

at the beginning of this paper. The "Letters to Young Girls" are in answer to a little petition from some girls who were interested in the St. George's Society and wished him to give them rules for their conduct and studies, which would help them in their daily lives. Can you not imagine, therefore, what his forty-five pages are full of, and what a sweet and noble womanhood they set before us?

"Sesame and Lilies" has "King's Treasures," the treasures whereof are books, and "Sesame," the magic word admits you to them, and "Queens' Gardens," meaning the wide territory over which women reign. As you read the latter you will see what is this man's ideal; and a girl of fine instincts will not be slow to kindle with hope and effort, and will thank him for his chivalrous words, and for the way he honors the grace, tenderness, and intellectual power, the moral courage and spirit of self-sacrifice and true dignity of character that belong to the best womanhood.

In that paper are likewise suggestions for your reading of Shakespeare, Scott, Chaucer, Spenser and others of the masters in literature. It is a subject he loves to linger over; he even appends a chapter on "Things to be studied," to his little work on "The Elements of Drawing," which is another of his books for girls to own. See what he says:

There are some books which we all need, and assuredly, if you read Homer, Plato, Aeschylus, Herodotus, Dante, Shakespeare, and Spenser, as much as you ought, you will not require wide enlargement of shelves to right and left of them for purpose of perpetual study. . . . A common book will often give you much amusement, but it is only a noble book that will give you dear friends. Remember also that it is of less importance to you in your earlier years that the books you read should be clever, than that they should be right.

He would have girls not only humane, tender and true, kind to strangers, refined, neat, and in a word, ladies, but trained to habits of accurate thought, and thorough; not half-know, or "mis-know." The three papers which teach this in brief, under that name "Sesame and Lilies" (the third is on architecture), are already classics, as some critic says, being "discourses on the art of beautifying life, on the mission of books and the needs of education."

Mr. Ruskin has had, and perhaps still has a beautiful house on Denmark Hill, near London, and he has a country home, Brantwood Coniston, in the Lake Region. No small portion of his life has been spent at Oxford where he was for a time art professor for, however peculiar and antagonistic have been some of his opinions, he has long been considered one of the best art critics in Great Britain.

By those who have only occasionally met him, he had been described as whimsical and "full of crotchets" (mostly benevolent ones, however), but they who know him intimately see only that he is kind and lovable, extremely friendly to art students and all who truly want to learn; and he is "almost idolized by his neighbors," which speaks well for any man. He says he has all his life desired good and not evil; has wished to be kind to all; has willfully injured none; has loved much, and not selfishly; and "you who read may trust my thought and word in such work as I have to do for you."—*Wide Awake*.

MADAGASCAR AND MASSACHUSETTS.

Rev. Dr. A. J. Gordon, of Boston, says: "The Queen of Madagascar, in the very year when Massachusetts took half a million of dollars revenue for strong drink, wrote in her proclamation: 'I cannot consent, as your queen, to take a single cent of revenue from that which destroys the souls and bodies of my subjects.' Here is a land, that a little while ago was heathen, speaking back to Massachusetts, the home of the Puritans. It ought to stir our blood."

SEVERAL BOYS in Plantsville, Conn., sons of the most prominent people, have been arrested for a series of thefts which they confessed. There were forty of them, who made their headquarters in a shanty, where they kept their booty and had a library of dime novels.

THE REV. DR. JESSUP, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ. One of them was arrested and imprisoned, but was released on the ground that he must be crazy!

JOHN TODD.

BY ANNA D. WALKER.

In one of the wild regions of the West, where religious privileges were few, a good man started a Sabbath-school and urged all who lived in the vicinity to attend it.

The eager children came, not a few, some walking several miles to reach the spot, and all showing great enthusiasm over the matter.

Little Kittie Todd, whose father was the most noted infidel of those parts, wanted to go with her companions to the new school. Her father did not like the movement, but could not bear to utterly disappoint his dear little child, and so he told her that she might go one Sabbath, but must not think of going again.

Delighted Kitty went to the Sabbath-school and found it even better than she expected, and could not bear to think of not going again. But her father said, "It would not do to have her led away by any fanaticism."

Kittie was very sorrowful over her disappointment, and whenever she dared said a coaxing word to papa. The father loved his child, if he did not religion, and at length he told her he would go with her and see what kind of a place it was, and whether she might regularly attend it.

Their home was about two miles from the school, and the road in part led through a wood, which pleased the father well, for he did not wish to be seen going to the school he had openly condemned.

When near the spot his courage failed him, and he told the little girl that he would sit down on a log at the edge of the wood and wait for her until Sabbath-school was dismissed.

Kittie went into the little log-house where the services were held, and her father sat down in the shade to wait for her as he had promised to do. He was close by, however, and presently he heard the notes of a sweet tune sung by the childish voices, and this drew him within the door. Here a log had been placed for a seat, and John Todd seated himself upon it and thought to thus have an opportunity to watch all proceedings and sit in judgment upon them.

To his surprise the good gentleman who had started the school came, after the opening exercises were over, and asked if he would teach a class.

"I teach a class?" queried John. "I wouldn't know what to teach."

"There is a class of boys without a teacher over there in the corner," replied Mr. R., "we have question-books; won't you be kind enough to ask the questions?"

John Todd was obliging in his disposition, and so consented to ask the boys the questions of their lesson, but wanted it understood that he did not presume to teach, especially in religious matters.

"Yes, yes, I understand you," said Mr. R., as they drew near a class needing a teacher.

John Todd sat down and commenced the lesson, feeling rather strange in his new capacity.

He managed to get through the lesson, though the questions were rather distasteful to him; for instance, such as this: "Who died to redeem us?" It was rather absurd to him, who did not intend to be made to believe that any one died for our redemption; but he made no comments, and at the close commended the boys for their ready answers, and went home inwardly vowing that he would not be caught in such a scrape again; and perhaps he would have kept his word but for Kittie, the dear child that she was. She could not rest without the privilege of going to Sabbath-school, and repeatedly during the week following her father's attendance there she asked if he would go again and if she might go again.

What could John Todd do under such circumstances? He could not make Kittie utterly miserable, and he was not willing to send her alone to the school for fear of the influences there.

Upon the coming Sabbath as there seemed to be no alternative, he again took Kittie and went to the school, and once more he found himself asking solemn questions from the question-book, all the time feeling uneasy and out of place.

"Now, Mr. Todd," said Mr. R.—at the close of the exercises, "will you not consider yourself the teacher of those boys? We are short of teachers, you know."

John said something about his unfitness for such business, his unwillingness to mix with religion or religious people, but in the

end promised to take the class till a better teacher could be provided.

Mr. R.—knew the man's unfitness and his unwillingness, but he also knew his kindly disposition, and hoped that the school might bring him to the Saviour, could he be brought to constant attendance.

As John led his little girl home he was silent and thoughtful. "An infidel and a Sunday-school teacher; what inconsistency!" thought he. And why was he an infidel? He had been religiously trained, and his thoughts went back to his early home and its teachings. The Sunday-school was at work, and doing a great work too.

John Todd continued thoughtful during the whole week, and reluctantly went again to the school, feeling more than ever his unfitness to give religious instruction; and these feelings increased until he renounced his unbelief and became a new creature in Christ Jesus, and then his great earnest nature took hold of the Sunday-school work. He started Sunday-schools, and he drew children unto them until he, the once infidel John Todd, was the means of bringing some thousands of scholars into the Sunday-school.

This story is true, although the name is fictitious. We know not whether John Todd to-day is living or dead; but this we do know, that God in this case blessed the Sunday-school work to his conversion.—*American Messenger*.

TWO PERSONS came to a clergyman to have a dispute settled. Each believed the other to be in the wrong. After he had heard them all through, he settled it in this way: "Let the innocent forgive the guilty."

WHEN PRESIDENT FAIRCHILD, of Oberlin, was about to visit Europe, a visitor at the table told him that there he would certainly have to drink wine. "No," cried out Dr. Fairchild's little son, "my father can be trusted when he is away from home." And he did not taste wine on the trip. He would not disappoint the confidence of his boy.—*N. Y. Independent*.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON I.—JULY 4.

JESUS AND THE BLIND MAN.—John 9:1-17.

COMMIT VERSES 1-4.

GOLDEN TEXT.

One thing I know, that, whereas I was blind now I see.—John 9:25.

CENTRAL TRUTH.

Jesus Christ is the light of the world.

DAILY READINGS.

M. John 9:1-17.
T. John 9:18-11.
W. 2 Cor. 12:7-11.
Th. Heb. 12:6-11.
F. Isa. 35:1-10.
Sa. Isa. 42:1-16.
Su. John 1:1-14.
Su. Luke 6:1-11.

TIME.—Oct., A. D. 29. Probably the next Sabbath after the feast of Tabernacles.

PLACE.—Jerusalem, near one of the gates of the temple.

JESUS.—About 33 years old, about six months before his crucifixion.

RULERS.—Tiberius Caesar, Emperor of Rome (16th); Pontius Pilate, Governor of Judea (4th); Herod Antipas over Galilee (33rd).

CIRCUMSTANCES.—In our last regular lesson Jesus was discoursing with the Pharisees in the temple, and they had taken up stones to kill him, when he passed quietly out among the throngs. The events of this lesson took place soon after, probably on the Sabbath following.

HELPS OVER HARD PLACES.

1. AS JESUS PASSED BY: not the same verb as the one translated "passed by" in the last verse of the last chapter. Hence it need not refer to the same occasion. BLIND FROM HIS BIRTH: and therefore more difficult to cure. 2. WHO DID SIN? Whose sin was the occasion of this great sorrow? The Pharisees taught that each trouble was the punishment of some particular sin. THIS MAN: of course blindness from birth could not be the punishment for the man's own sin. Therefore was it in consequence of his parents' sin. 3. NEITHER HATH THIS MAN SINNED: this was not on account of any sin of either the man or his parents. It does not mean that they never had done wrong. Such evils as blindness are the results of sin in general, but you cannot always trace a trouble to a particular sin, nor judge of character by the amount of trouble. WORKS OF GOD: his works of love, goodness, salvation; that these might be shown in the man's spiritual good, and thus also be revealed to others. 4. WHILE IT IS DAY: while the opportunity lasts. 6. MADE CLAY: used some means to awaken the man's faith and test his obedience. SPADE: a pool south of the temple area. SABBATH DAY: Both making clay, and healing the man, broke their interpretation of the Sabbath law, but did not break the fourth commandment.

LEARN BY HEART v. 5, ch. 1: 4, 5, 9; 8: 12.

QUESTIONS.

INTRODUCTORY.—What was the last regular lesson about? At what time were these words spoken? How long after did the events of today's lesson take place? Where? In what part of Jesus' ministry are we now studying?

SUBJECT: JESUS THE LIGHT OF THE WORLD.

I. THE DARKNESS (vs. 1-3).—Whom did Jesus see one day as He was walking with His disciples? Why is it mentioned that he was born blind? What question did the disciples ask? What led them to ask it? Is suffering always the fruit of sin? (Ezek. 18: 20. Rom. 5: 12. John 5: 14.) What was Jesus' reply? Did He mean that these people had never done wrong? Is suffering the proof of special sin? (Luke 13: 1-5.) What is meant by the "works of God"? How were these made manifest in this man? What other darkness is in the world besides blindness? Why is sorrow called darkness? Why is ignorance like darkness? Why is the state of sin called darkness?

What was the Pharisees' idea of the connection between sin and suffering? Is there such connection sometimes? Are the righteous often more afflicted in this world than wicked persons? How will Christ's works (v. 3, 1, c.) explain this?

II. THE LIGHT (vs. 4-6).—What did Jesus call Himself? In what respects is He like light? How does He take away the darkness of sin? of trouble? of ignorance? What is meant by "the day" and "the night" in v. 4? Give an account of the cure of the blind man. Why did Jesus use such means?

How did the means used help the man's faith? How test his credence? Is the use of means contrary to faith? Is there any real faith when we refuse to use the means God has appointed?

III. THE CONFLICT BETWEEN LIGHT AND DARKNESS (vs. 8-17).—What did the neighbors say about this cure? What was the man's testimony? Why did they take him to the Pharisees? What wrong did they think Jesus had done? Had He broken the Sabbath? What two opinions prevailed? Which one was right? Why? How did this discussion result?

JESUS THE LIGHT OF THE WORLD.

I. THE BLINDNESS, of the body, of sin, of ignorance, of sorrow; because the light is absent.

II. THE CAUSES. (a) In general it is the fruit of sin. But no one can infer great sin from great calamity (Luke 13: 1-5). The best of people are often great sufferers. (b) God permits this suffering, and He transforms people by it. He makes it work out spiritual goodness and joy. He makes it to show His love, His goodness, His power, His redemption.

III. THE LIGHT signifies all that makes us see God, truth, goodness, culture, purity; all that brings brightness and peace into the soul, all that takes away sin, sorrow, ignorance.

IV. JESUS is the light of the whole world.

V. OUR PART. We should receive the light. We should reflect it to all people. We should use all the means God has provided. We must do each duty in its time. We must expect that the coming of the light should make commotion in the darkness.

LESSON XIII.—JUNE 27.

REVIEW.

(Scripture Lesson.—John 1:1-17.)

GOLDEN TEXT.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

DAILY READINGS.

M. John 1:1-51.
T. John 2:1-25.
W. John 3:1-36.
Th. John 4:1-51.
F. John 5:1-47.
Sa. John 6:1-71.
Su. John 7:1-53.

TIME.—This quarter covers nearly three years of Jesus' earthly ministry, from Jan., A. D. 27, to Oct., A. D. 29.

PLACE.—Jerusalem, Cana, Capernaum, Bethsaida, Sychar. John leaves out a large portion of the ministry in Galilee, because recorded in the other Gospels, which were written before his, and he dwells chiefly on the ministry of Jerusalem and Judea.

SUGGESTIONS.—(1) Read the first eight chapters of John's Gospel at one sitting. (2) Trace out the movements of Jesus on the map in order to make his life real and vivid to you. (3) Study up the state of the country in the time of Christ. (4) Review the TITLES, GOLDEN TEXTS, and CENTRAL TRUTHS of the quarter.

QUESTIONS.

INTRODUCTORY.—What book of the Bible have we been studying? Who wrote it? When and where? Tell all you can about the book. Give some account of the Apostle John. How much time do the lessons of this quarter cover? Where did the events take place? Name the principal persons mentioned.

SUBJECT: THE REDEEMER OF THE WORLD.

I. HIS NATURE (Lessons 1, 11, 12).—Who is the Redeemer of the world? How long has He existed? What great works did He do before He became man? When did He become man? How is He the Light of men? the Life? the living water? Meaning of "Christ." What reasons have we to rejoice that our Saviour is divine? that He became man?

II. THE BEGINNINGS OF HIS KINGDOM (Lessons 2, 3, 4).—Who were His first disciples? How were they led to Him? What great results have grown from these small beginnings? What was His first miracle? When and where? What was it meant to teach?

What was the first great doctrine He taught? To whom? Why is this placed first?

III. HIS MIRACLES (Lessons 3, 7, 8, 9).—What are miracles? Why did Jesus perform them? What was the first one, and its teachings? What is the next recorded one? What was that meant to teach us? Describe the next one. What does this teach us? What one the following night? What miracle did we study in Lesson 9? What are its teachings?

IV. HIS TEACHINGS (Lessons 4, 5, 6, 10, 11, 12).—What great doctrine was taught to Nicodemus? What comforting truths to the Samaritan woman at the well? What did He teach her about worship? What instruction did He give His disciples on the same day about working for God? What did He teach about the bread of life? About the living water? About the liberty of the Gospel? About eternal life?