort within, by starving out the enemy's forces that lie entrenched there."—*Dean Stanhope.*

7. **Learn: 1. CHRIST IS THE RESTORER.** He comes to correct whatever is abnormal. A man with eyes should see. A man with a tongue should speak. A man with ears should hear. Through sin malformations occur. Through sin disease weakens and breaks down the organs of the body. By sin evil spirits get possession of men. By sin man holds man in subjection and servitude: though he has ears, tyranny says, "Thou shalt not hear;" though he has a tongue, tyranny says, "Thou shalt not speak." Christ comes to restore man's true power and prerogatives. He heals malformation, strengthens weakness, banishes disease, casts out deaf and dumb devils, breaks the master's power over the slave, and bids free men think, speak, act for themselves in God's

sight. 2. **SIN BEGETS SPIRITUAL DEAFNESS.** God speaks in nature; we do not hear him. There are spiritual harmonies in this universe. They are only discords to us. God calls us to repentance, holiness, self-sacrificing labor, and immortal life. But we go on, our ears stopped all the time. 3. **DEAFNESS BEGETS DUMBNESS.** The child that never heard never speaks. He who has never listened to God, nor known the enjoyments of a spiritual life, does not know how to talk about the things of God. How helpless are the deaf and dumb! What a sad helplessness! and it is hopeless helplessness! O who can cause the spiritually deaf to hear, or the dumb to sing? Look to Jesus! 4. The faith of the parent avails to a great extent in behalf of the child.

English Teacher's Notes.

The fact that the demoniac in this narrative was a young person enables us to give the subject an unusually direct application to our scholars—an application which ought to be peculiarly effective. For what is the subject? It is, *A child possessed of the devil!*

Are there any such now? Perhaps not, as to the body; but as to the soul, most certainly. For,

1. It cannot be doubted that the great Enemy is ready to assail the soul of a child at the earliest moment of its being susceptible of either good or bad spiritual influences.

2. It cannot be doubted that he is sometimes successful in no common degree. Most teachers have met with actual cases—cases of ungovernable temper, or incorrigible wilfulness, or seemingly incurable deceitfulness—cases which fill us with apprehension, and even with despair.

And this spiritual possession is worse than the bodily possession. *That* involved suffering and misery; *this* involves guilt. The demoniac boy could not help his unhappy condition; we are responsible for ours.

Now Jesus said of the afflicted boy in the narrative, "*Bring him to me.*" In giving this lesson the teacher should very plainly put it to his class that their attendance at Sunday-school is nothing less than a being "brought unto the disciples" to be delivered from Satan's influence, and that his earnest efforts are to "bring them to Jesus," who can cure the worst cases. And though the application points specially at the "hard cases," at the boys or girls who seem to be in all things "led captive

by the devil at his will," yet, as Satan assails every heart, and as there is not one who has not often yielded to his subtle attacks, there is real need that every one, the youngest, the best-disposed, the most carefully-watched over, should be "brought to Jesus."

The history before us is very suggestive. The apostles had cast out devils before. Not only was the commission to do so given them, but they had actually executed it. See Mark vi. 7, 13. So it was quite natural that the poor father should bring his son to them in the absence of Jesus. But the case was a hard one; it seems the worst in the Gospels, (notice that the boy was dumb, and yet cried out, verse 17, compare with Luke ix. 39; deaf, ver. 25; sometimes had terrible fits, ver. 18; was sometimes in peril of his life, ver. 22; was like a madman, Matt. xvii. 15,) and their faith failed. The power was not in *them*, but in Christ; that is to say, God's omnipotence would be put forth to effect the cure if they boldly appealed to it in their Master's name; but if they doubted then they were helpless.

And the apostles did not seek to strengthen their weak faith. They had neglected to pray; and they had not exercised self-denial and "endured hardness"—had been too thoughtful of their own ease and comfort—witness Peter's fear of the "cross" just before, (Matt. xvi. 22.) To this Jesus himself attributes their failure: "This kind goeth not out but by prayer and fasting." A solemn lesson, in passing, for us teachers!

Then notice the cure. It is not done by Jesus at once. First, the father must tell all about the case—not for Jesus' own information, but that all may see how hard it is. (So with sin: God wants all confessed, not that he may know, but that we may feel it the more.) Secondly, all must see *where* the difficulty lies. "If thou canst do anything, have compassion upon us," says the father, (ver. 22.) He has less faith than the leper, who said, "If thou wilt, thou canst." Look at Christ's answer, (ver. 23:) "If thou canst believe"—as much as to say, "It is not what I can do, but how far you can trust; it depends not on my power, but on your faith." (See Notes to Lessons on "Power over Disease," and "Power over Death.")

So it is with us. If we put our whole trust in Christ, believing unreservedly in his power and in his love, then "all things are possible to him that believeth," (ver. 23.) How earnestly,

then, should we pray the poor father's humble but heartfelt prayer in the Golden Text, "Lord, I believe; help thou mine unbelief!"

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. WORK OF THE DEVIL. Zech. iii. 1; Matt. xiii. 19; Luke ix. 42; 2 Cor. iv. 4; 1 Thess. ii. 18; 2 Thess. ii. 9.
2. WEAK FAITH. Luke xvii. 5; Col. i. 23; 1 Thess. v. 14.
3. POWER OF TRUE FAITH. Matt. xvii. 20; Heb. xi. 2, 33, 34; 1 John v. 4.
4. CALL FOR HELP. 1 Sam. vii. 8; 2 Chron. xiv. 11; Psalm lxxix. 1; Matt. viii. 25; xiv. 30; xv. 25.
5. POWER OVER THE DEVIL. Gen. iii. 15; Rom. xvi. 20; 1 John ii. 13; iii. 8; Rev. xii. 11.
6. HOLDING ON TO JESUS. 1 Thess. v. 21; Heb. iii. 6, 14; iv. 14; x. 23; Rev. ii. 25; iii. 11.
7. LIFTED UP. 2 Sam. xxii. 49; Psalm xxvii. 6; xxx. 1; John xii. 32.

2. SEED-THOUGHTS.

1. What is the import of *hath a dumb-spirit*?
2. Are men alone competent to resist and overcome evil spirits, or devils?
3. Why did the disciples fail?
4. Did Jesus *fast* and *pray* in order to cast him out?
5. If not, how does that limit his meaning?
6. What design had Jesus in the *delay* and *conversation*?
7. Did Jesus cast him out without any human *condition*?
8. What *two* facts did the father reveal of his own heart?
9. What *two* acts did the father perform?
10. What did Jesus mean by *all things are possible to him that believeth*?
11. Did Satan intend at last to destroy the poor boy?
12. How is Satan generally affected by the presence of Jesus?
13. Can faith equal to all occasions be had without *extra effort and preparation*?
14. What means *this kind*? *devil* or *possession*?

Blackboard.

The following exercise can be used if desired. At the close erase all except the first letters, leaving "Jesus can cast out evil. Believe him."

JESUS CAN CAST OUT EVIL.

Bring the afflicted to
Entreat them to come to
Lead them to
Invite them to come to
Encourage them to come to
Victory belongs to
Evil spirits fear

HIM.

The Primary Class.

Give a very brief account of the transfiguration of Christ, which took place just before the incident of this lesson, and which is in marked contrast with it. The contrast may be made a connecting link between the two.

Describe the condition of the poor boy: possessed of a devil that threw him often to the ground, and made his life miserable, and even put him in danger of burning and drowning.

The disciples were not able to cast the devil out of the boy. Jesus said, "Bring him unto me." How blessed the thought! He could do what his disciples could not. So now. In the very presence of Christ the evil spirit shows his power over the boy. The conversation between Jesus and the father must not be overlooked, since it shows the interest which Jesus had in the case, and the love of the father for his poor boy. It likewise shows the way out of trouble: "All things are possible to him that believeth." It also shows the depth and earnestness of the father's faith: "Lord, I believe; help thou mine unbelief."

The crowding of the people around, the rebuking of the evil spirit, the apparent lifelessness of the boy when the spirit left him, the strength given to him by Jesus, and the reason why the disciples could not do this, are all points of interest that ought not to be overlooked.

Prayer and believing in Jesus will enable us all to overcome every wicked spirit that tries to get us to do wrong.

Whisper-Song.

Jesus is first:
Jesus is last:
Saving from sin,
Present and past;
Saving us now,
Saving above:
Come, let all come!
And taste his love.

Miscellaneous.

PRAYER-MEETING TOPIC: "Help my unbelief." TEXTS: Heb. iv. 16; Psa xcv. 10; John xi. 40.

SUNDAY, OCT. 18, 1874.

LESSON III.—*The Mind of Christ.*
Mark viii.—33-42.

GOLDEN TEXT: Phil. ii. 5.

Berean Notes.

I. GENERAL STATEMENT.

The worker of miracles is now the Teacher: the Teacher not of multitudes, but of his chosen few; he teaches these not the mysteries of knowledge, not the mysteries of miracle-working, but the mystery of spiritual power—the lowly, childlike spirit.

II. NOTES AND ILLUSTRATIONS.

1. THE LOWLY MIND, vers. 33-35. (1) Its lack well known to the Lord. He had a knowledge of the wayside disputation, ver. 33. What a question for earnest men to be discussing! They had not gotten above that spirit of ecclesiastical wire-pulling and scheming into which some modern ministers seem to have fallen. (2) Its lack brought to the disciples' attention by a very plain question. Questions are good to probe with. HELD THEIR PEACE. Where all that can be said is humiliating one is not likely to say much. "Dignified silence" is sometimes the fruit of guilt. (3) Its value announced. The lowly mind brings promotion. FIRST . . . LAST OF ALL. This principle appears. 1. In God's providence. He humbles the proud. 2. In man's effort at self-discipline in humility. The more he goes down the higher he rises.

True greatness consists in perfect lowliness.—*Luther.*

The spirit of the despot is the spirit of bondage; the spirit of service and helpfulness is freedom.

2. THE LOVING MIND, ver. 36. (1) Illustrated in an object lesson. Jesus first set the child in the midst, and then from the group selected the child as dearer to him than all the rest. (2) Love for childhood and love for God found together, that is, where one truly loves God he will love children.

Said a distinguished philosopher: "I love God and every little child."

He who is most like Christ will be most fond of the spirit and fellowship of children.

"Lovest thou me?" "Feed my lambs."

It is not impossible, nor improbable, that the little one thus honored by our Lord's caresses was the child of one of his apostles.—*Dr. Alexander.*

This love will seek the promotion of others. It is the opposite of jealousy, envy, and every such thing.

3. THE LOYAL MIND, ver. 37. (1) Loyal to Jesus, who thus identifies himself with the child; (2) Loyal to the Father, who gave Jesus himself to the world: NOT ME, BUT HIM THAT SENT ME. The care of children and delight in them must be more than a natural interest in their artless, charming ways. It must be based on the idea, (1) That they are in need of Christ; (2) That they are beloved of Christ; (3) That they are models in the spirit of lowliness and teachableness for the followers of Christ.

"The child and the apostles: 1. The child their master: 2. The child their scholar: 3. The child their fellow.

4. THE LIBERAL MIND, vers. 38-41. If we are to receive children in the name of Christ, surely we are not to reject those who do work for Christ, even though they "follow not us."

True Christianity is liberal and catholic, and devoted to the work of Christ.

5. Learn: (1) What is the true aim of God's ministers? not to rise to eminence among men, but to work for souls in the name of Christ; (2) A good motto for life—"I live for use;" (3) The Lord Jesus identifies himself with the lowly, the simple-minded, and the weak; (4) The Church should care for childhood; (5) The test of the Christian character is the theme of conversation which is most readily fallen into; (6) The lowly way is the way to glory.

English Teacher's Notes.

No passage in the Gospels shows us more clearly "the Mind of Christ" than the one now before us. We see it, in striking contrast with the natural mind of man, illustrating God's words by the prophet, (Isa. lv. 8, 9): "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Look at this contrast in two respects:

First, See the mind of the disciples—and the mind of Christ about the way to become great.

The disciples, like the rest of the Jews, were looking for an earthly Messianic kingdom. They did think that Jesus was to be the King, but they expected him to reign in Jerusalem in triumph and splendor. And it is clear that, genuine as their faith was, it was mixed with ambitious hopes of the destiny in store for them. The request of James and John in the next chapter, (vers. 35-37) is an instance of this; and the dispute in our passage as to who should be greatest doubtless had reference to their probable respective offices and precedence in the coming kingdom.

How do a Jesus rebuke the spirit? He not only tells them the fate of ambition in ver. 35, but he gives them a living picture of the spirit which alone can make a man really great. They must be like that little child in the midst, docile and trustful, thinking little of itself, content to be little thought of, with no lofty ideas of great honor, but quietly doing as it was bid. Not that, if they became so, they will, as a reward for it, be raised up high, and so made great; no, they must remain lowly, for *being lowly is being great in Christ's kingdom.* See the parallel passage, Matt. xviii. 3, 4; also, Paalm cxxxviii. 6; Prov. iii. 34; Isa. lvii. 15. And the lowly will not envy one another. See Phil. ii. 2, 3; Eph. iv. 2; Rom. xii. 10.

But there was another picture of true greatness for them—and for us. This was Jesus himself. When James and John came to him, he pointed to himself as the Example, (x. 43-45.) "Whosoever will be great among you shall be your minister . . . for even the Son of man came not to be ministered unto, but to minister." And in the passage before us it is significant that the dispute as to who should be the greatest comes immediately after Christ's announcement of his own humiliation, and evidently took place on the same journey. He was even then "humbling himself to the death of the cross"—to that very death which was to be followed by the highest exaltation. See the verses that follow the Golden Text, Phil. ii. 5-11.

Secondly, See the mind of the disciples and the mind of Christ about the way of showing we are great.

They had seen a man "casting out devils in the name of Jesus," but refusing to join their company. Here, they thought, was an opportunity to display their authority: whichever

should be greatest among them—there could be no doubt about *this*, that *they all* were greater than *others*; so they imperiously “forbade him.” Then apparently, when the child was “standing in the midst,” and Jesus went on to exhort them to “receive” all such little ones in his name, John’s conscience smote him; he remembered the man they had forbade, and un- easily laid the matter before Jesus.

How does Jesus answer? He takes them, as it were, on their own ground. “Followeth not us?” then his faith must be weak: he is a “little one” as yet—but what then? Why, he is the very person to be “received,” to be generously treated, to have the “cup of cold water”—the small but kind word or act—given to him. This they had not done. On the contrary, they had done him positive harm. It is wrong to re- frain from helping a blind man across the road, but it is worse to put a great stone in his path that he may fall over. (See ver. 42.) *That* they had done to the man; for their very pride and churlishness might disgust him, and actually prevent his joining a company composed of such men.

Self-denial—humility—generosity—*helping*, and not *hindering*, others—these are “the mind of Christ.” Teachers who know their scholars as they ought to know them will have no diffi- culty in applying it to the circumstances of their daily life, and enforcing the precept, “Let *this* mind be in you, which was also in Christ Jesus.”

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. DISPUTATIONS. Rom. xiv. 1; Phil. ii. 14; 1 Tim. i. 4; 2 Tim. ii. 14; Titus iii. 9.
2. UNHOLY AMBITION. Gen. xi. 4; Job xxiv. 24; Isa. v. 8; James iv. 1, 2; 3 John 9.
3. LOWLINESS. Psa. cxxx. 1, 2; Matt. xx. 25-27; xxiii. 11, 12; Eph. iv. 2; Phil. ii. 3.
4. DIVINE INTEREST IN CHILDHOOD. Gen. xxi. 17; Psa. cxlvii. 13; Prov. viii. 17; Matt. xix. 14.
5. UNCHARITABLENESS REBUKED. Num. xi. 27-29; 1 Cor. xiii. 5, 7; Eph. iv. 32.
6. GIFTS IN CHRIST’S NAME. Matt. x. 42; xxv. 40; Heb. vi. 10.
7. GOD’S CARE FOR HIS LITTLE ONES. Psa. ciii. 13; Isa. xl. 11; Mal. iii. 7; Matt. vii. 11.

2. SEED-THOUGHTS.

1. Why did Christ call up a *past* conversation of the disciples?

2. Why were they silent?
3. What, in the nature of the case, makes those the *least* who aspire to be the *greatest*?
4. What is implied in *receiving a child in the name of Christ*?
5. How, or in what sense, do such receive Christ?
6. If in receiving Christ we receive the Father, what does that show?
7. Why did the disciples change the conver- sation?
8. If they saw one casting out devils in Christ’s name, what should that have suggested to them?
9. Were these *genuine* workers of miracles?
10. If they were *not*, what principle did Christ establish in his answer?
11. What *two* conditions of the reward for giving a cup of water?
12. What is meant by *offending* one of these?

Blackboard Exercise.

At the close of the exercise erase all but the first letters, leaving “*The mind of Christ is per- fect. Follow him.*”

THE MIND OF CHRIST IS PERFECT.

Forbid none to work for
Only believe on
Live humbly for
Learn to be like
Our whole life like
Work earnestly for

} HIM.

The Primary Class.

This lesson strikes a blow at false ambition and bigotry, and the sooner the young mind can be made to hate these two things the better. The disciples were disputing who should be the greatest. Show the difference between true ambition and false. I is right to see who can be the greatest in doing good, but not right to try to be the highest in position. This may very well be illustrated to the little ones, by representing the children of a family all trying to be first in helping their parents when any help is needed; and also by the conduct of some who always try to be first at the table, or in getting into a carriage, or in being served with food. Show the difference between a selfish ambition and one that is generous. The mode which Jesus took to teach his disciples humility can easily be remembered by a child. Those who want to be really at the head must be willing to be the very lowest.

Then refer to the narrowness of the disciples who rebuked some one who was doing good, but

who was not one of their number. This will afford a fine opportunity to impress on the children a lesson of liberality of feeling toward all who are doing good in the name of Jesus, whether they do it precisely as we do or in some other way.

"The mind of Christ" was lowly and liberal. He was the servant of all, and he gave a welcome to all. Recite the GOLDEN TEXT, and also Rom. viii. 9 (last clause).

Whisper-Song.

Time and health,
Love and wealth,
We should give
To Jesus,
We should live
For Jesus.

Miscellaneous.

FREEMAN: Millstone about the neck, 676.
PRAYER-MEETING TOPIC: The way to greatness.
TEXTS: James iv. 10; Isa. lvii. 15; Num. xi. 27-29.

SUNDAY, OCTOBER 25, 1874.

LESSON IV.—BLIND BARTIMEUS.
Mark x. 46-52.

GOLDEN TEXT: Psalm cxix. 18.

Berean Notes.

I. GENERAL STATEMENT.

Here is a man who knows of Jesus; hears of his presence; believes in him; calls upon him persistently; refuses to be silenced, and who receives a call and a cure from the Christ he so firmly believed in and so perseveringly sought.

II. NOTES AND ILLUSTRATIONS.

1. THE WAY-SIDE BEGGAR. Poor, blind, helpless. Three degrees of human wretchedness, each an illustration of the unrenewed man's religious state. *Poor*, if without God and having no hope in the world. *Blind*, if not able to see the love of God and sinfulness of sin. *Helpless*, could not restore his sight, or mend his condition. Could do one thing—pray to Jesus. This he did. Note his prayer. "Son of David." Illustration of *faith*—people said, "Jesus of Nazareth." Note his *earnestness*—

"he cried aloud." Note his *importunity*—"so much the more." All this for sight, which he called a "mercy." How much more should we pray believably, earnestly, importunately, for greater mercies! Do we feel our need of them as deeply as Bartimeus did his need of sight? If not, should not our insensibility concern us? How great the concern of God! How little our own!

Jericho, two miles from Jordan, twenty from Jerusalem. Beautiful, rich, voluptuous place, city of palms, (Josh. 6.) Bartimeus—son of Timens. *Bar*, Aramaic—son of. . . (Barnabas, son of consolation; Barjona, Barjesus. Bartholomew, son of Jona, etc.) . . . *begging*, he was blind and poor. . . *heard*, having probably asked what the tumult meant. *Jesus of Nazareth*. Most likely spoken in scorn, (John xix. 19.) Nazareth proverbially contemptible. . . . *Jesus, son of David*, that is, thou true Messiah; this faith was superior to popular opinions, (John ix. 22; xii. 42; Luke i. 69, 70.) Messiah was to heal the blind, (Isaiah xxxv. 5.) . . . *have mercy*, the Jews believed that bodily ailments were punishment for sin, (John ix. 2.) Hence prayer for sight was a cry for mercy in the wider sense.

2. THE MISTAKEN SPECTATORS. Mistaken about Jesus. Only—"Jesus of Nazareth!" A wonderful man—nothing more. If only a man they might be right in thinking he would not notice a poor blind beggar. Neither the priest nor the Levite took practical notice of the wounded traveller. But he was more than a man. "His thought not as our thoughts." He who feeds the ravens will listen to the poor and needy. "Charged him." We, too, have been thus "charged" by Satan, the world, our own hearts. Jesus so rebuked these men, that the hinderers became helpers. He that is not with Christ is always against him.

Many, even of the disciples, who often made mistakes, (Matt. xix. 13; Mark ix. 35.) . . . *charged*, peremptorily ordered. . . *hold*. . . *peace*. Jesus too busily engaged, (Mark v. 35.) . . . *cried*. . . *more*: earnestness in proportion to hindrance; with him it was now or never. He might not see Jesus again. Many, through lack of earnestness, have missed the blessing that was near.

"All the uncalled ceremonialists in the royal procession of Christ are unable to suppress the cry of faith sent forth to him."

3. THE WONDERFUL CURE Performed by Jesus in the midst of important conversation; in view of his death; a few days only before his crucifixion; about which he was talking at the time. See vers. 31-34. There is nothing now to hinder his hearing our prayer. He ever liveth to make intercession. "Commanded;" the very

men that hindered before shall help now. If we have hindered any, we must learn to help. He asked only for sight. Had more than he asked. Was made whole. Followed Jesus. Whom Jesus blesses follow him. Gratitude and grace constrain them. And Jesus leads his followers to the heavenly Jerusalem.

Stood still, arrested by a blind man's prayer, at such a time! . . . *commanded*. Could have been without, but would have hinderers—help and teach men their duty to the helpless. . . . *comfort*. There is reason for comfort when Jesus calls. He calls us by his word and his servants, etc. . . . *and he*, believing, showed his faith in this way by a prompt obedience. . . . *cast*. . . *garment*, a long, loose, tattered robe, which now would be in the way; so our righteousness is when Jesus calls. . . . *rose*, from the dust, as we must from indolence and sin. . . . *came*. . . *Jesus*, led by others, or following the sound of the Saviour's voice. . . . *what*. . . *thou*; Jesus knew, but would have others mark the faith of this man, and the cure. . . . *my sight*. If that were restored, then the cause—sin, would be forgiven. . . . *go away*. It is done as you desire. . . . *faith*, not thy merits, nor thy prayer. He will not bless us except we believe, (Matt. xiii. 58.) . . . *immediately*. This long blindness was soon cured. . . . *followed Jesus*. in the way leading up to Jerusalem. If he has saved us we shall follow him in the way that leads to the heavenly Jerusalem.

His faith carried him to a Christ whom he could not see.

Learn: 1. The greatness of Christ's mercy. 2. None need despair of Christ's mercy. 3. We should help all who seek mercy. 4. We should all follow Jesus "in the way." 5. Those who follow him now will reign with him hereafter. "No cross, no crown."

English Teacher's Notes

This subject is one of the most familiar to Sunday-school teachers and scholars. But the more familiar, the more difficult, in a sense—certainly with elder scholars. The problem is how to throw some novelty into so well-worn a theme.

Perhaps it may be done thus: Assuming that bodily blindness may be taken as a type of spiritual blindness—and the Golden text invites us so to take it—let the scholars find out in what way many blind sinners are worse in their blindness than Bartimeus was in his. At every point but one the cases are parallel. Bartimeus could not see the works of God; nor can the sinner in a spiritual sense. Bartimeus could not see Christ; nor can the sinner. Bartimeus was a beggar; so is the sinner—dependent upon God

for all he has. Bartimeus had the opportunity of getting cured; so has the sinner. Bartimeus, when he cried out, was rebuked by the people; so assuredly will the sinner be—if he talks of religion, he will be told to "hold his peace." When Bartimeus started up to come to Christ, his garment was in his way; and when the sinner essays to come to Christ, he finds "the sin that doth so easily beset him" clogging his steps. Yes, but in one respect there is no parallel—what is that?

It is this, that Bartimeus knew he was blind, and keenly felt the want of his eye-sight; whereas many are the people to whom Christ's words to the Church of Laodicea might be said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The first step to salvation is to feel our sin, and what of him who does not realize his sinfulness and guilt? Had Bartimeus been under the delusion that his eye-sight was as good as other people's, would he ever have cried to Jesus? and would his eyes ever have been opened?

So when we use the Golden Text as a prayer—let it first be in the sense of "Lord, show me myself"—let the "wondrous things out of thy law" be thy greatness and holiness and hatred of sin, which, by contrast, shall throw my own ingratitude and waywardness and misery into strong relief, and let me see them in their true colors—as Job said (xlii. 5, 6), "I have heard of thee by the hearing of the ear, but now my eyes see thee: wherefore I abhor myself, and repent in dust and ashes." Then we shall be in a state parallel with that of Bartimeus, who felt his unhappy condition; then will come the cry, "Have mercy on me;" then will the impeding garment—the besetting sin—be eagerly cast aside, and we shall "come to Jesus," come close up to him for cure. And then he will open our eyes still more, to see himself, as the all-sufficient Saviour, and, like Bartimeus, we shall "follow Jesus in the way."

But there is one other opening of the eyes yet to come. "Now we see through a glass darkly." But when we cast aside the garment of this mortal frame, and come to Jesus on his heavenly throne, then, indeed, will the prophet's words (Isa. xxxiii. 17) be fulfilled, "Thine eyes shall see the king in his beauty."

There is in the passage a solemn word which the teacher should earnestly put to each of his scholars: "Rise, he calleth thee." Supposing Bartimeus had not risen and come to Jesus when

he did—suppose he had hesitated or delayed—he would never have had his eye-sight, for Jesus never came to Jericho again. “Seek ye the Lord while he may be found; call ye upon him while he is near.”

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. BLINDNESS.—Matt. vi. 23; John i. 5; iii. 19, 20; 1 Cor. ii. 14; 2 Cor. iv. 3, 4; Eph. iv. 18.
2. POVERTY.—Isa. lxxvi. 2; Matt. v. 3; James ii. 5; 1 Cor. i. 26-29.
3. CRY FOR MERCY.—Num. vi. 25; Ps. vi. 2, 4; xli. 4; li. 1; Matt. xv. 22; Luke xvii. 13; 2 Tim. i. 18.
4. INVITATION OF JESUS.—Isa. lv. 1; Matt. xi. 28; John xi. 28; Rev. iii. 20.
5. HINDERANCES LAID ASIDE.—Gen. xxiv. 56; Acts. viii. 36; Col. iii. 8; Heb. xii. 2; 1 Pet. ii. 1.
6. THE HEART'S DESIRE.—Ps. v. 3; li. 7-12; cxlv. 19; Rom. x. 1; Heb. xi. 16.
7. FOLLOWING JESUS.—Matt. iv. 19; Mark x. 28-30; Luke ix. 23; John x. 27.

II. SEED-THOUGHTS.

1. In what respects does this blind man resemble sinners?
2. Why did they rebuke him?
3. How did opposition affect him?
4. How should opposition affect seekers of salvation?
5. What lesson is taught sinners, who would be saved, by his being by the way-side?
6. What so suddenly changed the opposers?
7. Why did the beggar cast away his garment?
8. What does this teach the penitent sinner?
9. Does God bestow his greatest blessings unasked?
10. If prayer was a prerequisite of his cure, what was its condition?
11. How does that illustrate conversion?
12. How is the young convert here instructed?

Blackboard

The following exercise will be found useful. At the close of the lesson erase all except the first letters, leaving “*Bartimeus had faith in Jesus.*”

BARTIMEUS HAD
 Full F
 A Saving A
 Instant I
 True T
 Healing H
IN JESUS.

The Primary Class.

The one great lesson of this incident is the earnestness and determination of this blind man. 1. He heard of Jesus. 2. He believed in Jesus. 3. He called upon Jesus. 4. He kept calling until he was healed. When he first heard of him we are not told, but no doubt he made up his mind when he heard of the wonderful cures wrought by Jesus that the very first time he came where he was he would ask him to heal him also. Represent his pitiable condition. He was blind and poor, so poor that he had to beg. Notice also the fact that there were those who were disturbed by his noise, and tried to stop him; but he would not be stopped: “He cried the more a great deal.” Jesus did not want him to stop. He never wants any one who is in trouble to stop calling on him until he gets them out of trouble. He sent for the man and gave him his sight. Let the class tell every minute incident of the record. It will help fix the facts more firmly in their minds. Do not forget to notice that he became a follower of Jesus from the moment of his cure.

Impress this lesson: Never give up what you undertake to do, always understanding that you are trying to do right. Especially never give up asking Jesus to help you.

Whisper-Song.

JESUS!
 We are dying!
 JESUS!
 Hear us crying:
 SAVE US NOW!
 While we bow,
 Dying,
 Crying,
 SAVE US NOW!

Miscellaneous.

FREEMAN: Garment, 205. PRAYER MEETING TOPIC: “Be of good comfort, he calleth thee.” TEXTS: Ps. xxxvi. 9; 2 Cor. iv. 6; Gen. i. 3.

Review Reading for the Month.

Going through the midst of the — of —, there was brought unto Jesus one who was — and had an — in his —. Jesus put his — into the man's — and — and touched his —, and looking up to —, he —, and said, Be —. His — were opened, and the — of his — was —, and he spake —. The people were beyond measure —. At another time a man brought to Jesus his —, who had a — spirit. The spirit — him and he fell on the — and — foaming. Jesus took him by the — and — him up; and he —.

The disciples — among themselves who should be the —. Jesus took a — and set him in the — of them, and when he had taken him in his —, he said, Whosoever shall — one of such — in my —, — John, having seen one casting out — in the name of Jesus, — him, because he did not — Jesus. But — said, — him not. In — blind — sat by the — side —. He cried, — thou Son of — have — on me. Jesus said unto him, Go thy —, thy — hath — thee —.

TOPICS AND GOLDEN TEXTS.—*Hath.....done:*
 LORD.....LIPS.....PRAISE; *Need.....faith:*
 FATHER.....TEARS.....BELIEVE; *Shall.....*
.....Him: MIND.....ALSO.....CHRIST; *Blind:*
 OPEN.....EYES.....WONDROUS.

Lessons for November.

- Nov. 1. The Fig-tree Withered.—Mark xi. 12-14, 19-24.
 Nov. 8. The Two Commandments.—Mark. xii. 28-34.
 Nov. 15. Hypocrisy and Piety.—Mark xii. 38-44.
 Nov. 22. The Anointing at Bethany.—Mark xiv. 3-9.
 Nov. 29. The Betrayal.—Mark xiv. 42-50.

GIVING TO THE LORD.—The coin which we cast into the Lord's treasury is weighed in scales not adjusted to our standard. In the balances of the sanctuary spirit has weight, and a grain of grace is heavier than pounds of gold.

LORD SELBOURNE, even amidst all the harassing duties of Lord Chancellor, still found time to teach a well-prepared Sunday-school lesson, and keep up a faithful correspondence with all his old scholars gone to the remotest parts of the world. If he had had fewer public duties, perhaps he could not have found the time to do it.

ON account of the ready access now allowed to Japan, it will be interesting to read the following notice, conspicuously posted, two and a half centuries ago, on a Japanese fort:—"As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

HELPING THE MINISTER.—"One thing helped me very much while I was preaching to day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, my little ones; and when you go to church or chapel, fix your eyes on the minister, and try to understand what he says,

for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus, who loves the little ones.

EVEN hardened men feel the influence of the Sunday-school. Said one to another:

"Jim, we shall have to go another way to hunt now. It won't do to go near the new Sunday-school."

"I think," said Jim, "we'd better quit Sunday hunting altogether. My little boys ask me *close questions*, I can tell you. Suppose we go to Sunday-school, too."

So they went, and the Snnday hunting ceased.

THE SUNDAY SCHOOL REVIVAL.—It is one of the marked features of our times. Truly the "hearts of the fathers are turned to the children."—There were never so many children studying the word of God, or so many parents teaching it. There were never so many children being converted.—There was never such promise of raising up a generation prepared for the Lord. And what has brought it all about? Chiefly and notably the preaching of the Bible doctrine of childhood. That children need religion, that they can obtain religion, that they can be religious—these things we have been preaching, more or less clearly, for a generation. Let it be pondered by all who would do good in the world—the preaching of the Bible doctrine of childhood has produced what we call "the Sunday-school revival" of our times.

If we would only preach—clearly, earnestly, fearlessly, faithfully, prayerfully—the Bible doctrine of Missions, what a missionary revival would sanctify our Church and bless the world!—*Our Missionary.*

CAN YOU FIND HIM?—"What book is that?" inquired a merchant of a youth from the country, who, while searching his bag for a letter of recommendation, had let a book fall on the floor.

"My Bible, sir."

"Your Bible! What are you going to do with your Bible here in the city?"

"Read it, sir. I promised my mother I would read it every day; and I shall do it, sir!"

The firm tone and flashing eye told the merchant that he had a boy of principle and grit before him. He felt that a boy who loved his Bible after this fashion could be trusted. He hired him, found him true and trusty, kept him many years as a clerk, and finally made him his partner.

In this fact you see a merchant taking it for granted that a boy who loved his Bible after this fashion could be trusted. He was right. Mark the point, and tell me if you can find a Bible-hating boy who can be trusted. Isn't it a fact that boys who hate the Bible are not trustworthy? If, therefore, you wish to be true, trusty, and trusted, you must love your Bible. With the Bible as the rule and guide of your life, every duty will be performed in a manner well pleasing to God, and of necessity well pleasing to men.—*S. S. Messenger.*

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—OCTOBER.

FOURTH QUARTER: TWELVE LESSONS IN MARK.

SABBATH, October 4th.—**LESSON I.—The Deaf Mute.**—Mark vii. 31-37.

Leader. 21. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

School. 22. And they bring unto him one that was deaf, and he had an impediment in his speech; and they beseech him to put his hand upon him.

L. 23. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

S. 24. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

L. 25. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

S. 26. And he charged them that they should tell no man:

L. But the more he charged them, so much the more a great deal they published it;

S. 27. And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

TOPIC—"He hath done all things well."

Golden Text—O Lord, open thou my lips; and my mouth shall show forth thy praise. Psa. li. 15.

OUTLINE:

- I. FROM COAST TO COAST, v. 31; Matt. iv. 25; xv. 29.
- II. A CASE OF NEED, v. 32; Exod. iv. 11; Matt. xi. 5.
- III. SIGN-LANGUAGE, v. 33, 34; 1 Kings xvii. 19-22; 2 Kings iv. 33, 34; John ix. 6.
- IV. A WORD OF POWER, v. 34-37; Psa. xxxiii. 9; Mark i. 41; John ix. 43.

QUESTIONS. &c.—Repeat **TITLE.** What other like miracle did Jesus perform? (Matt. ix. 32, 33). How does this lesson illustrate the **TOPIC**? What should be the language of those whom Jesus blesses? Repeat **GOLDEN TEXT.**

1. *From Coast to Coast.*—
What coasts are referred to?
How far from Tyre to the Sea of Galilee?
Where was Decapolis?
[*Ans. A region containing ten cities, in the north-eastern part of Palestine, near the Sea of Galilee, embracing a tract, probably, on both sides of the Jordan.*—WHITNEY.]
2. *A Case of Need.*—
What was this man deprived of?
Why did they bring him to Jesus?
Are we grateful for the common blessings of life we enjoy?
May we have health, and yet be spiritually deaf and dumb?
3. *Sign-Language.*—
What language can we employ with those who are like this man?
What five things did Jesus do to him?
Why did he take him aside from the crowd?
4. *A Word of Power.*—
What word did Jesus use in speaking to the deaf mute.
What is its meaning?
How does this show the power of Jesus?
How long before the man was cured?
Could this have been done by any human means?
What message did Jesus send to John, as the evidence of his Messiahship? (Matt. xi. 4, 5).
Have you heard the voice of God speaking to your conscience?
Have you ever refused to listen? (Read Heb. xii. 25.)

What did the man do when he was cured? v. 35.
What was the opinion of those who saw this miracle?

- Where do we learn from this lesson—
1. That Jesus has authority over the laws of nature?
 2. That He is the Great Restorer?
 3. That in all our undertakings we should look to Heaven for help?
 4. The willingness of Christ to help the needy?

HYMN.—Tune "Sessions."—L. M.

Now, in a song of grateful praise,
To my dear Lord my voice I'll raise;
With all his saints I'll join to tell
That Jesus hath done all things well.
Wisdom, and power, and love divine,
In all His works, unrivaled shine,
And force the wondering world to tell
That He alone did all things well.
How'er mysterious are His ways,
Or dark and sorrowful my days;
And though my spirit oft rebel,
I know He still doth all things well.
And when I stand before His throne,
And all His ways are fully known,
This note in sweetest strains shall swell,
That Jesus hath done all things well.

QUESTION AND ANSWER.

5. *Have we not a larger summary of the law of God also in the Scriptures?*

In the Scriptures we have a larger summary of the law of God, contained in the Ten Commandments, first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the book of Exodus.

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

Home Readings.	
M. Mark vii. 31-37.	
Tu. Lev. xix. 9-15.	
W. Luke i. 59-64.	
Th. Isa. xliii. 3-13.	
F. Luke i. 10-23.	
S. Matt. ix. 30-34.	
Sa. Isa. xxix. 13-19.	

SABBATH, October 11.—**LESSON II.—The Evil Spirit Cast Out.**—Mark ix. 17-29.

Leader. 17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

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

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

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

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

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

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

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

L. 25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him,

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

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

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

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

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

TOPIC—The Need of Faith.

Golden Text—And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.—Mark ix. 24.

OUTLINE:

- I. THE FATHER'S PLEA, v. 17, 18; John iv. 47.
- II. THE DISCIPLES' WEAKNESS, v. 18, 19; Num. xiv. 11, 22; Matt. xvii. 16, 19-21; Luke ix. 40; John xx. 27.
- III. THE BOY'S DISTRESS, v. 20-22; Mark v. 3-5; Luke viii. 29; John v. 5, 6.
- IV. THE FATHER'S FAITH, v. 22-24; 2 Kings xx. 5; 2 Chron. xx. 20; Matt. ix. 28; xvii. 20.
- V. THE MASTER'S POWER, v. 25-27; Isa. xxxv. 5, 6; xli. 13; Zech. iii. 2; Luke iv. 41.
- VI. THE MASTER'S SECRET, v. 28, 29; Matt. xvii. 19, 20; Eph. vi. 13; James v. 15.

QUESTIONS, &c.—Who alone can cast out evil spirits? Are we ever possessed with an evil spirit? What does the **TOPIC** reveal in regard to the cure? Repeat the **GOLDEN TEXT**. What great event immediately preceded this transaction?

1. *The Father's Plea*—
Where was this father?
To whom did he come?
What did he call Jesus?
Why did he come?
What was the matter with the boy? v. 18, 22.
2. *The Disciples' Weakness*—
What did the disciples fail to do?
Had they received power to do this miracle? Mark iii. 7-15.
Why had they failed? Matt. xvii. 20.
How did Jesus rebuke them?
3. *The Boy's Distress*—
What was the conduct of the child when brought to Jesus?
How long had he been thus afflicted?
What prayer did the father now offer? v. 22.
4. *The Father's Faith*—
Did this prayer show any lack of faith in Jesus?
What was Jesus' answer?
What was the father's response?
Have you come to Jesus with this plea?
How may we have saving faith? Eph. ii. 8; Heb. xii. 2.
5. *The Master's Power*—
Upon whom was this power exercised?
What was the effect?
What did Jesus do to restore the lad?

Home Readings.

- M. Mark ix. 17-29.
 Tu. 1 Sam. xviii. 5-16.
 W. Matt. xvii. 14-21.
 Th. Luke ix. 37-42.
 F. 1 Sam. xvii. 14-23.
 S. 1 Sam. xviii. 5-16.
 S. Mark v. 1-18.

6. The Master's Secret—

- What did the disciples desire to know?
 What was the Master's reply?
 Was this a rebuke to the disciples?

Where, in this lesson, are we taught—

1. The duty of parents to bring their children to Jesus?
2. That even children are exposed to great suffering in this world?
3. That none but Jesus can help?
4. That faith can work wonders?
5. That our power for good is limited by our faith?
6. The necessity and advantage of prayer?

LESSON HYMN.—P. M.

God of my salvation, hear,
 And help me to believe;
 Simply do I now draw near,
 Thy blessing to receive.
 Full of guilt, alas! I am,
 But to thy wounds for refuge flee:
 Friend of sinners, spotless Lamb,
 Thy blood was shed for me.
 Standing now as newly slain,
 To thee I lift mine eye;
 Balm of all my grief and pain,
 Thy blood is always new.
 Now as yesterday the same
 Thou art, and wilt forever be:
 Friend of sinners, spotless Lamb,
 Thy blood was shed for me.

QUESTION AND ANSWER.**6. Have these Ten Commandments any particular name?**

The particular name by which these Ten Commandments are called is the Moral Law, as in substance containing all the moral duties required of all mankind in the Scriptures; and they are called the moral law also, to distinguish them from the laws given by God to the children of Israel respecting the ceremonies of religious worship, and their political duties, which were chiefly binding upon the Israelites only.

SABBATH, October 18.—LESSON III.—The Mind of Christ.—Mark ix. 33-42.

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

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

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

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

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

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

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

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

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

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

TOPIC—We shall be like Him.

Golden Text—Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

Home Readings.

- M. Mark ix. 33-42.
- M. Matt. xx. 21-28.
- W. Num. xi. 24-30.
- Th. Phil. ii. 3-11.
- F. Mark x. 35-45.
- S. 1 Thes. iv. 1-12.
- S. 1 Cor. xiii.

OUTLINE :

- I. THE LOWLY MIND, v. 33-35 ; Luke xviii. 14.
- II. THE LOVING MIND, v. 36 ; Matt. xix. 14, 15 ; Mark x. 16.
- III. THE LOYAL MIND, v. 37 ; Matt. x. 40, 42 ; xxv. 40.
- IV. THE LIBERAL MIND, v. 38-41 ; Luke ix. 40-50.

QUESTIONS, &c.—What is meant by the **TITLE** ? In what way may we be like him ? What does the **GOLDEN TEXT** enjoin upon the disciples of Christ ?

1. *The Lowly Mind*—
Of whom did Jesus inquire ?
What had been their dispute ?
Had they shown themselves of a lowly mind ?
How had Jesus known their private disputes ?—Heb. iv. 13.
How should we seek to be greatest in the kingdom of God ?
Who has set the Divine example of lowliness ?—Phil. ii. 6, 7.
What promise is given to the humble in heart ?—Luke xiv. 11.
2. *The Loving Mind*—
How did Jesus show this “ loving mind ? ”
Is kindness to children the mark of a loving heart ?
What other instance is recorded of little children being in the arms of Jesus ?—Mark. x. 16.
What blessing is promised those who care for the children for Jesus’ sake ?—v. 37.
3. *The Loyal Mind*—
What is it to be “ loyal ? ”
[ANS. To be true to our duty to those who trust us.]
In receiving the little ones in Christ’s name, to whom would the disciples be loyal ?
In obeying Christ, whom would they honour ?
Whom do we dishonour in rejecting the message of Jesus ?—Luke x. 16.
How did the Son of God show his loyalty ?
4. *The Liberal Mind*—
Of what did the disciples complain to Jesus ?
Why had they forbidden the working of miracles by others ?
What rebuke did Jesus give them ?
What reason did he give ?
What encouragement to Christian liberality is given in v. 41 ?
Does this liberality interfere with *justice* ? v. 42.

Where do we learn from this lesson—

1. That the humblest service for Christ is exaltation ?

2. That in serving and loving Jesus we are honouring the Father ?
3. That all our service should be “ in his name ? ”
4. That the lowly way is the way to glory ?
5. The duty of Christian brotherhood ?

LESSON HXMX.—7’s.

Ever patient, gentle, meek,
Holy Saviour ! was my mind ;
Vainly in myself I seek,
Likeness to my Lord to find ;
Yet, that mind which was in thee,
May be, must be, formed in me.
Days of toil, ’mid throngs of men,
Vexed not, ruffled not thy soul ;
Still collected, calm, serene,
Thou each feeling could’st control ;
Lord, that mind which was in thee,
May be, must be, formed in me.
Though such griefs were thine to bear,
For each sufferer thou could’st feel ;
Every mourner’s burden share,
Every wounded spirit heal ;
Saviour ! let thy grace in me
Form that mind which was in thee.
When my pain is most intense,
Let thy cross my lesson prove ;
Let me hear thee, e’en from thence,
Breathing words of peace and love :
Saviour ! let thy grace in me
Form that mind which was in thee.

FIRST AND SECOND COMMANDMENTS.

7. Repeat the First and Second Commandments.
- I. Thou shalt have no other gods but me.
- II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth : thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me ; and show mercy unto thousands of them that love me, and keep my commandments.

SABBATH, October 25th.—LESSON IV.—Blind Bartimeus.—Mark x. 46-52.

Leader. 46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

School. 47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

L. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

S. 49 And Jesus stood still, and commanded him to be

called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

L. 50 And he, casting away his garment, rose, and came to Jesus.

S. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

L. 52 And Jesus said unto him, Go thy way: thy faith hath made thee whole.

S. And immediately he received his sight, and followed Jesus in the way.

TOPIC—The Blind See.

Golden Text—Open thou mine eyes, that I may behold wondrous things out of thy law. Psa. cxix. 18.

OUTLINE :

- I. THE CROWD IN THE HIGHWAY, v. 46; Luke xvi. 20, 22; John ix. 8.
- II. THE CRY OF THE BEGGAR, v. 47; Matt. viii. 25; ix. 27; xx. 31; xli. 9; Luke iv. 16; xviii. 36-37.
- III. THE COMMAND OF CHRIST, v. 49, 50; Psa. cxlv. 8; John xi. 28; Heb. iv. 15.
- IV. THE CONVERSATION, v. 51; 2 Chron. i. 7; Matt. vi. 8; Phil. iv. 6.
- V. THE CURE, v. 52; Isa. xxix. 18-19; xlii. 16-18; Matt. ix. 22; Acts iii. 6.

QUESTIONS, &c.—How was Bartimeus afflicted? May we have our natural eye-sight, and yet be spiritually blind? What should be the prayer of those who are soul-blind? [GOLDEN TEXT.]

1. *The Crowd in the Highway.*—
From what city did this highway lead?
Where is Jericho?
[Ans. About twenty miles north-east of Jerusalem.]
Why was the Crowd there?
Who sat by the way-side?
How did he know that Jesus was near? (Luke xviii. 36, 37)
2. *The Cry of the Beggar.*—
What was his cry?
What name did he give to Jesus?
What treatment did the crowd give the beggar?
Did this stop his prayer?
Jesus is "passing by" now: what should be the prayer of the spiritually blind?
Should we let any obstacle hinder us in coming to Jesus?
3. *The Command of Christ.*—
What was the command of Christ?
Does any one call upon Jesus for help unheard by Him?
How did Bartimeus obey the command?
How should we obey the command to "come?"
4. *The Conversation.*—
What was Jesus' inquiry of the blind man?
Did not Jesus know what he desired?
Why, then, did he ask?
What was the reply of the blind man?
Have you asked that your greatest need should be supplied?
5. *The Cure.*—
What was the result of the cure?

Home Readings.

- M. Mark x. 46-52.
- Tu. Psa. li. 1-10.
- W. Luke xviii. 35-43.
- Th. Psa. li. 11-19.
- F. Matt. xx. 39-44.
- S. 1 John ii. 8-11.
- Re. Rev. iii. 14-22.

How was it produced?
How had the blind man himself aided in the cure?
[Ans. By believing in Christ: "Thy faith hath made thee who e."]

Where are we taught from this lesson—

1. That any affliction which brings us near to Jesus is a blessing?
2. That we should promptly seek Jesus when He calls?
3. That great distress makes earnest petitioners?
4. The grace and power of Christ?
5. That we should never yield to discouragements or opposition in seeking Christ?

HYMN—Tune "Peterborough."—C. M.

Jesus, and did'st Thou condescend,
When veiled in human clay,
To heal the sick, the lame, the blind,
And drive disease away.

Did'st Thou regard the beggar's cry,
And give the blind to see?
Jesus, thou Son of David, hear—
Have mercy, too, on me.

And did'st Thou pity mortal woe,
And sight and health restore?
Then pity, Lord, and save my soul,
Which needs Thy mercy more.

THIRD AND FOURTH COMMANDMENTS.

Repeat the Third and Fourth Commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

JESUS SAVES!

(From *The Guide*.)

Words by REV. ALFRED J. HOUGH.]

[Music by MRS. JOSEPH F. KNAPP.

1. Ma - ny at the cross are kneeling, Je - sus, Je - - sus saves,
2. All the lost and all the lone - ly, Je - sus, Je - - sus saves,

By His bound - less love re - veal - ing, Je - sus, Je - sus saves.
O come now, be - liev - ing on - ly, Je - sus, Je - sus saves.

CHORUS.

Hal - - le - lu - jah, light is beaming, Hal - - le - lu - jah, blood is streaming,

Hal - - le - lu - jah, Je - sus saves! Hal - - le - lu - jah, Je - sus saves!

3 Hearts are at this moment proving
Jesus, Jesus saves!
Every sinful stain removing,
Jesus, Jesus saves!
Hallelujah, &c.

4 Come with tears, your sin confessing,
Jesus, Jesus saves!
Seek and find the choicest blessing,
Jesus, Jesus saves!
Hallelujah, &c.

5 Hallelujah! saints are singing
Jesus, Jesus saves!
Heaven with joyous song is ringing,
Jesus, Jesus saves!
Hallelujah, &c.

CONSUMPTION CURED.

CURE FOR CONSUMPTION

And all disorders of the

THROAT AND LUNGS.

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

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

Dr. T. F. BURT,

69 WILLIAM STREET, New York.

THE BEREAN QUESTION BOOK;

OR,

The Uniform Lessons for 1874.

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

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

ADDRESS,

REV. S. ROSE,

Wesleyan Book Room, Toronto.

THE CANADIAN

SUNDAY SCHOOL ORGAN,

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

PRICE:

SINGLE COPY \$0 50
PER DOZEN 5 00

REV. S. ROSE,

Wesleyan Book Room, Toronto.

CANADIAN SABBATH SCHOOLS

SUPPLIED WITH PAPERS AS FOLLOWS:—

Good Words (Monthly.)

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

My Paper (Monthly.)

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

Good Cheer (Monthly.)

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

Old and Young,

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

N. S. RICHMOND,
GENERAL AGENT,

Christian at Work Association, Toronto, Ont.

All of these Papers Beautifully Illustrated. AGENTS WANTED.