

The Family.

A POEM OF HUMAN LIFE.

THE earth is full of beauty, and of sadness; Deep tones are heard in Nature's sweetest song...

CHRISTIAN WORK FROM THE INSIDE.

Miss E. R. CABLE is a missionary to the Chinese in San Francisco, who goes daily from house to house seeking out the women, winning their confidence...

BE THOROUGH.

A PROMINENT judge, living near Cincinnati, wished to have a rough fence built, sent for a carpenter, and said to him: "I want this fence mended to keep out the cattle..."

"THE TOMBS."

Most visitors to New York have seen and the whole country has heard of that forbidding edifice, the Tombs Prison. Built in 1835, it takes its name from the architectural style of Egyptian tombs...

last twenty-one years, accompanied by W. H. Falconer, Esq., had the melancholy pleasure of preaching within those gloomy walls. It was melancholy to stand in the corridor, surrounded by 104 prisoners charged with crime...

THE CHURCH AND THE CURSE.

"Rest to brutalize the Negroes is landed from the same vessel that takes out Protestant missionaries to Christianize them. What a commentary this is on what goes by the name of Christian civilization!"

DON'T.

DON'T snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XX.—Continued.

"JUST so, Miss Hester," said Denston, who seemed bent on maintaining his side of the question—he spoke rather eagerly, and looked at Grace—"and, indeed, Miss Norris, happiness is only a question of contrast..."

as if he had made a declaration. And yet it was the most innocent remark! "That is impossible," said Grace, gravely; "for I shall never marry." She felt that an opportunity had been given her for taking a precaution, which, if unneeded, could yet do no harm.

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER. JESUS AND THE BLIND MAN.

LESSON I, July 4th, John ix., 1-17; memorize verses 1-4.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John ix. 25.

TIME.—Oct. A. D. 29. Probably the next Sabbath after the Feast of Tabernacles. Lessons 11 and 12, 2d quart.

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 (13d).

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 1st verse of the last chapter. Hence it need not refer to the same occasion.

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.

SUBJECTS FOR SPECIAL REPORTS.—What is moral and spiritual blindness?—Connection between sin and suffering.—Works of God.—Working while it is day.—Jesus the light of the world.—v. 16.

LEARN BY HEART v. 5, chap. i.; 4, 5, 9; viii., 12. QUESTIONS.

INTRODUCTORY.—What was the last regular lesson about? At what time were those words spoken? How long after did the events of to-day'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?

II. THE LIGHT (vs. 4-6).—What did Jesus call himself? In what respect 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 obedience? 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. 8-12).—What did the neighbours 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 xiii., 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 show his love, his goodness, his power, his redemption.

III. The light signifies all that make 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.

UP AND DOWN.

"THERE is in taking wine," says Dr. Richardson, "a certain distinct feeling of pleasure to some persons—perhaps to all for a short time—but that is not to be considered as meaning good spirits, and that is not to be considered as meaning happiness. It is simply an up and down movement. There is pleasure and then there is depression, but the pleasure is not happiness—it is not good spirits—it is not enjoying the world in its fullest sense."

(To be continued.)