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BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES.

SUNDAY, August 16th, 1874.

Power over Demons.—Mark v. 1-16.

GOLDEN TEXT.—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8.

COMMIT TO MEMORY: Verses 15, 16.

SUMMARY.—The demons in the Gadarene knew who Christ was, and could not resist his control.

ANALYSIS.—I. The demoniac described vs. 1-5. II. His request of Christ, vs. 6-12. III. The request granted, vs. 13-16.

EXPOSITION.—*Introductory.*—The miracle of this lesson was wrought immediately after that of the last lesson. Both miracles present Christ as the Prince of Peace. In the one he rebukes the fierce winds, and calms the tumultuous sea. In the other he rebukes the fiercer demons, and calms a tumultuous soul. The stilling of the sea was a symbol of the stilling of the strife of spirits. The two miracles together sweetly assure us of Christ's loving care of his disciples, and his power to save them from all destructions and distractions.

Verse 1.—*They came over, etc.* See iv. 35, 36, and the exposition of the last lesson. *Into the country of the Gadarenes.* Matthew has Gergesenes, and still another reading is Gerasenes. Gadara is ten miles inland, east of the southeastern shore of the Sea of Galilee. The country on the southeastern border of the lake may have been named sometimes from the one city and sometimes from the other, because it included both. This country is a part of Decapolis, a name meaning *ten cities*, from the ten chief cities within it, among which Pliny mentions Gerasa and Gadara. It lies on the east and south east of the Sea of Galilee, having, however, one of its cities on the west side of the Jordan.

Verse 2.—*Immediately there met him.* Evidently as the company were going up from the boats toward the city. *Out of the tombs.* See on vs. 1. These tombs are said to be numerous in other parts of that country, and are either natural caves or cut out of the rock. They are "often so large as to be supported with columns, and have cells upon their sides for the reception of the dead." Of those near Gadara, some are more than 20 feet square. *A man.* Matthew says two men. Mark and Luke mention only one, doubtless because of the two men one was for some reason much more prominent, perhaps the stronger nature and more sorely afflicted. There is a like apparent discrepancy between Matthew (xx. 30) and Luke (xviii. 35) in regard to another miracle. *With an unclean spirit.* Literally, "in an unclean spirit." In other places we find "having an unclean spirit." By unclean is here meant unholy, wicked.

Verse 3-5.—*Who had his dwelling among [in] the tombs.* His permanent abode there—not merely an occasional visitor. Luke tells us (viii. 27) that he had long been in this condition. There is a superhuman strength here ascribed to him. It is well known that in many cases of insanity, there is an extraordinary strength similar, though perhaps not equal to this. For chains read *cords*. Luke says he was naked, and this fits Mark's statement that he was ever cutting himself with stones, and also that after his cure he was seen by his former acquaintances "clothed." Vs. 15.

Verse 6, 7.—*When he saw Jesus, afar off, he ran and worshipped him.* This does not show that the man of himself had known Jesus and now recognized him, but the demons who from within controlled both his consciousness and his actions knew Jesus. There was immediate recognition. But why should they have impelled the man toward Christ? Why rather did they not drive him to flee away? Trench, in his *Notes on the Miracles*, p. 162, suggests that the knowledge of the demons imparted itself to the man, and that from his own sense of helplessness and need of deliverance, from the impulse of his own nature and by his own proper will, he rushed toward Christ for relief. *And cried with a loud voice.* Here the demons show their mastery, in both the manner and the matter of the utterances. If in coming the man had acted in whole or in part of himself, he is no longer permitted to do so. *What have I to do with thee, Jesus, thou*

Son of the most high God. See i. 24. Here is spoken out that sense of utter final antagonism which exists between Christ and wicked spirits, for it is they that here speak. They hate God, and hence God's Son. He was not here as their Redeemer. He came to destroy their kingdom; and that, too, without saving them. Heb. ii. 14. In the title here given to Christ, we see their clear sense of his absolute supremacy; his divine dignity. *I adjure thee by God.* The most solemn appeal, earnestly and in terror made. *That thou torment me not.* Matthew represents the two demoniacs as saying, "Art thou come hither to torment us before the time?" Here Christ is recognized as their rightful Judge as well as the One who will punish them for their sins—and they know that there is a time coming in which they will no longer have their present liberty and the pleasure of tormenting men. Revelation xx. 10; 1 Corinthians vi. 3; Jude 6.

Verse 8.—This verse is thrown in parenthetically to explain why the demoniac, or rather the demons in him, spoke thus. Christ commanded, not the man, but "the unclean spirit," and hence not the man, but "the unclean spirit," made answer.

Verse 9.—*He asked him.* Probably the man, not the spirit. To the spirit, or spirits, he had given the command; but it is conjectured not without some reason, that Christ asks the man this question to aid in calling him back to his normal state, and thus help forward the reparation. *My name is Legion, for we are many.* Note the change from the singular to the plural—"my"—"we." The country was under Roman rule and the legion of the Roman army, a division "usually reckoned at ten thousand men at the least," had been seen and their terrible power felt in this region.

Verse 10.—*And he [the man] besought him that he would not send them away out of the country.* Luke says "into the abyss," (incorrectly translated "deep" in the Common Version.) The same Greek word is several times used in Revelation of the place of final retribution. It is used in only one other place in the New Testament—Rom. x. 7. It therefore does not in our lesson refer to the depth of the sea, but to the place of retribution, or hell. To be sent away out of the country was to be sent from the place where God allowed them to act with and on men, and they had no other place of existence and action save hell.

Verse 11.—*A great herd of swine.* See vs. 13.

Verse 12.—*All the devils [demons].* Here now we find the language purely and simply that of the demons though of course uttered by the man. There is here no mixing of the human and Satanic consciousness. *Send us into the swine.* On this strange request Trench says: "The devils [demons], if they must leave their more welcome habitation, the heart of man, if indeed the Stranger is come, spoiling the strong man's goods, taking his thralls out of his power, yet entreat, in their inextinguishable desire of harming, or out of those mysterious affinities which evermore reveal themselves between the demoniacal and bestial, to be allowed to enter into the swine."

Verse 13.—*Forthwith Jesus gave them leave.* Mark his absolute sway over them and their recognition of it. They work as, and when they do, only by his permission. Why he permits them to work in and on man is no more unexplainable than why he lets wicked men work on men to their harm and ruin. *The herd ran violently down.* etc.; Proof enough that the demons were real beings. The property there destroyed was disowned by Jewish law. Christ acted as Lord of creation, as he does when he sends the earthquake, the storm, or the pestilence.

Verse 14.—The swineherds in natural terror, knowing all the facts, fled and told the story.

Verse 15.—*Sitting.* Not in frantic restlessness and raging madness, (Matt. viii. 28) as heretofore. *Clothed.* Not as before, naked. The disciples no doubt had kindly given him clothing. *And in his right mind.* What a change from the dreadful storm of contending forces! What a calm! The calm of the sea after the previous night's storm was only its faint emblem! This was "a great calm." The very peace of God. The healing was complete. *They were afraid.* With the fear of terror lest something similar should befall them. Their prayer was heard, but the restored man was left to preach Christ.

QUESTIONS.—Vs. 1. Where did the last lesson leave Christ? iv. 38. Where does

this one find him? Compare Matthew viii. 28.

Vs. 2, 5. Who first met Christ? How do you reconcile with this account Matthew's statement that there were two men? What is meant by a man "with an unclean spirit"? Mark v. 18. Matthew iv. 21; Luke viii. 27; iv. 33. What was the effect on the man? Like what malady of our own times does this trouble seem to be? Do you suppose demons still afflict men?

Vs. 6, 7. What did the men do on seeing Christ? Did he probably know Jesus? Did the man address Christ of his own will or by the prompting of the evil spirit? Will Christ sometime punish the wicked spirits? Compare Matthew viii. 29; xxv. 41; 2 Peter ii. 4; Jude 6. Will all men sometime render willing or unwilling worship to Christ? Philippians ii. 11. Why the appeal? Vs. 8.

Vs. 9. Why should Christ ask the question? Meaning of the word *Legion*?

Vs. 10-13. What request by the demons? Luke viii. 31. The effect of granting it?

Vs. 14, 15. What did the swineherds do? Who came together? Wherein did the present state of the demoniac differ from his previous one?

Why did the people wish Christ to leave their country? The future course of the demoniac? Vs. 20.

Abridged from the Baptist Teacher. Scripture Catechism, 204, 205.

SUNDAY, August 23rd, 1874.—Power over Disease.—Mark v. 24-34.

Youths' Department.

THE MANLY BOY.

What is it makes a manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly. We saw one once—a big, burly fellow, about fourteen years old, with a fist like a small sledge-hammer, and a voice as loud almost as that of a male; but we did not think he was very manly when we saw him pick up a small boy who was quietly playing with a little wooden wagon, and lift him above his head, while he screamed in his ear as loud as he could, and then set him down. The little fellow was pale with fright and cried; the big fellow laughed aloud and went his way, ha-ha-ing as he went, and no doubt thinking he had done a very fine thing. But he was not manly.

Nor does the power to smoke cigars without getting sick make a manly boy. Some boys think so, we know. We have seen even small boys, nine or ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads and stalking along, as if to say, "Ladies and gentlemen, look at us. We are men, we are. We smoke, and we don't get sick." But they are not men.

A manly boy is one who shows some good, manly qualities. We do not expect him to be large as a man, strong as a man, or as wise as a man. But he will be truthful, honest and well-behaved. He will never speak of his father as the "governor" or the "old man"; nor will he speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will he be afraid of all the ridicule which silly boys may heap upon him because of this love. They may call him a "baby" and say what they please about being "led by his mother's apron-strings"; he does not mind that, for he knows he is right.

He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner-table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books or their toys from him, lest he should disturb or destroy them; he would never think of that. He is careful not to be greedy at the table or rude in company, but remembers that others have rights as well as himself.

Does anybody say that this is all very well to talk about, but that no one ever yet saw such a boy as is here described? We answer: There are such boys, plenty of them, and we have seen them. They are full of fun, as other boys; they equal anybody at the different sports in which boys delight; they swim and skate and play ball and roll hoop and run just like other boys; but their behavior is gentle and kind.

These manly boys, when they grow up, will make real men; they will be, in the best sense of the word, gentlemen.

Genius has limits; virtue has none, every pure and good paper can become purer and better still.

THE NEW PREACHER.

[A recitation with a point.]

At a pleasant country station,
Full of eager expectation,
Sat a waiting congregation
At church one Sunday morn.

The sun poured in a flood of light,
Which fell on heads by time made white,
On sunny curls and eyes of light,
That lovely Sunday morn.

There sat the young and beautiful;
There sat the good and dutiful—
The aged and the sorrowful,
That Christian Sunday morn.

There for the first, with form and feature
Resembling much a fellow-creature,
Within to pulpit, their new preacher
Appeared that Sunday morn.

He spoke with freedom, zeal and power;
To him it was a blissful hour.
Twelve tolled the bell in the old tower
That did the church adorn.

Some lingered at the close of meeting,
To give their brethren friendly greeting;
I've not the power of repeating
All that was said that noon;

For the butcher, baker, lawyer, teacher,
People of every trade and feature,
All criticised the humble preacher
That they heard that morn.

The lawyer said, "he'll not suit me;
No flowery strains, nor fluency,
Nor logic, nor philosophy.
His sermon did adorn."

An old man said, "he spoke too low;
My hearing is not good, you know;
Besides, he reads too much; and so
I cannot like the man."

A sister said, "he is too tall,
His hands too large, his eyes too small;
I do not like his looks at all;
They've sent us the wrong man."

"And then his wife, depend upon it,
She'll not suit here with that gay bonnet;
I'm sure she had a flower on it;
And she our preacher's wife!"

Another pious soul sincere,
Who gave full fifty cents a year,
Said to his consort fair, "my dear,
I never in my life

"Did go to church to criticize;
But this vain man" (he wiped his eyes,
And in a lower tone he sighs)
"I never will support."

But there are some, both wise and good,
A blessing to the neighborhood,
Who spoke as Christians always should,
With Christian charity.

O could the wind have talked and heard
Each idle, criticising word,
"The servant's not above his Lord,"
Methinks 'twould sadly moan.

Useless attempt to please mankind;
Fault-finders you will always find,
Though all the virtues be combined
In any great divine!

WHAT HAVE THEY SEEN?

A lady had just parted with some friends who had been her guests for a few days, and with a feeling of loneliness sat down in her own deserted drawing-room. Looking around for some book, her eyes fell upon a Bible. She opened it and read the words (Isaiah 31: 4), "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapter, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then read how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself, with a rising feeling of self-reproach.

"Surely!" she thought, "the Lord must have sent these words to me. Do not I resemble Hezekiah? Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer, when I lay in my darkened chamber, sick nigh unto death, I earnestly entreated him, and said with my heart, 'O that I were now allowed to tell my friends of this glorious Jesus, his love, his death, his righteousness, and all his marvellous riches and grace!'"

"Mrs. R. and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, 'What have they seen in thy house?' What have I to answer? Last night a dinner was given for them. I remember however, one admired the new paintings in the dining-room. After dinner I showed them all our water-color drawings; and then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Tuesday excepting that I showed to Mrs. R. that

beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting about what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of the righteousness of God! And poor Marian has gone home longing to have a bracelet like that she saw on my baby, and hoping to persuade her papa to get her one. Had I been faithful, she would have left me to speak to her father of Jesus and his glory.

"What have they seen in my house?" "Alas! vanity, idleness, worldly treasures."

"And what have they heard? True, they heard family reading and family prayer. But it must have seemed a mere formality. They must have thought that we had far more delight in the vain songs which were sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about him, yet they left me, having seen nothing better than the visitors saw at the house of Hezekiah.

"Is this not a word to your soul? Look around you, and see how many things you have gathered around which war against your soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question, 'What have they seen in thine house?' Oh, that the robe of Christ were the rich apparel we delighted to show, and that the word of Christ dwelt in us so richly that we could not refrain from testifying of him!"

PHILOSOPHY AND RELIGION.

BY MRS. BRADLEY.

A ship sailed from port one summer day with a fair wind and cloudless skies. The captain and the sailors, and the passengers were in good spirits, for everything promised a prosperous voyage, and the ship was homeward bound.

Two young girls, who had been at school in France, were going home to their parents and brothers whom they had not seen for three years. They were in charge of a gentleman who was distinguished for his scientific knowledge, but who scorned what he called "the fables" of the Bible, and had no belief in revealed religion. "Nature and science give me all the religion I need," he was accustomed to say; and he laughed with good-natured contempt at the timid efforts of the girls, who were earnest and simple Christians, to explain and defend their faith. It grieved them to see one whom they loved and respected, so wilfully blind to matters of such great importance; and they never went to rest at night without a prayer that God would add "the one thing needful" to his life.

The days of sunshine and fair weather gave place by and by to a driving gale that blew the vessel out of her course, and caused much anxiety. It increased to a tempest that damaged the ship terribly, and finally drove her helpless and disabled upon a reef of rocks. There was no hope, for boats could not be launched in the roaring surf.

In this hour of mortal extremity the philosopher discovered how little the religion of science and nature availed him. The two girls, who were as babes and sucklings in wisdom compared to him, resigned themselves to their doom with a patient courage that amazed him. They "cried to God in their trouble, and he heard them," bringing peace to their hearts, and enabling them to meet their death with unshaken trust in his love. "In a little while we shall be in heaven," they said to one another.

"And where shall I be?" was the gloomy question of the philosopher, for whom the name of God had no meaning.

Who could answer? He died as he had lived; but by one of God's strange providences his little son, who was one of the company, was saved. Lashed to a plank, and drifting out to sea, he was picked up alive by a passing vessel. He lived to be a man, and became a Christian as well as a philosopher. That night had taught him that all learning and wisdom were as nothing compared with faith in God—*Young Reaper*.

An extension of the Edinburgh University Buildings is contemplated, at an estimated cost of £100,000.

A theological class for ladies is about to be inaugurated at Edinburgh by Professor Macgregor, of the Free Church College.

The *Journal de St. Petersburg* announces the death of an Armenian woman 125 years old.