

THE HOUSE ON SEVENTH STREET.  
BY HATTIE LUMIS.

At first thought it was not very unlike the houses in which the majority of young people, with moderate means, set up house-keeping. It was a two-story cottage, tasteful and modern without, and with an interior even more attractive, embodying, as it did, Mrs. Wilford's exquisite taste. Not that the furnishings were particularly luxurious, but the most artistic eye could find no false effects nor unfortunate combinations in all its dainty completeness. In short, it was one of those homes which seems to impart to every creature, blessed enough to come within their charmed atmosphere, something of their own serene harmony.

But if the house on Seventh street was in no wise remarkable in the city Weston, the same could not be said of its mistress, Louise Wilford. She was a delicate, sweet-faced woman, whose clear, gray eyes had the faculty of spying out a hidden sorrow, and offering their unobtrusive sympathy in one comprehensive glance. Her mother said of her, "Louise always had the most extravagant notions about the duty of everybody to everybody else. If marriage don't cure her, nothing will." And Mrs. Wilford soon made it evident that marriage had not altered a peculiarity which was, indeed, a fundamental characteristic of her nature.

Her honeymoon was hardly over when what her friends called "Louise's oddity" began to assert itself. "Fred," she remarked placidly, one evening, as she and her husband sat together in their cosy parlor, a suggestive picture of domestic comfort, "Fred, do you know I want to take a boarder?"

Mr. Wilford dropped his book, and looked at his wife with an expression of the utmost consternation. Louise! What do you mean? Are you getting tired of my company? Then, more tenderly, "Don't I give you pin-money enough, dearest? What is up, anyway?"

"What a goose you are, Fred," said Mrs. Frederick, dimpling amiably. "To think that I could ever get tired of you!" She slipped out of her chair and knelt by her husband's side, lifting her eloquent eyes to his face. "You know, dear, they say Mr. Maxwell is trying to leave off drinking."

Mr. Wilford nodded. He with all other good citizens of Weston, was interested in the attempted reformation of this brilliant young lawyer, who had come so near total shipwreck. But with the obtuseness common to mortals, Fred failed to see how this fact was related to his own personal comfort.

"And I've been thinking," Louise went on earnestly, "that he must meet a great deal of temptation boarding at the hotels. And his wife can't come till September, Fred, he told me so himself. And I'd like to have him here with us that little while."

Mr. Wilford made a wry face. "Of course, I admire your feeling, my dear girl, but don't you think it is a little fanatical, and—morbid, to sacrifice your home comforts for other people in that way?"

Louise's arm went round his neck, pleadingly, "O, Fred! It's because my home is dear to me that I want to use it partly for others. We're not, you know, to sacrifice that which costs us nothing, and I want to offer him the best I have."

Mr. Wilford gently kissed his wife's cheek. "You're right, Louise. I think you're always right. But I don't see," he added with a smile, "just how you're going to work your scheme on Maxwell. You can't say you want to reform him."

"O, I'll manage that," answered Louise, confidently. And she did manage it with a diplomacy strictly feminine. Mr. Maxwell was invited to tea one evening, and, under the enchantment of the social atmosphere, he himself hesitatingly made the proposition his hostess was so anxious to have him make. And if Louise ever thought regretfully of the pleasant evenings she and Fred had passed alone together, she felt more than paid for her sacrifices when, three months after, the lawyer's wife had looked into her face and said, "Mrs. Wilford, I owe you all one woman can owe another. I believe that my husband's safety is due to you." And then the two women, strangers before, had kissed each other and had clung to each other as sisters might have done.

The next guest at the house on Seventh

street was little Mary McIntyre, whom Louise found in the third story of a crowded tenement house, struggling, with a persistence pitiful to see, to finish some heavy sewing. The girl was recovering from a fever, and the lassitude of sickness was still upon her. She made a pathetic picture, with her pale face and languid eyes, bending over the work her strengthless hands could hardly hold.

Mrs. Wilford looked at her gravely. "My child, you are not well enough to be at work," she said, laying her gloved hand upon the trembling fingers.

Mary answered this remonstrance with a wan smile.

"But you see, I must live, ma'am," she said simply.

"Certainly! And that is why you mustn't work at present," answered Mrs. Wilford. She took the girl's unresisting hand in her own. "I want you to come home with me," she said, and make me a visit till you are better.

Just what that visit meant in Mary McIntyre's life even Mrs. Wilford never knew. The girl's starved nature drank in the beauty around her as a flower drinks in the dew and sunshine. Her soul and body alike gathered strength in this new atmosphere of kindness and tranquility. For months it had seemed to the child that she was too busy, or else too tired, to pray. But now on her knees she begged God to give her an opportunity of doing something for this new friend. Modern cynicism to the contrary, gratitude is a flower that takes root as strongly as ever in the human heart, and blossoms as beautifully, if only the right seed be sown.

The full history of the house on Seventh street has never been written. No record has been kept of the tempted boys who have found at Mrs. Wilford's an attraction that was a safeguard to their unwary feet, of the homesick girls who have there forgotten their loneliness, of the heavy hearts its beauty has cheered, of the lives its influence has made better. But the house on Seventh street, like a city of old, is walled about by the prayers that rise for it, daily, from many grateful hearts.—Presbyterian Observer.

LESSON HELPS.

REV. PETER COCKLIN.

Before resorting to human helps, we have a work to do, if we desire to be safe, practical expositors of the Word of God, viz., secure the aid of the Holy Spirit. The finest graduate from the best college is not ready or prepared to study the Bible until he has received the Holy Ghost.

The Bible is a spiritual Book, and only those who have spiritual sympathy or affinity can understand its inner meaning. The apostle says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14.

Having then asked and received the Holy Spirit, we are ready to begin the study of the Word. But now the important question is, How study the Word of God? Resort at once to some good lesson help or commentary? Yes, that is the very best thing to do, provided we desire to become a "sounding brass or a tinkling cymbal." One of the greatest hindrances to the success of the Sabbath-school and the ministry is that so many teachers and preachers resort to lesson helps and commentaries in cold blood. We must first study, think, search and investigate for ourselves in order to become useful, positive, practical teachers of the Word.

Every student of the Scriptures needs, to begin with, a good reference Bible. He should then endeavor to arrive at a correct reading of the passage under consideration—master the grammar of it—look up its historical relations—and no interpretation should be given to any passage inconsistent with its connection. The true parallel passages and the intention of the author often throw great light upon the text. "God best understands His own Word," as a certain one says, "and we should look to Him, principally, for an explanation." He who will do all this will have a better understanding of the Scriptures than he would have were he at once to flee to the most noted exegete that ever lived.

Yet, frequently, after we have done all that we can, we are still in the dark as to

the true meaning; or we may have imbibed erroneous views; or our ideas may be few and meagre; for there "are some things hard to be understood." Hence, I repeat, we need the help of those who are wiser than we, in order to correct our theology or enrich and increase our store of ideas.

The question, then, is, How use lesson helps? First, we should be fully aware upon what points we need information; and then take plenty of time to think of the comment. Do not swallow it wholesale, like the whale did Jonah, but weigh it; examine it, dissect it, turn the searching light of the Word of God upon it. And thereby we will be able to reject the refuse and retain the gold; and the "helps" will be helps unto us and not sources or crutches.

Lastly, Where use them? In the study only. We read that in the days of the Kings the Word of God was lost, and Hilkiah, the high priest, found it. So, in our Sabbath-schools, the Bible is lost under a pile of Lesson Leaves, Quarterlies and Sunday-school Teachers. The Bible is practically crowded out of our Sunday-schools. Very seldom do we see a scholar going to Sabbath-school with a Bible in his hand; and this is true of many teachers. I have seen teachers stand before their classes with Sunday-school Times, or Peloubet's Lesson Notes, reading these comments to their classes. Such lazy, indolent, ignorant teachers should be compelled to step down and out of the responsible position they hold.

The Sabbath-school is no place to study the lesson. Here we come to teach or recite. And how can we teach or recite that which we have not previously studied?

Show me a model Sunday-school, and I'll show you one where every teacher and scholar has a Bible instead of a lesson help. Oh that some pious Hilkiah would resurrect the Bible in our Sabbath-schools, and then, with competent Shaphans to read and expound the same, our schools would bloom and blossom as the rose.—Living Epistle.

"Tis not one day nor a noble deed  
That makes a life that is noble and grand,  
But the little things that it patience takes  
To do, and to be, and to understand."

SCHOLARS' NOTES.

(From Westminster Question Book.)

THIRD QUARTER.

STUDIES IN THE GOSPEL OF JOHN.

LESSON I.—JULY 5, 1891.

THE WORD MADE FLESH.—John 1:1-18.

COMMIT TO MEMORY vs. 11-13.

GOLDEN TEXT.

"The Word was made flesh, and dwelt among us."—John 1:14.

M. John 1:1-18.—The Word Made Flesh.

W. Luke 2:1-21.—The Birth of Jesus.

T. Luke 2:22-38.—The Presentation in the Temple.

Th. Matt. 2:1-12.—The Visit of the Wise Men.

F. Matt. 2:13-23.—The Sojourn in Egypt.

S. Luke 2:40-52.—At the Passover.

S. Phil. 2:1-16.—Made in the Likeness of Men.

LESSON PLAN.

I. The Word With God. vs. 1-5.

II. The Word Made Flesh. vs. 6-14.

III. The Word Revealing God. vs. 15-18.

TIME of John's testimony, A.D. 27. Note—Christ was born B.C. 4, or four years before the date from which we number our years A.D. (Anno Domini, the year of our Lord.)

PLACE.—Bethabara, or Bethany, beyond Jordan.

OPENING WORDS.

The apostle John, the author of this Gospel, was the son of Zebedee and Salome, and the brother of the apostle James. His Gospel was written about A.D. 90, at Ephesus, where he died at the age of one hundred years, about A.D. 100.

HELP IN STUDYING THE LESSON.

V. 1. In the beginning—before anything was created. Gen. 1:1. The Word—the Lord Jesus Christ. Was God—in nature, being and substance, very God. John 20:28. V. 4. In him was life—the source of all life, physical, intellectual, moral, spiritual, eternal. 1 John 1:1. The light of men—the Author, the Source, the Dispenser of all true light. John 8:12; 12:35, 45, 46.

V. 5. Darkness—the ignorance, sin, misery of the world. Prov. 4:19. V. 6. Sent—Mal. 3:1; Matt. 3:1. V. 11. His own—his chosen people, the Jews. V. 12. Power—Revised Version, "right." Sons of God—see Gal. 3:26; 1 John 5:1. V. 13. Not of blood—not by human descent or human adoption. But of God—1 John VI. V. 14. Was made flesh—became man. We beheld his glory—Matt. 17:1-9; 1 John 1:1; 2 Pet. 1:16-18.

QUESTIONS.

INTRODUCTORY.—Who wrote this Gospel? What do you know about him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE WORD WITH GOD. vs. 1-5.—Who is meant by the Word? Why is he so called? What is first said of him? What was made by him? What is next said of him? Where does the light shine? What is said of the darkness?

II. THE WORD MADE FLESH. vs. 6-14.—Who

was sent from God? For what purpose? Who was this Light? What is said of him? What was the Word? Why did the world not know him? To whom did he come? How did they treat him? What does he do for them that receive him? What is said of the children of God? What is adoption? What did the Word become? What did the disciples behold?

III. THE WORD REVEALING GOD. vs. 15-18.—What testimony did John give? What is next said of Christ? What is meant by his fullness? By whom was the law given? What did Christ bring? Who has seen God? How has the Word declared him?

WHAT HAVE I LEARNED?

- 1. That Christ is God equal with the Father.
- 2. That he is man as well as God.
- 3. That he is the Source of Spiritual life and light.
- 4. That we must believe in Christ if we would become the sons of God.

QUESTIONS FOR REVIEW.

- 1. Who is meant by the Word? Ans. The Lord Jesus Christ.
- 2. What is first said of the Word? Ans. In the beginning was the Word, and the Word was with God, and the Word was God.
- 3. What did the Word become? Ans. The Word was made flesh, and dwelt among us.
- 4. What does he give to those who believe on his name? Ans. Power to become the sons of God.
- 5. What have we received from him? Ans. "Of his fullness have all we received, and grace for grace."

LESSON II.—JULY 12, 1891.

CHRIST'S FIRST DISCIPLES.—John 1:20-42.

COMMIT TO MEMORY vs. 40-42.

GOLDEN TEXT.

"Behold the Lamb of God, which taketh away the sin of the world!"—John 1:29.

HOME READINGS.

- M. Matt. 3:1-17.—The Ministry of John.
- T. Matt. 4:1-11.—The Temptation of Jesus.
- W. John 1:19-28.—The Testimony of John.
- Th. John 1:29-42.—Christ's First Disciple.
- F. Ex. 12:1-14.—The Paschal Lamb.
- S. 1 Pet. 1:18-25.—The Lamb Without Blemish.
- S. Luke 14:25-35.—Test of Discipleship.

LESSON PLAN.

I. Beholding Christ. vs. 29-31.

II. Following Christ. vs. 35-39.

III. Bringing Others to Christ. vs. 40-42.

TIME.—A.D. 27, February; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—Bethabara, or Bethany, at a ford of the Jordan nearly opposite Jericho.

OPENING WORDS.

John omits all mention of the birth and early life of Jesus, and begins his record with the ministry of the Baptist, as introducing the ministry of Jesus. From the other evangelists we learn that Jesus, immediately after his baptism, was led into the wilderness to be tempted of the devil. From the wilderness he returned to Bethabara, where John was still baptizing. On the day of his return a deputation from the priests and Levites at Jerusalem came to John with the question, "Who art thou?" John 1:19-28. The next day John saw Jesus coming to him, and pointed him out as the Lamb of God.

HELP IN STUDYING THE LESSON.

V. 29. Behold the Lamb of God—the atoning sacrifice for sin proffered by the Jews in the Jewish sacrifices. V. 30. This is he of whom I said—see vs. 26, 27. V. 31. I knew him not—in his official character, by the appointed sign. Baptizing with water—John's baptism was outward, and only a symbol; Christ's baptism is spiritual, and cleanses the heart. V. 31. I saw—see Matt. 3:16, 17; Mark 1:10, 11; Luke 3:21, 22. V. 35. The next day—two days after the visit of the deputation from Jerusalem. Two of his disciples—one was Andrew (ver. 40); the other was probably the apostle John himself. V. 39. Come and see—Revised Version, "Come and ye shall see." Tenth hour—ten o'clock in the morning, according to the Roman reckoning of time, which John uses. V. 42. Thou shalt be called Cephas—Revised Version, "Thou shalt be called Cephas (which is, by interpretation, Peter)."

QUESTIONS.

INTRODUCTORY.—For what purpose did the priests and Levites send a deputation to John? How did he answer their questions? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. BEHOLDING CHRIST. vs. 29-31.—What took place the next day? What did John say? Why is Jesus called the Lamb of God? How may your sins be taken away? What further did John say? V. 30, 31.—What was John's testimony? vs. 32-34.

II. FOLLOWING CHRIST. vs. 35-39.—Who were with John the next day? What took place? By what name did John call Jesus? What effect had this on the two disciples? Why did they follow Jesus? What invitation did Jesus give them? How long did they remain with Jesus? How may you follow Christ?

III. BRINGING OTHERS TO CHRIST. vs. 40-42.—Who was one of these disciples? Whom did Andrew find? What did he say to Simon? To whom did Andrew bring his brother? How did Jesus receive Simon? How may we bring others to Christ?

WHAT HAVE I LEARNED?

- 1. That Jesus came into the world to save sinners.
- 2. That the true way to treat the Gospel is to "come and see."—Try it.
- 3. That Jesus will be found of all who seek him.
- 4. That we should bring our friends to Jesus.

QUESTIONS FOR REVIEW.

1. What did John say to Jesus? Ans. Behold the Lamb of God, which taketh away the sin of the world.

2. By what sign was Jesus made known to John at his baptism? Ans. He saw the Spirit descending from heaven like a dove, and it abode upon him.

3. What did John say to two of his disciples? Ans. Behold the Lamb of God.

4. What did the two disciples do? Ans. They followed Jesus.

5. What did Andrew, one of these disciples, do? Ans. He found his brother Simon and brought him to Jesus.