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Day Express,	7.00 a. m.
Accommodation,	11.00 a. m.
Express for Sussex,	4.35 p. m.
Express for Halifax and Quebec,	10.15 p. m.

A Sleeping Car runs daily on the 10.15 p. m. train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	5.30 a. m.
Express from Sussex,	9.30 a. m.
Accommodation,	12.55 p. m.
Day Express,	6.10 p. m.

TRAINS WILL LEAVE HALIFAX

Day Express,	6.30 a. m.
Picton Accommodation,	12.20 p. m.
Truro Accommodation,	4.00 p. m.
Express for St. John and Quebec,	6.20 p. m.

A Sleeping Car runs daily on the 6.20 p.m. train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	8.15 a. m.
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Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN.

Third Quarter.

Lesson II. July 11. John 10:1—18.

JESUS THE GOOD SHEPHERD.

GOLDEN TEXT.

I am the good shepherd: the shepherd giveth his life for the sheep.—John 10:11.

I. *The sheepfold*, in this parable, answers primarily to Israel, the then visible and organic church of God, but secondarily to the church of Christ in all ages, the visible and external organization. The door *was the appointment* of God, the consecration to God's service, a character fitting for that service, to enable the disciples to shepherd the sheep. Later the figure is changed, and Christ himself is represented as the door.

1. *He that entereth not by the door, but climbeth up some other way.* These are they who enter the ministry, or become teachers and leaders of religion, from selfish motives, without entire consecration to God, without entire devotion to the good of men. *The same is a thief and a robber.* He receives the honor and the emoluments of his office without performing its duties. He leads the sheep astray into sin and error, and where they are lost to goodness and truth and heaven. The sheep are robbed of their lives and happiness.

2. *But he that entered by the door.* By the way by which he directs the sheep to enter. There is not one salvation for the teacher and another for the taught; the door is the same to all. *Is the* (better, is a) *shepherd of the sheep.* Entering by the door is a test whether one is a true shepherd.

3. *To him the porter* (the doorkeeper of the fold) *openeth.* "The Holy Spirit is especially he who opens the door to the shepherds; see frequent uses of this symbolism by the apostles (Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3); and instances of the porter shutting the door" (Acts 16:6, 7). *And the sheep hear his voice.* Listen obediently, give heed to the voice of the true shepherd. *The sheep* throughout this parable are not the mingled multitude of good and bad; but the *real* sheep, the faithful who *are*, what all the fold *should be*. The false sheep (goats, Matt. 25:32) do not appear. *And he calleth his own sheep.* That portion of the great flock entrusted to him. *By name.* It is a remarkable fact in oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it. Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented, happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent on their own pleasures or selfish interest. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or rather where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are discontented and restless, jumping into everybody's field, climbing into bushes, and even into leaving trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away, and are often utterly lost. Jesus takes a living, personal, peculiar interest in each redeemed soul. He knows each individual's want, nature, and circumstances. Providence is not merely the ordering of general laws, so that what is best for the whole will come to pass, no matter who is crushed in the process; but all things work together for the individual good of those that love him. He assigns our duties to us as individuals. Christ loves us as individuals, not merely as a part of humanity. *And leadeth them out.* He is careful to lead them forth to good pastorage.

4. *And when he putteth forth.* From the fold to go to the pasture, *all* should be added, as in Rev. Ver. *His own sheep.* Not one is left behind. *He goeth before them.* To this day the Eastern shepherd goes before his flock, leading, not driving, the sheep, and keeping them near him through their recognition of his voice. So our good Shepherd goes before us; he leads us where he would have us go; he is a perfect example of what he would have us to be; he lays no burden upon us that he does not bear himself; he has gone before us through the gates of death, to lead the way to heaven. So every pastor and teacher should go before his flock, an example, a leader in every good work, guiding and directing all. *And the sheep follow him.* This is the proof that we belong to his flock, if we follow in the footsteps of the Master. *For they know his voice.* They are so tame and so trained that they *follow* their keeper with the utmost docility.

5. *And a stranger will they not follow.* No matter how much he may seek to entice them away, as thieves sometimes do. The true disciple recognizes the voice of Christ. He knows whether a teaching or an influence is from him,—(1) by the inner witness of the Spirit; (2) by comparing it with the Word of God; (3) by its truth and righteousness; (4) by its tendency.

6. *This parable.* Or, *allegory. They understood not.* That is, the Pharisees to whom he was speaking. They did not feel the application of it.

7. *Then.* Therefore. *I am the door of the sheep.* By which sheep alike and shepherd enter, and not simply the door *to the sheep.* Even the shepherds—except the one Shepherd—are sheep also. Jesus brought the truths of salvation from God. He made the only atonement for sin. He brought to men the new spiritual, divine life, without which no one can see God. He brought in himself every power which could lead men to be good.

8. *All that ever came before me are thieves and robbers.* The context most clearly proves that Jesus is speaking of those who "came before him," *professing to be "the door of the sheep."* Whether the thought of false Messiahs is admissible or not, the meaning of the words must extend much further, and must embrace all who had sought to turn the people from waiting for the promise which God had given, or had substituted other principles of national life for the hope of the Messiah. Such had long been the practical effect of the rule and teaching of Pharisees and Sadducees. *But the sheep did not hear them.* The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees. The true people still hoped for the Messiah as promised, and looked for spiritual redemption.

9. *By me if any man enter in.* To the fold, to the Kingdom of God, the state of reconciliation and salvation offered by the Messiah. *He shall be saved.* Shall be safe from the robbers and wolves that seek to destroy; safe from false teachers; safe from the sins that would ruin; safe from the punishment of his sins; safe from the troubles, dangers, and temptations of life. *Shall go in and out.* Once belonging to the flock and the fold, he can go in and out under the care of the Shepherd, and everywhere be safe, and have freedom of activity for all his powers. *And find pasture.* Satisfaction for every need of the soul.

10. *The thief cometh not, but for to steal, and to kill, and to destroy.* False teachers are seeking their own honor or advantage, and are willing to teach error to mislead others, to tempt them to wicked conduct, to deprive them of liberty and happiness, to keep them away from God, if only they themselves may gain some advantage. *I am come that they might have life.* The true religion comes first to give this present life more abundant development, and then through that to give eternal life. Hence, whatever form of religion tends to deprave mankind of its free, natural, and joyous life is anti-Christian; the constant tendency of Christ's teaching and influence is to make the whole life, social, intellectual, moral and spiritual, more abundant. *And that they might have it more abundantly.* Omit the "more."

11. *I am the good shepherd.* Not simply "a," but "the good shepherd" foretold in the Scriptures (see Ps. 23; Isa. 40:11; Ezek. 34:11-23; 37:24; Zech. 13:7; compare also Heb. 13:20; 1 Pet. 2:25; 5:4). The word translated "good" cannot be adequately translated; it means "beautiful, noble, good," as opposed to "foul, mean, wicked." It sums up the chief attributes of ideal perfection. Christ is the perfect shepherd, as opposed to his own imperfect ministers. *The good shepherd giveth his life for the sheep.* In Palestine, at any moment, sheep are liable to be swept away by some mountain-torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them at personal hazard.

12. *But he that is an hireling.* Not every one that serves for pay is a hierling, but one who serves only for pay, without love for the work, or care for his employer. *The wolf catcheth them and scattereth the sheep.* Any and every wilful and determined opponent of truth and righteousness is a wolf.

14, 15. *And know my sheep, and am known of mine* (even) *as the Father knoweth me*, etc. In a limited way this is true of the good pastor or shepherd. But this knowledge is never perfect, and never can be, in the under-shepherd. Only Christ who can say, I *know* my sheep. He knows our secret thoughts and hopes, our plans, our temptations, what is good for us, the effect of each influence upon our characters and lives, what discipline is good for us. *Know . . . and am known of* (by) *mine.* There is a bond of acquaintanceship, affection, communion, fellowship, between each true believer and his Saviour.

16. *And other sheep I have, which are not of this fold.* The Gentiles who were not in the kingdom of God, but would be brought in as members of the church he was soon to found. *They shall hear my voice.* They will listen to the Gospel, and to the voice of God in their souls, and accept his invitations, and become the sheep of his flock. *And there shall be one fold.* Better, *one flock.* No one exclusive enclosure of an outword church.

17. *Therefore doth my Father love me, because I lay down my life.* That is, because Christ's Spirit is one of self-sacrificing love, manifested by, but not alone embodied in, the incarnation, he is loved by the Father (Phil. 2:9; Heb. 1:9. *That I might* (may) *take it again.* His rising from the dead was as necessary as his dying, for his resurrection he secured the fruits of his death (compare Rom. 4:25). Christ died in order to rise to a completer life, and to raise men with him. This purpose evoked the love of the Father (compare 12:32; Phil. 2:9; Heb. 1:9; 12:2). He that loseth his life for my sake shall find it. Christ laid down his life by his humiliation, his incarnation, his passion, and his crucifixion, that he may take it again in the life of the myriads whom he has redeemed from death by his own death. He takes it again when he sees of the travail of his soul, and is satisfied (Isa. 53:11), which he does when those who have been washed and made white in the blood of the Lamb stand before him (Rev. 7:14, 15). So every mother, laying down her life in continued self-sacrifice for her children, takes it again in their developed manhood and womanhood.

18. *No man taketh it from me.* His death was entirely voluntary. Men killed him, but he had full power to escape from them had he wished. *This commandment have I received of my Father.* While he did it voluntarily it was in accordance with his Father's expressed will.

A Mother's Prayers Answered.

The following sketch of the early life of Rev. Theodore Cuyler, written by Rev. Newman Hall, D.D., is interesting as showing the result of a mother's faith and prayers:

He came of a family of lawyers. His father was a Justice of the Peace and Surrogate at the age of twenty-eight, when he died, leaving Theodore, at the age four years, to the sole guardianship and training of his mother. His grandfather also was a lawyer, and the firm widely known, with a large practice. To this it had been naturally desired by the father, grandfather, and family that the young child should succeed. He was born to be a lawyer, and already his nest was feathered. But from his birth his mother had dedicated him to the service of the Temple. Her most earnest prayer was that he might be a good minister of Jesus Christ, in however humble a sphere, rather than occupy any other position, however lucrative and honourable.

His mother had always declared her desire that her son should be a minister of the gospel, a desire which met with the greatest opposition from the boy's grandfather and family. One day the grandfather said to her: "I am about to make my will. I have the best legal library in the country, and shall leave it to Theodore if you make him a lawyer; but no books and no money if you make him a priest. All depends on you. I want your decision at once."

When nine years of age, Theodore attended some protracted prayer-meetings held at the school, and after one of these said, "Mother, I've decided for Christ." At that early age he made his public confession by membership with the church. When sixteen, he matriculated at Princeton University, where he remained three years, and took honors. He was only nineteen when he came on his first visit to Europe to complete his education by foreign travel. Bearing introductions of a high order, he was received by various distinguished men, who were charmed by the vivacious youth, overflowing with cultured curiosity and Yankee wit. Dickens and Carlyle were especially interested in him. On his return, Dr. Cuyler attended a protracted meeting in a small town, and labored with such efficiency that many professed conversion through his teaching. When the result was made known to the young man's mother, she said, "My son, doubt no longer; God has called you to preach the gospel." Then he went to Princeton Theological Seminary for three years' study of divinity; and in 1846 was ordained as pastor of the Presbyterian church in Burlington, N. J.; in 1849, he removed to Trenton; and in 1853, to Market Street, New York; whence, in 1860, he was transferred to his present church in Brooklyn, where he has ministered for over twenty-five years, growing every year dearer to his people and to the people of the city in which he lives.

"Ho, Every One That Thirsteth."

When I was in Beyrut, ten years ago, it happened that I was walking upon the street with my old friend, the Rev. Dr. Jessup. He called my attention to a strange-looking creature, having a skin bottle of great size slung across his shoulder. "Do you hear what the man is saying?" he asked. I turned to notice him more closely; he was wretchedly clad, and bowed down heavily with his burden; in his left hand he had a pair of what seemed like metal saucers, and these he clinked against each other like two shallow bells; and all the time, as he shuffled along over the stones, he muttered a curious jargon of sounds, apparently repeating the same syllables. I admited that I heard the noises, but confessed that I was painfully short of ideas. Then the good missionary told me that what he was muttering in Arabic was a street-cry customary to all carriers of water in the Orient; indeed, he was saying exactly what Isaiah repeated at the opening of the fifty-fifth chapter: "Ho, every one that thirsteth, come ye to the waters!" and then right over again, with ceaseless iteration: "Ho, every one that thirsteth, come ye to the waters!" Hence this prophet really repeats a street-cry in order to attract attention, and then turns the figure into a swift contrast, as if he would exclaim, "See yonder! hear that water-bearer; he offers you water at a price; I offer you milk and wine, and that without asking any price to be paid; why will you waste your money on him, when you can have what is more valuable freely, and close at hand?" And thus he turns the counsel adroitly to the gospel of faith and godly repentance, and the cup Christ brings for the thirst of the soul.—*Rev. C. S. Robinson, D. D.*

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What Happened to Edna.

Edna was sitting on the door-step eating a large slice of bread and butter with thick molasses on it, and it tasted very good indeed. John Henry, Edward James, and Mathew Tucker were in the garden playing leap-frog. They were Edna's three brothers, and no one ever thought of calling them other than Johnnie, Eddie and Mat, for they were always falling into some mischief, and their names made good handles to pull them out by.

Pretty soon Edna saw them coming straight toward her. She made haste to hide all there was left of the bread and butter, which she did by sitting on it. So when the boys came up there was nothing to be seen but a little girl with her dress spread out as far as possible, looking very hard at nothing at all, and with a yellow mark around her mouth.

"Ho, what'd you do with all that bread an' molasses?" asked Mathew Tucker.

"Eated it!" replied naughty Miss Edna promptly.

"Oh! oh! oh!" cried the three together. "What a whack! Would I be a gur-l and tell whacks? No, siree."

"Betcher life." And then they stood on their hands and looked at her through their legs, a proceeding that usually drove Edna off the ground, they looked so dreadful in this position. But now she only shut her eyes, remembering the bread and butter.

"Never mind, Miss. A girl that has bread."

"And butter."

"And molasses."

Chorus:

"And gives her brothers none,
She'll get none of our waiants
When her old bread is gone."

"I don't care," answered Edna bravely.

"Yes, Miss," said John Henry, "but people that tell whacks get burned up. Didn't you never hear about 'Nias and S'fira at Sunday School?"

"They didn't, did they?" asked Edna, doubtfully.

"Three bugaboos come to eat girls up that tell 'em now-a-days," added Edward James, winking at the other two.

"And greedy girls are no better than tippet-constrictors," concluded Matthew Tucker gravely.

But the other two shouted in great scorn "Ah, he means boa constrictors."

"I don't care. I knew it was something to wear around the neck," said Matthew Tucker, and turned so many somersets that it is a won'er his brains did not turn upside down. Edna could not stand all the charges so she ran to find mamma, with the bread and molasses plastered on her nice clean gingham dress, and followed by shouts from the boys at this sight.

And then—"John Henry, Edward James, Matthew Tucker, go and get the cows," was heard, and peace reigned for a time.

But it was prayer meeting night.

Now Edna's father was a deacon in the church and he and his wife always went, though it must be confessed that the mother's enjoyment of the prayer meeting was rather marred by trying to think what the boys were doing while they were gone. But to night they were so quiet, and went to bed so peacefully that she went off, after Edna was asleep in her little white bed, with less fear than usual.

It seemed to Edna as though she had been asleep a long time when suddenly she opened her eyes on an awful sight. Around her bed were three dreadful figures about nine feet tall, with faces shining like fire, and all draped in white.

Poor, poor little girl! It is a wonder she did not die of fright, especially when one said in an awful voice, "I want the girl that tells whacks." But just then the house door opened, and fortunately the deacon and his wife were home, and the three figures clattered away.

It had taken some time for the young rascals to drape themselves and their stilts in sheets; and then they had found the box of matches, which their long-suffering mother had tried to hide. And with the ends of these they had rubbed their faces, producing such a dreadful effect, that to tell the truth, they were half afraid of each other. Providentially the prayer-meeting was brief.

Poor litte Edna, sobbing in her mother's arms, could only say, "O, mamma! I telled a whack, but I won't ever, ever do it again. And you wouldlet the bugaboos eat me up, will you, dear mamma?"

But the deacon, from a long experience, knew where all the trouble in that home originated, as he walked straight into the boys' rooms, where he found the three with glistening faces, apparently sweetly sleeping. The deacon drew down the bedclothes and, I am happy to say, argued with the young scapegraces until his arm ached, beginning with John Henry and ending with Mathew Tucker. And his argument was so convincing that they faithfully promised they would never do so cowardly a thing as to frighten their dear little sister again. And although they are still hard to manage, yet they have so far kept their word.—*Christian at Work.*

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