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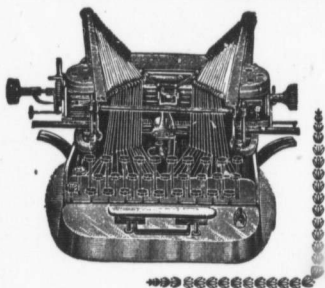
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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIV.

AUGUST, 1900.

No. 8.

## Life More Abundant.

BY LLEWELLYN A. MORRISON.

## The Shining Face.

BY MARTHA VAN MARGER.

Spirit of God! Holy Spirit, I pray  
For wisdom to live as I ought;  
The Father could grant each petition to-day

If thou didst inspire its thought.  
In purity, sweetness and meekness come  
in

And dwell with my spirit; for then  
One heart shall be holy, unselfish and  
clean,

And peace in one bosom shall reign.

Spirit Divine! Holy Spirit, reveal  
The follies appearing to thee!  
The fickle, the faithless, the false, and  
unreal,

Thine Eye hath discovered in me.  
With tenderest trueness and kindest  
care,

Unveil to my vision thy strength,  
That I may by indwelling Pureness pre-  
pare

For finished fruition at length.  
Spirit of Love! Holy Spirit, comply  
With my prayer, and thy fulness be-  
slow!

O grant me the life more abundant, that I  
Thy deeper perfection may know!  
The gladness of joy and the beauty of  
love

Are thine, and abiding in thee  
My soul their transcendent uplifting doth  
prove,—

Thine Infinite Majesty see.

Toronto, Can.

It was shining on the girls of her Sun-  
day-school class the morning I saw it,  
and was attracted by its radiance. The  
girls bent toward her as flowers bend to  
the sun, and there was an answering  
glow on every young face. I found my-  
self wondering what delightful project  
was being broached to the eager class.  
The teacher was a lady of wealth and  
social power. More than this, she had  
the warm, generous heart which loves to  
give pleasure, and her home was the de-  
light of the young people. "Something  
pleasant awaits this favoured class," I  
said to myself.

But now the lesson hour was over, and  
the closing exercises began. I noted on  
the young faces a thoughtful look—not  
what might be expected in those for  
whom some special pleasure had just  
been planned, and wondered again what it  
might mean.

A little later the teacher enlightened  
me. "Don't you think my girls look a  
little thoughtful?" she said. "In this  
beautiful lesson I have just been trying  
to show them that there is nothing in all  
the world so utterly delightful as to be-  
long entirely to the Lord!"

So this was the secret of the shining  
face and the absorbed interest of the  
class! Teachers, there is no subject so  
entrancing to the young as personal reli-  
gion when simply and earnestly set  
forth out of the fulness of a glad heart,  
and backed by the testimony of a con-  
sistent life.—S. S. Journal.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, AUGUST, 1900.

### Moral Enthusiasm.

It is the bounden duty of all young Methodists, and especially of the Epworth League and young people's associations, to maintain a high degree of that moral enthusiasm out of which Methodism sprang at the beginning, to which it owes its vital energy, and which is a pledge and condition of its continual growth and progress. The great Dr. Chalmers well characterized Methodism as "Christianity in earnest. . . All at it and always at it." It will be a sad day for Methodism and for true religion when we are satisfied with the record of the past, either in our own personal experience or in that of our fathers. Then, indeed, would our religion become an empty form; then would it become as sounding brass and a tinkling cymbal. We must seek from on high the vitalization of these forms by the inspiration of the Holy Spirit.

One of the more hopeful aspects of religion in all the churches is that youthful hearts and minds are throwing themselves with enthusiasm into religious work. There is such a thing as a selfish kind of religion that seeks personal benefit only in prayer and consecration meetings—having a good time spiritually without special regard for the unconverted. The Epworth League and the Christian Endeavour Societies are growing beyond this. They are devoting themselves with intense earnestness and enthusiasm to aggressive Christian work—home missionary work, going out into the highways and hedges and in the spirit of the Master seeking to save that which was lost.

We covet for our young people this higher type of religion, that is not satisfied with personal salvation, but seeks to bring others also to the knowledge of the like precious faith. Thereby shall they grow in grace much more than if they only sought their own salvation.

A traveller, overtaken in a storm, was about to succumb to the cold when his companion sank down exhausted in the snow. With desperate efforts he sought to arouse him from the coming torpor of death by freezing. He chafed and rubbed his limbs till presently he felt the glow of warmth pervade his own half-torpid frame, and thus he not only saved his companion, but possibly also saved his own life too. So amid the torpifying and benumbing influences of worldliness and religious coldness, the best way to keep our souls aglow with religious life and fervour is to seek to help and save others.

### How Shall We Keep Our Older Boys?

The question how we shall keep our older boys is one that has been discussed so often, and from so many points of view, that it may seem almost presumptuous to offer any further suggestions; but, after many years' experience, there are one or two minor points that I should like to touch upon. As little things make up life, so does the observance of detail go a long way toward gathering and keeping together a class of boys. I may say that I have been teaching boys for upward of ten years.

Have  
use the  
in atte  
day, do

and have usually between fifteen and twenty names on my roll-book, the boys ranging in age from fifteen to twenty-five. I mention this to show that my ideas are not merely theoretical.

#### GETTING HIM BACK INTO THE SCHOOL.

Now, you want to get a boy back that has slipped away from the school and become too much of a man to spend his Sunday afternoons in studying the Bible. Do not say to him, the first time you meet, "I want you to come to my Bible class." No. Talk to him on any other subject you like; discuss hockey, the events of the day, books, politics, anything and everything. Be quick to observe what seems to interest him most. Next time you see him, begin on that subject, having in the meantime made sure that you know what you are talking about.

#### DON'T ASK HIM WHETHER HE'LL COME.

Having thus made a little headway, introduce the matter of the class. Never say to a boy, "Will you come?" but put it, "I should like to have you come," or, "I think you would enjoy coming, and I should be very glad to see you." If there is one thing the average boy hates, it is to be compelled to answer such a question or make such a promise, especially where the questioner is a lady. Just leave the matter with him. If he turns up, well and good; if not, you have no ground to go back over. Suppose a boy says, in answer to a question, that he will come, and afterward changes his mind, or something happens to prevent his coming, all kinds of explanations are necessary the next time you meet, and that very fact will make the boy avoid you. Once he begins to do that, your task is almost hopeless. The better way is to say, when you meet him, "I hope you are coming," "I hope we may see you soon," "Don't forget, we expect you some day." If things like this are repeated often enough, the boy begins to realize your interest and friendliness, and your appreciation of his individuality. I have sometimes followed a boy in this way for a couple of years before he has put his foot across the threshold of the Sunday-school, but afterward such a boy has often become one of the most earnest of the class.

#### HOW TO TREAT AN ABSENTEE.

Having got a boy to enroll himself, use the same tactics to keep him regular in attendance. If he is absent a Sunday, do not ask him where he was; take

it for granted that something important detained him. In that way you soon shame him out of staying away for petty reasons. After an absence of two or three Sundays, look him up, with great circumspection. Never send a message by a small brother or sister; that is, as a rule, fatal. It is not even wise to leave a message at the house with his father or mother. Young men like to have a little mystery about their doings, and it is just possible your message may be the first news that the boy's parents have had as to his whereabouts on Sunday afternoons. If you cannot go to his home at an hour when you will find him, write him a note to his place of business. Write a note, not a postal card, and do not send it to his home, as it means endless questions, unless he has a judicious mother. The principle of keeping his own affairs to himself is much magnified in importance to a very young man. Should he be away for a long time, even then do not talk as though you supposed he had left the class. Make him feel that he is still a member of the class, whether he is present or not.

#### YOUR OWN PRESS.

One word to lady teachers. Do not think that old clothes are good enough for Sunday-school. Look your very best; the boys will appreciate it, and they like to be able to point to an attractive-looking person as their Sunday-school teacher. Use all for the glory of God, whatever personal gifts you may have, whatever wealth, whatever culture; let nothing be lost.

These may seem very small points to consider, but I know from personal experience that a careful observance of them plays a very large part in carrying on successfully a large class for young men.

By wisdom, patience, and gentleness you will persuade many a heart to listen to the Gospel message. The life of Christ teaches us that a quiet, peaceful attitude of mind is necessary for the reflection of the glory of God. There seems none of the modern rushing Christianizing in the ministry of Christ. Almost one by one his followers were picked out, and let us, in our Sunday-school work, be content to win our way as Christ did.—Sunday-school Times.

A Sunday-school without a Home Department is about on a par with a church without a Missionary Society.

## Sunday-school Notes.

### BY QUESTION RATHER THAN LECTURE.

It is feared that many of our teachers, especially those who have older and advanced scholars, do most of their work by lecturing. Some of these teachers are exposed to great temptation, and they yield to it. They very diligently and successfully study the lesson; they come to the class as full of matter as possible; they have much—yea, a very great deal—to tell, and what they have to tell is of very great importance. Yet one of their chief duties is to resist the temptation to tell it. The temptation to tell yielded to, sooner or later causes them to degenerate into lecturers, and lecturers to Sunday-school classes are seldom teachers.

It is a fundamental principle of teaching, now recognized by all well-informed teachers, that "telling is not teaching." Hence the person who only tells seldom teaches.

The wise teacher will therefore restrain his desire to talk, and by question get all he can from the scholars. Let them do most of the telling. The teacher will of course correct mistakes, or have the better-informed scholars do this; he will amplify, amend, and emphasize the answers he gets; but he will never, as a rule, tell anything himself that he can draw out of his class. This is the slower way apparently, but it is the surer way, and so far as learning is concerned it is decidedly the quicker way in the end. It is simply astonishing how much even an attentive class can hear, and how little they can learn of what they hear.

### QUESTIONING.

On the other hand, neither is questioning teaching. Questions may be asked and answered, and yet nothing be either taught or learned. Let no teacher flatter himself that he is teaching because he asks questions and gets satisfactory answers. In such a case the scholars are telling him what they have previously learned.

One of the main objects of questions addressed to a scholar is to ascertain what he does not know; to make his ignorance apparent. When this is done the teacher at least knows what information is needed, and the scholar has his attention directed to the point where he

needs instruction. This is a great advantage to both, and a very essential preliminary to the work of teaching.

Much depends on the kind of questions asked, and on the manner of the telling. As to the last, the continuous lecture is perhaps the worst kind of telling which a so-called teacher can inflict on a Sunday-school class, as the mechanical asking of questions from a printed page is perhaps the worst method of questioning.—E. C. Gordon, D.D., in Earnest Worker.

## When Were the Gospels Written.

MATT.	Probably in its first form (in Aramaic <sup>o</sup> ) about A.D. 38, probably in its later form (Greek) about A.D. 65. The TIME COVERED BY THE GOSPEL is about 33 years, from the birth to the resurrection and ascension of our Lord Jesus Christ.
MARK	Probably written from ROME at the dictation of Peter, about A.D. 62 or 63. The TIME COVERED BY THE GOSPEL is less than 4 years, from the beginning of the preaching of John the Baptist to the resurrection of our Lord Jesus Christ.
LUKE	Probably written during Paul's imprisonment at Caesarea or Rome, sometime between A.D. 62 and 66. The TIME COVERED BY THE GOSPEL is about 34 years, from the birth of John the Baptist to the ascension of our Lord Jesus Christ.
JOHN	Probably the last of the New Testament books, written about A.D. 95 or 96. The TIME COVERED BY THE GOSPEL is only about 3 years, from the later appearance and preaching of John the Baptist to the appearance of Jesus after His resurrection.

—Epworth Era.

Nobody looks for fruit on a tree that is covered with thorns.

## Purity.

BY MABEL EARLE.

Beneath the rising sun at early day,  
Glittering white the snow-fields stretched  
away.

"Dear God," one prayed, "make me as  
pure as they."

Yet underneath their surface fair and  
white,

Hidden defilement shunned the open  
light,

Nor breath came near them but to soil  
and blight.

Blackened they lay when night was clos-  
ing in,

"Dear God," one sobbed, "where shall  
my prayer begin?"

My soul like them is soiled, and black  
with sin."

Close on the hearthstone leaped the liv-  
ing flame,

Transmuting all it touched, itself the  
same,

Cleansing corruption, spotless as it came.

Brightening, warming, pure, it mounted  
higher,

One kneeling by it prayed with strong  
desire:

"Lord, make my life clean as thy cleans-  
ing fire!"

—C. E. World.

## Sixty-six Wonders.

BY GEORGE MAY POWELL.

The ancients had their seven wonders,  
each of which is worth careful study.  
None of them compare, however, in their  
marvellous qualities with any of practi-  
cally numberless creations of nature  
around us. Not even a minute part of  
uncounted specimens of leaf or feather,  
insect, shell or stone, air or water, light  
or sound wave, that is not more wondrous  
than pyramid or Pharos, Colossus or  
hanging garden. But more wonderful  
than any, or all these, is a collection of  
sixty-six pamphlets, which we call the  
Bible.

Either of the great libraries of London,  
or Paris, or Berlin, has so many books  
that if they were placed on tiers of four  
shelves high, and those tiers extended in  
a straight line, they would reach hun-  
dreds of miles; so far, in fact, that more  
than a day's run of an express train  
would be required to go the length of  
them. The great book above referred  
to is among them, but if it be removed,  
none of the rest, or all of them com-  
bined, would contain certain qualities  
possessed by it.

Two of these qualities mark it as hav-  
ing come from an entirely different source  
than the others. The other books are  
plainly the work of human brain. This  
is plainly far beyond the reach of finite  
mind to create. These two features are,  
first, its clear, compact, comprehensive  
structure and contents; second, its far  
more than earthly perennial freshness of  
life. No careful student, from the gram-  
mar school boy to the university graduate,  
has failed to learn, in wrestling with rud-  
imentary "composition" or elaborate es-  
say, that saying much in few, short  
words is great literary attainment.  
These are the qualities that give a prize  
essay preference before a competent com-  
mittee of award. They are the qualities  
that make the work of the few great  
masters of poetry and prose stand out  
above that of others. Examination of  
ancient and modern literature will prove  
that this one test of capacity to say much  
in few, short words proves what has  
lived and will live longest among human  
productions of the pen. No other book  
produced in all the ages will compare in  
this quality with this collection of sixty-  
six pamphlets of which we are writing.  
A single page of it will sweep over more  
history and do its work with more clear-  
ness and comprehensiveness than hun-  
dreds, and in some cases thousands, of  
uninspired records of human action.

The other quality is, if possible, more  
wonderful still. We tire of the brightest  
human works of story or song, fact, or  
philosophy, or history. Few of them  
will bear reading more than once. None  
of them will fail to tire after oft-repeated  
reading. But the great book is ever  
fresh as a sparkling and perpetual spring.  
From infancy to old age it cheers and  
comforts and instructs. Other books  
that bear some rereading grow less and  
less attractive. This seems an instance  
of cumulative attraction. From decade  
to decade of its readers' life it grows  
brighter and fresher to him, more pleas-  
ing and comforting. It charms the

young convert hardly in her "teens," and thrills her with an ecstasy unapproached by any other page at threescore years and ten.

These two purely literary qualities prove the great cardinal principle of "the divine inspiration of the Scriptures." This and its natural counterpart, "the divinity of Jesus," form the two great pillars supporting the bridge between the oceans of time and eternity.

No wonder the great Corsican captain said, "With this book for its guide the soul can never go astray." No wonder that it has formed the "bloody angle" in the fight between light and darkness in all the ages. No wonder those nations—and those only—that have built on it have proved it a foundation of rock instead of sand.

Its lenses are the only ones that can penetrate the darkness of the otherwise unrecorded past or the mysteries of our eternal future.—S. S. Journal.

### The Freest School.

The freest of all "Free Schools" is the Bible School. It is open to the bare-footed child—too poor to own a pair of shoes. It is open to the father and the mother of that child, though they be clothed in rags and patches. It is open likewise to the child who comes dressed in white kid shoes, and with all the frills and flounces, ribbons and feathers that the children of wealth can be adorned with. Yet neither the rich nor the poor are required to pay so much as one cent a year for tuition. In place of required tuition, voluntary gifts of a few pennies a month are accepted to meet the bare running expenses of the school, and all surplus goes for missions or charitable purposes. The teachers all volunteer their services, and would scorn the offer of wages.

The Bible school is not only the freest, but it is the broadest school in the world—broad in a double sense; first, because it admits saint and sinner alike, of any and every race and colour on earth, and, second, because it admits all ages of men, women and children, utterly regardless of their mental and moral capacity, unless it is that the poor, ignorant, lost sinner is even more welcome in this school than the wealthy saint.

But this great "Free School" is not satisfied with opening its doors wide to all the masses who desire to attend it. Its teachers have discovered, in making their calls from house to house, in search of pupils, that there are tens of thousands of mothers and little babies; of sick, afflicted, helpless people, and their nurses; of the aged and infirm; of people who are compelled to work on Sunday, or work at night and sleep during the day—all these and many other classes and conditions of humanity, are prevented from attending the Bible school, however much they might desire to.

And so it has come to pass, in the last few years, that this great school, in its aggressive grace, has hit upon a plan for reaching these masses, and giving them all the blessing and benefit of membership and of Bible study, in consecutive and systematic course, with all the necessary books and papers furnished free, or, for whatever voluntary contribution the pupils are inclined to make. In all homes where people are found who cannot go to the Bible school, the Bible school can now go to them, and form what is called the "Home Department." It opens a little "Branch Office," or "Annex," and pushes its benign work into the very homes and hearts of the people. Talk about your "Free Schools!" The Bible school is as free as "Free Grace," and that is as free as the grace of God can make it.

All this is said for the purpose of showing the gracious length to which the Bible school work is now being pushed, and to emphasize particularly the Home Department feature of it. Indeed, this new feature of the work is so applicable to all locations and conditions, and so blessed in its results, that we look upon the neglect of it, by any church or Sunday-school, as the unpardonable "sin of omission." How so many pastors and Sunday-school superintendents can justify themselves in ignoring the claims and the blessings of the Home Department is beyond our comprehension entirely. We should think they would attend to it out of very shame for neglecting it! and they will, too. The Home Department of the Sunday-school is destined to become almost universal, and to be counted as essential and important as the Young People's Society of Christian Endeavour, by whatever name it may be called. Then why not go at it at once, and keep at it all the time? To do so is to honour God's word, and to obey the Spirit of the Gospel, while to delay and procrastinate and neglect it, is to confess that you are



not much concerned about the spiritual condition of the careless, indifferent members of your church, nor yet of those who are prevented by good cause from attending your Sunday-school.

If you want information and help for starting a Home Department in your school, send five cents in postage stamps to The International Evangel, to cover cost and postage, and you will receive by next mail all the information you will need.

### How to Prepare a Lesson for Teaching.

BY HENRY E. NITCHE.

Lesson preparation should begin at least a week before it is to be used, and always with prayer for divine guidance and enlightenment.

Commence by reading the assigned lesson once over, then, if it is in a regular course—as, for example, the present lessons on the life of Christ—read and get well in mind the record intervening between it and the previous lesson, carefully mastering the lesson surroundings, so as to have a clear idea of its setting in, and relation to, the history under study. Read again in comparison with the Revised Version, examining each verse carefully, endeavouring to get at its meaning and the thoughts and teachings suggested thereby. Again go over the text for the purpose of referring to other passages indicated by the marginal references. These may lead to an examination of other references from these secondary texts. Many of these selections may be of no direct use in teaching, but the teacher will soon realize how rapidly a knowledge of the Bible is widened, and how much additional light is thrown on, and meaning added to, the portion of Scripture under direct study; and this part of the work will become fascinating. If the lesson is in the Gospels, read and compare carefully with any parallel accounts, noting such material differences as may exist.

In the preparation of all lessons or courses of lessons some knowledge of the profane history of the period is almost a necessity. If the teacher does not possess the requisite books, the public

libraries will place the desired information within reach, but to the really earnest Bible student a little money spent on a few well-selected books will be amply repaid in a well-stored mind.

The teacher is now ready to reread the lesson in connection with such commentary or other lesson helps as may be within reach, after which the connection, surroundings, events, and meaning of the lesson should be well in mind. Through all this study from the beginning it is well to have pad and pencil at hand, for the purpose of making notes of its results as the preparation progresses.

Now let the teacher lay out on paper a scheme or plan to be followed in presenting the lesson to the class, with such notes of facts, meaning, references, and application as may be needed to aid the memory, for use in teaching the portion of Scripture under study, in no case taking the quarterly, question book, or other outside help, into the class, relying solely on the Bible and the personal preparation indicated above.

The scheme or plan should be gone over carefully at intervals at least three times before it is used, so that the mind may become saturated with it; therefore the time of one week for preparation suggested at the beginning. The teacher will then come before the class with a knowledge of the lesson that will awaken an interest on the part of the scholars surprising to one who has not before tried a thorough, searching system of preparation.

It may be said that this means a great deal of work. It does. But what else does it mean? The interest of scholars in God's word aroused, their attention and affection gained, the teacher's influence over them unbounded.—S. S. Times.

### New Scholars.

It is one thing to get new scholars, and quite another to make them feel at home. The best way to make new scholars feel at home is to see that they early become identified with the real school life. This means acquaintance and sociability. The United Church Sunday-school of New Haven has a very beautiful way of bringing this about by printing every month the names of all new scholars, together with the names of those who introduced them. This list of names is put into the hands of all,

### The Living Dead.

What shall we do with our dead ?

The dead who have not died—  
Who meet us still in the very paths

Where they once walked by our side.

Not those that we love and mourn,

At rest on a distant shore,

But the lost, yet living, women and men

Whom we loved—and love no more.

There are shroud and flower and stone,

To hide the dead from our sight,

But these are ghosts that will not be laid—

They come 'twixt us and the light;

And the heaven loses its blue,

And the rose has worms at the core,

Because of the living women and men

Whom we loved—and love no more.

—Edith Biglow, in *The Critic*.

### Methodist Magazine and Review for July.

This veteran magazine begins its fifty-second volume with a special patriotic number. Among the articles of special interest are, "Britain's Oldest Colony," by the Rev. Geo. J. Bond, B.A., "Mining in Canada," "Canoeing in Canada," and "Canada: A Metrical Story," all graphically illustrated. A very full paper is also given on "Labrador," its romance and resources. "Carlyle on Burns"—the great Scotch critic on the great Scotch poet—with numerous illustrations, is of striking importance, as is "Religious Leaders of Great Britain," with several portraits. "The Backwoods Preacher," with cuts by Bengough, is a very clever sketch. Miss Sanderson describes a remarkable instance of "Christ-life in the Market-place," a sketch of Francis William Crossley. "A Nineteenth Century Saint and Philanthropist." "The Redemption of War" is a noble study of a present-day problem. The *World's Progress*, secular and religious, is illustrated by a dozen engravings. This feature is of special importance. A large instalment of Miss Pettitt's strongly-written Canadian story, "From the Hills of Algoma," is also given. The opening of this new volume is a good time to subscribe, \$1.00 for the half year.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

### Room for the Sunday-school.

BY REV. JOHN WRIGHT BUCKHAM.

The fundamental need of the Sunday-school is more room. By this I mean recognition. The Sunday-school has never yet had a fair appraisal of its value in education. It has been overshadowed and snubbed too long by the common school. It needs some great and notable champion among educators who shall declare its real and vital value in education, pointing out its standing and opportunity in a way that shall win for it its due respect. There can be no true and complete education which leaves out the spiritual nature. There is no text-book from primary school to university that begins to compare in broadening, developing power with the Bible. All admit this, and yet some of the choicest sons and daughters from our best homes graduate from college knowing less of the campaigns of Joshua than of Caesar, less of Job than of Homer, less of the gospels than of chemistry, less of Paul than of Goethe.

The Sunday-school needs larger room in the estimation of parents. The day school, with its requirements, discipline, demands, marks, seems all-important. Beside it the Sunday-school often appears to them as a weak, go-as-you-please, unimportant institution, absence from which does not much signify, neither failure to get the lesson. Having this aspect to the parent, the Sunday-school has it still more to the child. The result is irregularity in attendance, neglect of work, general inefficiency.

The Sunday-school has been crowded almost to the suffocation point between other interests and services—between the church service and the Junior Endeavour and the Young People's Meeting and the King's Daughters and the Boys' Brigade and the Brotherhood of Andrew and Phillip, to say nothing of outside interests and obligations. Under all this pressure she has suffered for the most part silently, knowing that all things work together for good to them that love God—if they survive. We need a juster sense of proportion and emphasis in modern church life. When that is applied the pressure upon the Sunday-school will be relieved, and she will be given larger room and a higher place.

It seems as if nothing short of an amendment to the constitution—that last

resort of all reforms—could secure for the Sunday-school its just room and recognition. And even that might fail. The only thing to do is to trust to the growing sense of what is really essential and valuable in education to restore the Sunday-school to its proper place. Meanwhile, let those who see its real value emphasize it and call out aloud for more room for the Sunday-school.—Pilgrim Teacher.

Another wonder of the world has lately been completed in the Baltic Canal, which connects the North Sea with the Baltic. It is sixty-two miles long, and

is level from the Baltic to the Elbe. It is eighty-six feet wide at the bottom and two hundred and seventy-three feet at the surface, and is thirty-three feet deep. This is supposed to be a sufficient depth to allow the largest warships to go through it at a high rate of speed. It was nearly eight years in building, and cost about \$40,000,000. It will be a great saving of time as well as of property, as it avoids the former difficult and dangerous journey through the narrow Skager-Rack and the adjacent channels. It is said that two hundred wrecks every year were the result of sailing through the old passage.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. July 1.—JESUS WALKING ON THE SEA. Matt. 14, 22-33. *Commit* v. 25-27. (Compare Mark 6, 45-56; John 6, 15-21.) GOLDEN TEXT: Of a truth thou art the Son of God. Matt. 14, 33.
- II. July 8.—JESUS THE BREAD OF LIFE. John 6, 22-40. *Commit* v. 33-37. (Read John 6, 22-71.) GOLDEN TEXT: Jesus said unto them, I am the bread of life, John 6, 35.
- III. July 15.—THE GENTILE WOMAN'S FAITH. Mark 7, 24-30. *Commit* v. 27-30. (Read Mark 7, 1-23.) GOLDEN TEXT: Lord, help me. Matt. 15, 25.
- IV. July 22.—PETER'S CONFESSION AND CHRIST'S REBURE. Matt. 16, 13-26. *Commit* v. 24-26. (Read Mark 7, 31 to 8, 30.) GOLDEN TEXT: If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16, 24.
- V. July 29.—THE TRANSCAPULATION. Luke 9, 28-36. *Commit* v. 33-35. (Compare Matt. 17, 1-13. Read Mark 8, 31 to 9, 29.) GOLDEN TEXT: This is my beloved Son: hear him. Luke 9, 35.
- VI. Aug. 5.—JESUS AND THE CHILDREN. Matt. 18, 1-14. *Commit* v. 13-14. (Read Matt. 17, 22-27. Compare Mark 9, 33-50.) GOLDEN TEXT: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Mark 10, 14.
- VII. Aug. 12.—THE FORGIVING SPIRIT. Matt. 18, 21-35. *Commit* v. 21, 22. (Read Matt. 18, 15-35.) GOLDEN TEXT: Forgive us our debts, as we forgive our debtors. Matt. 6, 12.
- VIII. Aug. 19.—THE MAN BORN BLIND. John 9, 1-17. *Commit* v. 4-7. (Read Luke 9, 57-62; John 7, 2 to 9, 41.) GOLDEN TEXT: One thing I know, that, whereas I was blind, now I see. John 9, 25.
- IX. Aug. 26.—JESUS THE GOOD SHEPHERD. John 10, 1-16. *Commit* v. 9-11. (Read Psa. 23; John 10, 1-21.) GOLDEN TEXT: The good shepherd giveth his life for the sheep. John 10, 11.
- X. Sept. 2.—THE SEVENTY SENT FORTH. Luke 10, 1-11, 17-20. *Commit* v. 2-6. (Read Luke 10, 1-24.) GOLDEN TEXT: The harvest truly is great, but the labourers are few. Luke 10, 2.
- XI. Sept. 9.—THE GOOD SAMARITAN. Luke 10, 25-37. *Commit* v. 33-35. GOLDEN TEXT: Love thy neighbour as thyself. Lev. 19, 18.
- XII. Sept. 16.—THE RICH FOOL. Luke 12, 13-23. *Commit* v. 19-21. (Read Luke 10, 38 to 12, 34.) GOLDEN TEXT: What shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8, 36.
- XIII. Sept. 23.—THE DUTY OF WATCHFULNESS. Luke 12, 35-46. (May be used as a Temperance Lesson.) *Commit* v. 43, 44. (Read Luke 12, 35-50.) GOLDEN TEXT: Watch and pray, that ye enter not into temptation. Matt. 26, 41.
- XIV. Sept. 30.—REVIEW. GOLDEN TEXT: Be ye doers of the word, and not hearers only; deceiving your own selves. James 1, 22.

Order of Services.—Third Quarter.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 119, 1-7.)  
SPT. Blessed are they that undefiled in the way, who walk in the law of the LORD.  
SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.  
SCHOOL. Thou hast commanded us to keep thy precepts diligently.  
SPT. O that my ways were directed to keep thy statutes!  
SCHOOL. Then shall I not be ashamed, when I have respect unto all thy commandments.  
ALL. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 51, 10-12.)  
SPT. Create in me a clean heart, O God; and renew a right spirit within me.  
SCHOOL. Cast me not away from thy presence; and take not thy Holy Spirit from me.  
ALL. Restore unto me the joy of thy salvation and uphold me with thy free Spirit.

# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE LIFE OF JESUS.

### LESSON VI. JESUS AND THE CHILDREN.

[Aug. 5.]

**GOLDEN TEXT.** Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark 10. 14.

#### AUTHORIZED VERSION.

[Read Matt. 17. 22-27. Compare Mark 9. 33-50.]

**Matt. 18. 1-14.** [Commit to memory verses 12-14.]

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halved or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

#### REVISED VERSION.

- 1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in this kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.
- 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.
- 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

**Time.**—The summer of A. D. 29. **Place.**—Somewhere in Galilee, probably at Capernaum; in a house, probably Peter's.

#### Home Readings.

- M.* Jesus and the Children. Matt. 18. 1-14.  
*Tu.* The searching question. Mark 9. 33-42.

- W. Ambition rebuked. Matt. 20. 20-28.  
 Th. The humble spirit. Prov. 16. 16-25.  
 F. Clothed with humility. 1 Pet. 5. 1-7.  
 S. Lowliness of mind. Phil. 2. 1-8.  
 S. The children's blessing Mark 10. 13-16.

**Lesson Hymns**

*New Canadian Hymnal*, No. 273.

When he cometh, when he cometh,  
 To make up his jewels.

*New Canadian Hymnal*, No. 272.

I have heard of a Saviour's love,  
 And a wonderful love it must be.

*New Canadian Hymnal*, No. 276.

Saviour, while my heart is tender,  
 I would yield that heart to thee.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. *The Children's Friend*, v. 1-6.

What spirit was displayed by the disciples in their question in verse 1? Of whom were they evidently jealous?

What new occasion had there been to give Peter prominence just before this time?

What others were ambitious to be great in the kingdom of heaven?

What was the doctrine which Christ now for the first time preached?

What does the New Testament mean by one's "being converted"?

How can one become as a little child?

By what figure did Jesus teach a similar truth to Nicodemus?

Find proof in this lesson of the doctrine that they who cause others to sin will receive penalty.

Does Jesus mean that we ought to receive one who is a little child in years or a little child in spirit?

Tell (or better still, write down and read) your own idea of the meaning of verses 8 and 9.

2. *The Sinner's Saviour*, v. 7-14.

What connection can you see between a little child and one who is lost?

Who are lost? Are there any who are not?

How does the parable show our Lord's mercy?

What is the will of God concerning every human soul?

If any are lost, who will be at fault?

How does the doctrine of "predestination

to condemnation" appear in the light of this lesson?

What is the great purpose of Christ's coming?

What are the great sins against which this lesson warns, and from which Christ would save us?

Find where in this lesson it is taught that God's watchful care extends to the least of his creatures.

**Teachings of the Lesson.**

1. The little child is simple, humble, joyous, pure in heart, happy, without care, artless, frank, and loving. Except we are such we cannot enter the kingdom.

2. The shepherd sought *one* lost sheep. So Christ seeks lost souls individually. Is yours that one? God wills that we be saved; what do we will? Even he cannot save us if we will not.

3. What a friend! He would save that which was lost! That is I. That is every "I" of the world. Are you lost or found?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *The Children's Friend*, v. 1-6.

What had the disciples been discussing? What question did they ask Jesus?

How may we prove ourselves worthy to rule?

How did Christ answer the question? What do you understand by "becoming as little children"?

How can we receive a little child in Christ's name?

What is said about "offending one of these little ones"?

Was this punishment in use for any offense?

What is the meaning of "little ones"?

In the eyes of God is it greater to serve or to be served?

Did Christ come to be served or to minister to?

What, then, must his disciples expect to do?

Was any duty too lowly for Christ?

Does it prove a high or lowly nature to be able to serve others well?

Give an illustration.

2. *The Sinner's Saviour*, v. 7-14.

What did Christ say must come?

What in regard to those by whom it comes?

What is here meant by offenses?

How may the hand or foot offend?

What do you understand by "casting them from thee?"

Draw a lesson in regard to the "eye offending."

How did Christ regard these offenses?

How did Christ regard the weak ones? Verse 10.

Whom did Christ come to save?

Is God a respecter of persons?

Are we held responsible for our influence over others?

What lesson may be drawn from the parable of the shepherd?

What should be our attitude toward an erring one?

What does the GOLDEN TEXT teach?

Do you believe that we shall be held responsible for our opportunities?

### Practical Teachings.

Where in this lesson are we taught—

1. That God loves the children?

2. That the dearest bad habits should be given up rather than fall short of heaven?

3. That the Son of man came to save that which was lost?

### QUESTIONS FOR YOUNGER SCHOLARS.

What did the disciples ask Jesus?

Where were they now? *In Capernaum.*

At whose house were they probably stopping?

What had the disciples been talking about on the way? *The new kingdom.*

What did they think Jesus had come to be? *An earthly King.*

What did each one hope to have? *A high place in his kingdom.*

Whom did Jesus call to him?

What did he tell the disciples?

What did he want to teach them?

What is a good little child? *Humble, loving, obedient.*

What is a good disciple? *Just the same.*  
What is the true disciple spirit? *The spirit of a little child.*

What is the spirit that looks out for the best place? *A spirit of pride.*

Who is great in the kingdom of heaven? *The one who is most like Jesus.*

### THE LESSON CATECHISM.

(For the entire school.)

1. What does the disciples' question show that they expected? *An earthly kingdom in heaven.*

2. What does Christ's answer teach concerning human ambition? *That it cannot enter heaven.*

3. What must every citizen of this kingdom be like? *Like a simple, artless child.*

4. Who does Christ declare will be the greatest in his kingdom? *He who is most childlike.*

5. What is the GOLDEN TEXT? *"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."*

### NEW CHURCH CATECHISM.

46. What are our duties to ourselves? Our duties to ourselves are to guard the health, temperance and chastity of the body; to cultivate the mind in the knowledge of truth; and to preserve the spirit in purity and communion with God.

John 20, 21. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

### THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

#### Marks of a True Conversion.

#### I. LOWLINESS.

1. *Become as little children.* v. 3.

Hath he respect unto the lowly. Psa. 138. 6.

2. *Humble himself.* v. 4.

I dwell . . . with . . . humble. Isa. 57. 15.

#### II. BROTHERLY KINDNESS.

1. *Receive one such.* v. 3.

We love the brethren. 1 John 3. 14.

2. *Whoso shall offend.* v. 6.

Bear ye one another's burdens. Gal. 6. 2.

#### III. SELF-SACRIFICE.

1. *Cut them off.* v. 8.

Keep under my body. 1 Cor. 9. 27.

2. *Enter into life . . . maimed.* v. 8.

Crucified the flesh. Gal. 5. 24.

## IV. THOUGHTFULNESS.

1. *Despise not one of these.* v. 10.  
The apple of his eye. Zech. 2. 8.
2. *Not the will... perish.* v. 14.  
Not willing... should perish. 2 Pet.  
3. 9.

## V. LOVE OF SOULS.

1. *Come to save... lost.* v. 11.  
Not to judge... but to save. John  
12. 47.
2. *Goeth... and seeketh.* v. 12.  
Love of Christ constraineth. 2 Cor.  
5. 14.

## EXPLANATORY AND PRACTICAL NOTES.

From the heavenly communings on the mount of transfiguration our Lord returns, to meet again the appeals of the multitude for miracles of healing. What a contrast, to talk with God's glorified saints on the mountain, and then to face Satan's work on the plain! After a few weeks we find him once again in Capernaum by the sea, and under the roof of Peter's house; not now surrounded by listening multitudes, but followed by his twelve disciples only. He has been forewarning them that the cross and the tomb lie in his path; but so little do his followers comprehend his words that they are disputing over the offices and honors to be divided in his realm. To awaken in them a nobler spirit, he calls a little child, and sets him before them as an example. He declares that unless their natures are transformed into the simplicity, and trustfulness, and teachableness of little children, they cannot become citizens, to say nothing of rulers, in his kingdom. He warns them not to look lightly upon even the least of those who strive to serve him, not to hinder their salvation, or to cause them to stumble; for in so doing they blast the hopes of a soul, and force a mighty responsibility before the judgment of God. He tells them that ties as strong as the right hand, friendships as dear as the right eye, must be renounced if they become hindrances to salvation. While they are seeking honors for themselves, their Lord, the Son of man, is climbing the mountains to find one lost lamb from his fold, and, finding it, rejoices more than over the ninety and nine safe in the shelter. If he, the Master, will do so much to seek and save one soul, should not we give our best efforts to help that soul in the way of righteousness?

**Verse 1.** *At the same time.* Soon after the transfiguration, when Jesus and his disciples were again, and for the last time, in Capernaum. *Came the disciples.* From Mark 9. 33 it is evident that a dispute had arisen among them, and that Jesus drew them by inquiries to ask this question. *Who is the greatest?* They were on their way to Jerusalem, where they expected Jesus to set up a throne like other kings, and they were eager for office and rank in the new court. Such earthly conceptions are even now held by many who look for our Lord to come again and establish an empire to take the place of other governments. Christ has a kingdom, but it is over hearts, not over lands.

**2.** *Jesus called.* Following his custom of teaching by illustration, and preaching to eyes as well as to ears. *A little child.* It is natural that traditions would gather around this child, one declaring that it was Irenaeus, another Ignatius. What a memory for that boy in later years, that he had been held in his Saviour's arms! Every child who comes at Christ's call can enjoy that high privilege.

**3.** *Verily.* Hebrew, "amen;" a word indicating an utterance of special significance. *Except ye be converted.* We use the word "converted" as it is now here used in the New Testament, to mean the mysterious transformation of character wrought by God's power in the salvation of a soul. Hence it is better here to follow the Revised Version, "except ye turn;" for it is the human work in conversion, and not the divine, that is meant in this passage. "Turn from your ambitions and your seekings after selfish aims," is the meaning. *As little children.* Not that men and women are to become childish and imitate the playfulness, ignorance, and fickleness of little children; but that some traits of childhood should be sought in the Christian character, as its humility, its teachableness, its whole-heartedness, and its trustfulness. *Ye shall not enter.* We are not to lay undue stress on this sentence, as though the disciples were outside the kingdom. It is as though Christ said, "Whatever rewards there may be in my realm are not for the self-seeking, but for those who humble themselves, and surrender their wills to mine."

4. *Humble himself.* Just as a little child feels no concern for money or house or clothing, so let the disciple forget self and leave all his affairs in the hands of his loving Father. *Greatest in the kingdom.* In the external organized Church there may be prizes for those who strive after them; in Christ's true Church of saintly souls the highest seats are for the humblest.

5. *Whoso shall receive.* Shall take an interest in such, open to them his heart and home, and aid them in his service. *One such little child.* Is not the Church in our day in danger of forgetting the opportunities for soul-saving in the childhood of the Sunday school and the home? If pastors and teachers would give attention and care to this army, converts might be multiplied, and the decrease in Church membership might be turned into a goodly increase. *In my name.* Seeing in every child a possible disciple of Christ, and working for that child as Christ would work.

6. *Whoso shall offend.* A sentence often misunderstood and misapplied. It does not refer to "offending others," but causing others to do wrong. The Revised Version reads, more correctly, "Whoso shall cause one of these little ones which believe on me to stumble;" that is, shall wantonly put temptation in their way, or seek to turn them aside—as when one scatters infidel literature, or a father teaches by his example a child to drink or to swear, or an older boy leads a younger into immorality. What shall we say of those who scatter the temptations of strong drink and of evil literature in the windows of the public street? A *millstone.* Literally, "an ass-millstone," a heavy one turned by an ass, as distinct from the hand-mill turned by women in the East. *Hanged about his neck.* It is preferable to lose one's own life rather than to cause another to lose his soul. *Drowned in the depth.* Drowning was a frequent method of executing criminals in the ancient world.

7. *Woe . . . because of offenses.* "Because of occasions of stumbling" (Revised Version). As we see how many are the tempta-

tions to error, to unbelief, to crime, we realize how great this woe is. *It must needs be.* The need is not in God's will, but in the fact of sin in the world. *Woe to that man.* The time may come when every soul will realize the full extent of his influence, for good and for ill. What sorrow will that revelation bring to many!

8. *Hand or . . . foot offend thee.* The hand may "offend," or cause to stumble, when its work leads others astray, as the hand of one who writes a book which is profitable but evil. Better go poor than gain by iniquity. The foot "offends" when its owner walks into temptation. Leave paths untrodden if they lead to sin. *Cut them off.* A man who gives up a position rather than sell liquor, or write opinions contrary to his conscience, may be poor here, but will be rich hereafter. He may *enter into life maimed*, but will have his reward hereafter.

9. *Enter into life with one eye.* That is, to live on earth a life incomplete and narrow and poor, for conscience' sake. *Rather than having two eyes.* To possess all that might be obtained, like the millionaire who wins a fortune, with all its advantages, by wronging other men. *Hell fire.* A dark hint of woe hereafter, of which we may believe the reality without comprehending the method.

10. *In heaven their angels.* There may be heavenly beings to watch over those on earth who cannot always care for themselves. (See Psa. 34. 7; 91. 11; Heb. 1. 14.)

11, 12. *The Son of man.* A title which Jesus often applied to himself as sharing in our humanity. *A hundred sheep.* Souls saved and gathered in the Church under care. *One of them be gone.* The perishing sinner or the wandering disciple. *Into the mountains.* So came the heavenly Shepherd seeking each one of us.

13, 14. *Rejoiceth more.* Not with greater love, but with greater rejoicing over a soul snatched from danger. *Not the will.* Souls are lost not because God has willed their destruction, but because they have chosen it.

## CRITICAL AND HOMILETICAL NOTES.

### POST-TRANSFIGURATION THOUGHTS.

There is something deeply pathetic in the difference of direction of the thoughts of Jesus and his disciples after the transfiguration. In the glory of that hour Jesus

talked with Moses and Elijah, who were with him, concerning "his decease which he should accomplish at Jerusalem." The disciples, if they heard that conversation, neglected its meaning. They thought only



of the splendor, and wished to build tabernacles and remain there always. And when they came down from the mountain and started on their journey back to Galilee the subject on which he had conversed with Moses and Elijah was still in his thoughts, and Jesus said to his disciples, "The Son of man is delivered into the hands of men, and they shall kill him; and after he is killed, he shall rise the third day" (Mark 9, 30-32). They did not understand, and were afraid to ask him. But their thoughts were running in another direction. The glories of the transfiguration suggested to them that their Master was about to assert his power and set up the long-expected throne. Then would they not be exalted to places of great distinction? And from that general expectation they soon set to debating, perhaps almost quarreling over, the question, "Who shall be the greatest in the kingdom about to be set up?" Jesus was thinking of the cross, while the disciples were thinking of relative ranks in office. How little did they understand!

#### A DEEP-ROOTED AND PERSISTENT VICE.

The craving for offices and places of superior distinction among men is one of the most deeply rooted vices of human nature. That was the spirit of the Gentile world (Matt. 20, 25). That was a taproot of evil in the character of the scribes and the Pharisees (Matt. 6, 5; 23, 6; John 5, 44; 12, 42, 43). It persisted in the hearts of the disciples. The rebuke recorded in the lesson did not cure them of this spirit. They still dreamed of premierships (Mark 10, 35-37), and were, down almost to the very last, asking, evidently with the old thought in their minds, "What shall we have?" (Matt. 19, 27.) It was the same spirit still lingering, the spirit that placed lowly service beneath the pride and dignity of superior place, which Jesus reproved on the very night of his final passion, when he washed his disciples' feet. If all this were merely ancient history, we might smile at it sadly, and be grateful for our better times and better life. But we have not far to look to find our Pharisees—perhaps the mirror will show them to the most of us. Manners and customs change, but human nature remains the same except as changed by God's grace. Men still love to be lifted up to conspicuous seats in Church and State, still are am-

bitious to be recognized as "greater" than the majority of their fellows. Our Master, looking out upon the unsaved world, is still thinking of the cross, while too many of his disciples are almost quarreling among themselves concerning the chief places. The man who does the most and best work, not the man who boasts the greatest number of titles, is really the greatest man.

#### A CONTRADICTION OF TERMS.

Jesus had heard something of the discussion of the disciples, as they were returning from their northern excursion, concerning the question of chief place, though they had evidently intended that he should not know. From Matthew's account we would infer that the disciples came boldly to Jesus with the question, "Who is the greatest in the kingdom of heaven?" But from Mark (10, 33) we learn that after they had returned to Capernaum Jesus drew the confession from them of the debate in which they had engaged, by questioning them. He waited until then that he might use a little child as an object lesson to show them upon what an utter misconception their ambitious thoughts rested. The kingdom of heaven and greatness in the sense in which they had been talking about it sustained no relation to each other whatever. It was a contradiction of terms. Rank in the kingdom of heaven is purely a matter of character. Office has nothing to do with it. It is merely a question of fact as to who is greatest, not who shall be made greatest. A general's commission would not make a dwarf into a giant; the conferring of all the learned degrees of all the universities in the world would not change a fool into a philosopher. So in the kingdom it is simply a question what a man is, how tall he is of soul, and God can no more make a little soul outrank a great soul than in this world he could make a sagebrush overtop a mountain pine. There is nothing arbitrary possible in the case. It is simply a matter of measurement. So Jesus took the child, divested of all authority, with no conception of any superiority in relation to anyone else, and held it up as a type of the kingdom. And in that object lesson he taught his disciples, he teaches us, that as subjects of the kingdom we should take no more thought of office than the little child thinks of crowns and scepters.

## "THE CRY OF LITTLE CHILDREN."

From the literal little child which he had set in the midst of his disciples Jesus passed to the little child figurative. In that larger sense the little child stands for the weak and defenseless both of actual childhood and of all ages. And the logical connection between Christ's use of the little child as an object lesson to rebuke the selfish ambition of his disciples and the warning which he expresses against offending "little ones" is this: Ambition and selfishness, in pursuing their ends, do not hesitate, if occasion requires, to trample on the weak. Those who have not the child spirit are liable always to offend against the unprotected and helpless. Mrs. Browning's poem, "The Cry of the Children," shows us how the greed of the world sins against childhood in its cruel quest of gold; and the teachings of Christ in this lesson are in full harmony with the words with which that poem closes:

"But the child's sob in the silence curses deeper  
Than the strong man in his wrath."

With our thousands of child wage earners in this country, toiling in factories and sweat shops, we may well fear the falling of that curse upon us. There is the tone of God's own voice in the Persian proverb, "The throne of the Eternal rocks when a little child cries." But the same spirit of mammon, which would be richest among men, that to gain its ends will grind out the life of childhood, lays also the tyrant's hand upon all who cannot defend themselves against it. These wronged ones are also in God's sight little children, and he will make their cause his own. And the spirit of ambition, which would be greatest among men, pushes on to its high places without pity for those trampled under its feet as it goes, its utter cruelty finding expression in the words of Napoleon in reply to a remonstrance against the awful destruction of life for which he was responsible: "To a man like me what are the lives of a million men?"

## SAVING, NOT DESTROYING.

In contrast with the spirit of cruelty and injustice toward the weak and helpless, which is either latent or active in all selfish ambition, is the spirit of the Son of man, who came to seek and to save the lost. The Christ spirit is the friend of the helpless everywhere. Civilization will not be wholly

Christian until it shall not consent that any one member of society, however poor and helpless and relatively insignificant, shall be left to perish. While men seek money and place the lost sheep will be left in the wilderness. When they become as little children, which is to become as Jesus Christ, to save a soul will be held greater than to gain a throne.

## Thoughts for Young People.

## "These Little Ones."

1. The little ones are dear to our Saviour. Among the great teachers of antiquity Jesus alone noticed children. And if dear to him, they should be dear to us (verse 2).
2. The little ones may teach us the lessons of humility, of teachableness, and of trust; lessons which every disciple needs in the Christian life (verses 3, 4).
3. We should take an interest in the little ones, should feel for their weakness, and should regard them as our brothers in Christ (verse 5).
4. We should avoid hindering the little ones in their service of Christ, and should be careful of our example before them (verses 6-9).
5. We should seek after the wandering ones and bring them to Christ, even at some cost and loss to ourselves (verses 10-13).
6. We should remember that these little ones have an almighty Friend in heaven (verse 14).

## Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

Note: Last month we grouped our outline around the letter P. This month, for the sake of variety, we will use the letter S to help us to form our study plan, and to remember what we propose to teach we will consider

**S**URROUNDINGS.  
STORY OUTLINE.  
SPECIAL TEACHING.  
STUDY FOR NEXT SUNDAY.

I. THE SURROUNDINGS. The time of this lesson was shortly after the one we studied last week. The place was Capernaum, probably in the house of Peter. The occasion was a sharp discussion among the disciples as to who was the greatest. Jesus preaches an object sermon on true greatness.

according to the idea of the kingdom which he came to establish.

II. Let the teacher get well in mind the STORY OUTLINE, so as to be able to reproduce it or, better still, to have the class give it in answer to short, clear questions. The better the teacher sees the facts the more successful will he be in getting others to see them and in impressing the truths which they are intended to teach. Let us look at the story under three headings:

1. *The questioning disciples.* Who were they? What did they ask? Why did they ask this?

2. *Jesus's object.* A little child is playing near by. Jesus, calling him to him, sets him in the midst of the disciples, and, pointing to him, teaches some of the most sublime truths of the kingdom. Then he takes the child in his arms and embraces him.

3. *Jesus teaching.* So many wonderful things did Jesus say in this sermon that it will be impossible for the teacher, in the limited time allowed to him, to even attempt to teach them all. Here the teacher's knowledge of the individuals composing his class will be of practical service. One or two selections should be made, clearly presented, and strongly impressed.

For example, verses 8 and 9 will form the basis for a splendid lesson for intermediate pupils. Our rising generation must learn the truths here set forth if the kingdom of heaven is to go on with power in the days to come. Therefore let the teacher use the helps given elsewhere for explanation and the illustration of those verses, so as to be able to so present them that the young mind may understand them.

Other lines of teaching are, Verse 3: The necessity for conversion. Verse 4: Humility is a distinguishing virtue in the kingdom. Verses 12 and 14: The love of God shown in his seeking for the lost. Let the teacher refrain from choosing so many lines of teaching that there will be indefiniteness.

III. The SPECIAL TEACHING will, of course, be in accordance with the subject chosen, as being of greatest importance to the members of the class. If verses 8 and 9 are selected as the most needful for the pupils, have them write on their pads:

I MUST CHOOSE  
ETERNAL  
LIFE OR DEATH.

Show how the choice is made in so-called little things, and how it is being made all the time.

IV. For STUDY FOR NEXT SUNDAY ask the class to be able to give the meaning of the following words found in the lesson: Sin, talents, worshiped, compassion, besought, patience, wrath, tormentors.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*The Bible and childhood.* The Bible is unique among works of ancient times in its attention to childhood. There is but one child in the "Iliad;" there is none in most of the ancient books. The Bible gives us the childhood of many of the most eminent characters. Joseph and David meet us first in their early youth. Moses and Samuel are known to us from their birth. We stand beside the cradle of the Baptist. We meet Timothy in his youth, and Paul tells us of his childhood in the home of his mother and grandmother. Jesus came into the world as a little child. His advent has given to childhood and motherhood a new significance. The babe in the manger, the child increasing in wisdom and stature, the boy in the temple, show us the beauty and promise of childhood.—*W. E. Barton.*

Verses 6, 7. The minister had preached an earnest sermon, and a young man sitting down in the pew had been aroused by it. He had said to himself, "I ought to be a Christian. I am convinced that this is the time for me to start." The young man's sister, a bright, merry-hearted girl, was also impressed. She could not forget the earnest words. As she walked home in a thoughtful mood she resolved to go to her pastor and talk with him about it. The family sat down to the dinner table, and the father, as he carved the roast, began his criticisms: "I declare, our minister is decidedly behind the times. I called that effort this morning a very commonplace affair." "Yes," responded the mother, "I nearly fell asleep. I have felt for some time that we need a man who can compete with the other clergymen of the town." And away flew the good resolves and impressions of those young people.—*Bishop J. H. Vincent.*

Verses 9. It would be better for a man to part with hand or foot than to lose his life, and ten thousand times has the wounded man chosen to do so. There is no use

talking about court-plaster and ointment when the knife is needed. Have these words of verse 9 seemed terrible? It is only because the soul is of so great value that the most terrible measures are justified in saving it. Every pain caused by the surgeon's knife is a tribute to the value of human life.—*Monday Club.*

*Verses 12.* The great Italian general Garibaldi entered a little village with his army one night, and learned that a lamb from one of the flocks had strayed and was lost on the mountains. The general detailed some soldiers to join in the search. But they returned without finding the lamb. The next morning Garibaldi did not waken as early as usual. His attendant went to his tent, and found him lying asleep as if in great exhaustion. His clothing was muddy and torn, and in his bosom rested the little lost lamb. While others slept the great-hearted general had been searching for the helpless little creature, and had searched *until he found it*. So does the Good Shepherd seek his lost sheep.

*The lesson learned.* If there is one characteristic of the apostles in their after life more prominent than all others, it is their self-effacement. Matthew does not speak of the sayings or doings of Matthew. Even John, who was nearest to the heart of the Saviour, and with him in his most trying hours, can write a whole gospel without ever mentioning his own name; and yet he was the son of that mother who asked that the first places in Christ's kingdom be given to her two sons.—*E. Horr.*

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

It is far from the proud heart to receive the rare teaching of this lesson. We are like blind people walking among beds of sweet flowers. May the blessed Spirit open our eyes to see the beauty and touch our lips to taste the sweetness of these precious thoughts!

It is a beautiful story. We cannot study it without having born within us a deeper passion of love for Jesus and a longing to understand and to possess his spirit. His disciples were very like us. Selfishness, ambition, the desire to be great, to be thought much of, to get the best places for themselves, not how they could help others to share their privileges—how familiar it looks!

I recognize myself, and you yourself, when we take an honest look into this mirror of a common nature. Even in the kingdom of our Lord we are ready to take the best for ourselves and forget our less fortunate brothers.

Now look, and listen to the rebuke of Jesus, and the touching way in which he gave it. It was in Capernaum; possibly in Peter's house, where he once spent a Sabbath and healed Peter's wife's mother of a fever. It may be this little child whom he took in his arms was the grandson of that woman who showed her gratitude by forgetting herself and ministering to him and his disciples. The little one, familiar with the kind face and gentle voice, attracted as children always are by love and goodness, came at his call and nestled in his bosom. I love to picture the fair head resting on his heart. I know by this that every little child gone from loving arms on earth has been taken to his embrace in heaven. I am glad for everyone safe there with him.

Happy little children! heaven is theirs, here and beyond. Would you share the kingdom with them? Jesus asks. Then you must change your mind about what is best to have, to do, and to be. Instead of thinking yourselves so wise that you are unwilling to be instructed, you must become like this little child, who listens with simplicity and believes what is told him; you must feel, as he does, that you cannot find your way in this world alone, and you must put your hand in that of your Father and trust him to lead you. You must not insist upon having this place or that, but take the place your Father appoints, believing he will put you where wisdom and love sees it is best. "Like this obedient, loving little soul, you must come to me, rest in my arms, and trust me. To be greatest in my kingdom is to be good. Love and obedience take highest honors there. And if there is anything in your heart or in your habits that hinders this spirit, you must put it away, even though it costs as much as to cut off your right hand or foot or pluck out an eye. The best place in my kingdom is very different from what you have thought, but it is well worth striving for, and nothing which hinders your getting it is worth your while to keep for a single moment." Then, caressing the fair head leaning against his heart, he gives the solemn warning which parents, teachers, all who come in touch with little children, must

heed. Be careful how you speak, how you live in their presence. Your influence over them for good or evil is a sacred trust. God holds you responsible if they get harm through you. They are the special care of the angels; it is known in heaven when you wrong in word or deed a little child. "I came to save them, and it is not my Father's will that one of them should perish. O, my disciples, if you have the humble, teachable, loving heart of a child, yours, too, shall be the kingdom of heaven."

When Naaman the leper dipped seven times in the Jordan his flesh came to him again as the flesh of a little child. When our hearts are healed and cleansed in the precious blood of Jesus we enter as little children into the kingdom.

### The Teachers' Meeting.

Trace on the map the journey of Jesus and his disciples from Caesarea Philippi to Capernaum.... Present a word picture of the scene—Jesus with the child in his arms, surrounded by his disciples.... This may be taught as a lesson of warnings: (1) Against ambition (verse 1); (2) Against contempt for the lowly (verses 2-4); (3) Against hindering or misleading others (verses 5, 6); (4) Against sacrificing the higher to the lower interests, the soul to the body (verses 7-9); (5) Against neglecting the lost (verses 11-14).... We may take the word "converted" as the keynote of the lesson, and may show from it the marks of a true conversion.... For lessons concerning the little ones see Thoughts for Young People.

### OPTIONAL HYMNS.

The children's Friend,  
Thou art my Shepherd,  
I think, when I read,  
Jesus loves the children,  
Growing up for Jesus.

Heavenly Father, send thy blessing,  
Tenderly our Father watcheth o'er our way.  
Jesus is our Shepherd,  
See, Israel's gentle Shepherd stands,  
There is no sweeter story told.

### Blackboard.

BY THOMAS G. ROGERS.



Contact with the world weans us from the humble and teachable disposition of childhood, without which we shall not enter into the kingdom of heaven. This was the mind that was in Christ, and that which he taught to his disciples, confounding their worldly ideas of greatness by setting a little child in the midst of them as an example. We must forget ourselves if we would become true citizens of his kingdom.

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BY REV. S. G. AYRES, D.D.

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### LESSON VII. THE FORGIVING SPIRIT.

[Aug. 12.]

GOLDEN TEXT. Forgive us our debts, as we forgive our debtors. Matt. 6.12.

#### AUTHORIZED VERSION.

[Read Matt. 18. 15-35.]

**Matt. 18. 21-35.** [*Commit to memory verses 21, 22.*]

21 Then came Pe'ter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Je'sus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

#### REVISED VERSION.

21 Then came Pe'ter, and said to him, Lord, how oft shall my brother sin against me, and

22 I forgive him? until seven times? Je'sus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reck-

24 oning with his servants. And when he had begun to reckon, one was brought unto him,

25 which owed him ten thousand talents. But forasmuch as he had not *wherewith* to pay, his

26 lord commanded him to be sold, and his wife, and children, and all that he had, and pay-

27 ment to be made. The servant therefore fell down and worshipped him, saying, Lord, have

28 patience with me, and I will pay thee all. And the lord of that servant, being moved with

29 compassion, released him, and forgave him the debt. But that servant went out, and

30 found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him,

31 and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down

32 and besought him, saying, Have patience with me, and I will pay thee. And he would not:

33 but went and cast him into prison, till he should pay that which was due. So when his

34 fellow-servants saw what was done, they were exceeding sorry, and came and told unto their

35 lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked

36 servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also

37 have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth,

38 and delivered him to the tormentors, till he should pay all that was due. So shall also my

39 heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Time.—Probably A. D. 29, perhaps six or eight months before the crucifixion. Place.—Probably in Capernaum in Galilee.

What lesson of mercy is taught?  
What is our GOLDEN TEXT?

**Home Readings.**

- M. The Forgiving Spirit. Matt. 18. 21-35.
- Tu. Joseph forgiving his brethren. Gen. 50. 14-21.
- W. David and Saul. 1 Sam. 24. 1-12.
- Th. Forgiving one another. Col. 3. 9-17.
- F. Repeated forgiveness. Luke 17. 1-10.
- S. That ye may be forgiven. Mark 11. 20-26.
- S. Do as ye pray. Matt. 6. 5-15.

**Lesson Hymns**

*New Canadian Hymnal*, No. 131.

Best be the tie that binds  
Our hearts in Christian love.

*New Canadian Hymnal*, No. 144.

Thy way, not mine, O Lord,  
However dark it be!

*New Canadian Hymnal*, No. 151.

I lay my sins on Jesus,  
The spotless Lamb of God;

**QUESTIONS FOR SENIOR SCHOLARS.**

1. *Forgiving*, v. 21-27.
  - What question about forgiveness did Peter ask?
  - What answer did Jesus give?
  - How can this be reconciled with Luke 17. 4?
  - What is the condition of divine forgiveness? Matt. 6. 14.
  - To what did Jesus liken the kingdom of heaven?
  - What bankrupt was soon found?
  - What did the Master propose to do?
  - What plea and promise did the debtor make?
  - How was the plea received?
  - When only can we hope to be forgiven? Matt. 6. 14, 15.
2. *Unforgiving*, v. 28-35.
  - Whom did the forgiven servant once seek?
  - How did he show an unforgiving spirit?
  - To what plea and promise was he deaf?
  - How did he treat the debtor?
  - To whom was his cruelty reported?
  - How did his lord address him?
  - What ought the servant to have done?
  - What fate befell the unforgiving servant?
  - What lesson of warning does this story teach?

**Teachings of the Lesson.**

1. God is rich in mercy. He delights in compassion. He is ready to forgive the penitent. He waits to be gracious. He is "abundant in goodness and truth." The prayer of the contrite always moves his heart.
2. The forgiven should be forgiving. As we have received so should we give. "Seventy times seven" is the divine rule. "Forgive us . . . as we forgive." We measure our own desert.
3. The unforgiving doom themselves. Love cannot pardon hatred. This is not an easy lesson, but it must be learned. "Neither give place to wrath;" God is our judge.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *Forgiving*, v. 21-27.
  - What question did Peter ask?
  - How did Christ answer it?
  - Who is here meant by "brother?"
  - How many times did the rabbi teach that a man should be forgiven?
  - Compare the human with the divine forgiveness.
  - Is man ever beyond God's forgiveness?
  - To what did Christ liken the kingdom of heaven?
  - How did the king deal with his servant?
  - What would have been the consequence of his debt?
2. *Unforgiving*, v. 28-35.
  - How did he afterward deal with his debtor?
  - Did this please the king?
  - What might naturally be expected of one who had been himself forgiven?
  - Have we any right to expect forgiveness if we withhold it?
  - What was done with the wicked servant?
  - What warning did Christ add to the parable? Verse 35.
  - What does God teach in regard to forgiveness? GOLDEN TEXT.
  - Can you give any other text that bears on this lesson?

**Practical Teachings.**

- Where in this lesson do we learn—
1. That God has more patience with men than men have with each other?

2. That except we forgive we cannot be forgiven?  
 3. That there is no limit to Christian love?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus at this time? *In Capernaum.*

Where was he probably staying? *In Peter's house.*

What question did Peter ask him?

Did Peter think seven times enough? *Very likely he did.*

What did Jesus think?

How many are "seventy times seven?"

What did Jesus mean to teach? *That there is no end to the times we should forgive.*

What did Jesus tell the disciples? *A story.*

What for? *To help them understand the principle of forgiveness.*

Who is the king in the story?

Who are the servants?

How did the king treat the servant who did wrong? *He forgave him.*

How did the servant treat one who wronged him?

Was this right?

Why should we be always willing to forgive? *Because God forgives us.*

### THE LESSON CATECHISM.

(For the entire school.)

1. What was Peter's question to Jesus? *"How often shall I forgive?"*
2. How many times did Jesus tell him he must forgive? *"Until seventy times seven."*
3. What does verse 35 show that this means? *That there is no limit to forgiveness.*
4. What does this verse say we must do? *From our hearts forgive all trespasses.*
5. What is the teaching of the GOLDEN TEXT? *"Forgive," etc.*

### NEW CHURCH CATECHISM.

47. What are our duties to our family? Our duties to our family are the duties to each other of husband and wife, parent and child, brother and sister, master and servant, as set forth in the Scriptures.

Colossians iii. 18-22.

### THE LESSON OUTLINE.

#### God's Grace and Man's Greed.

#### I. DUTY.

*Forgive . . . seventy times seven.* v. 21, 22.

Be ye kind one to another. Eph. 4. 32.

Even as Christ forgave. Col. 3. 13.

#### II. DEBT.

*Owed him ten thousand talents.* v. 23, 24.

What shall I render? Psa. 116. 12.

Every one . . . shall give account. Rom.

14. 12.

#### III. DESERT.

*Commanded him to be sold.* v. 25.

The servant of sin. John 8. 34.

Wages of sin is death. Rom. 6. 23.

#### IV. MERCY.

*Forgave him the debt.* v. 26, 27.

Thou forgavest the iniquity. Psa. 32.

1. 5.

Will not remember. Isa. 43. 25.

#### V. GREED.

*Pay me that thou owest.* v. 28-30.

Oppresseth the poor. Prov. 22. 16.

The fast . . . I have chosen. Isa. 58. 6.

#### VI. DOOM.

*To the tormentors.* v. 31-34.

Judgment without mercy. James 2. 13.

Forgive . . . as we forgive. Matt. 6. 12.

### EXPLANATORY AND PRACTICAL NOTES.

This lesson belongs to the same conversation with the last, in Peter's home at Capernaum, with a child, maybe, lying asleep upon the Saviour's knee, or playing in the room. The talk had been about "stumbling-blocks" which one may put in another's way. It was a natural question to ask how the one who thus hindered another should be treated; should he be forgiven, and, if at all, how often? The Jewish scribes said "three times;" Peter's heart was a little more mellow, and he suggested "seven times." Jesus would have his followers understand that his Gospel sought not to make hard and fast laws, but to impart a spirit of love toward men as brothers. He turned the question around. "How far may we look for mercy from God, when we have wronged him? If we expect only small mercy, then we may give small mercy to our fellow-men. If we look for great mercy



from God, and oft-repeated, then let us deal tenderly with our fellows, and forgive them as many times as they need forgiveness." As was his custom, Jesus did not lay down a statement, but told a story which impressed its own lessons upon those who listened to it. He drew the picture of an oriental court, and a king who summons an unfaithful servant to an accounting. The servant has been neglectful of his trust, and has robbed his lord; but he is forgiven through his lord's grace. He in turn goes forth to exact the utmost farthing from a fellow-servant who owes him a small sum. Shall he who is merciless with his fellow-man expect mercy from the Judge on his throne?

**Verse 21.** *Then.* During the same conversation at Capernaum containing the teachings of the last lesson, *Came Peter.* Always the first of the twelve to speak out the thoughts of all. *How oft?* By the rabbinical rule forgiveness was to be afforded three times. Peter felt that perhaps a higher standard might be given, but, like all who live under law, he expected some definite number to be given by authority. *Forgive him.* Of course, a confession of the wrong and a desire for pardon on the part of the offender are to be presupposed. *Till seven times.* Seven was the complete number among the Jews, especially in connection with the remission of sins. (See Lev. 26. 28.) We must expect that our brother will need forgiveness, and must be ready to bestow it. We should consider, too, that we ourselves will also need to be forgiven.

**22.** *Jesus saith.* Christ would have his followers understand that they are not under law, but under grace. *Seventy times seven.* That is, as often as forgiveness is sincerely sought, regardless of the number of times, God does not forgive men only a certain number; if he did, who could be saved? And we are to be like God in forgiving our fellow-men. Christianity does not propose rules of conduct, but rather seeks an attitude and condition of the heart; and toward those who do us harm it should be a forgiving spirit.

**23.** *Therefore.* Because this principle of forgiveness underlies all God's relations with men. *The Kingdom of heaven.* An expression peculiar to Matthew's gospel, and meaning "the divine administration." "God's method of dealing with men." *A certain King.* Here representing the Lord God, who is King, whether men recognize his authority or not. *Take account.* Revised Version, "make a reckoning." The analogy is of an oriental ruler, with absolute power, calling to account a pasha or ruler of a province. Every day brings its own account with our King. How much owest thou unto thy Lord?

**24.** *One was brought.* Evidently not of his own accord, but a wrongdoer brought to justice; the ruler of a province who had wrung millions from his people, and had held fast to his gains. *Ten thousand talents.* This would amount to a sum variously estimated at from nine to fifteen million dollars, but evidently meaning rather an indefinite, vast debt. Who can tell what any one of us owes to our Lord for the privileges and opportunities of life?

**25.** *He had not to pay.* Revised Version, "he had not wherewith to pay." He had lived luxuriously, and had nothing to show as the result of his robberies. True of us all; for what can we render to God for his gifts to us? *To be sold.* This was not a Jewish custom, but familiar to all who were acquainted with arbitrary oriental rule. *Wife, and children.* Not to be taken literally in the interpretation of the parable. Yet a man's family, though innocent, often suffers more than the guilty one for his sins. The love of self, and the love of our own, should prompt us to be faithful servants of our God.

**26.** *Worshipped him.* Showing the abject, cringing submission of an inferior to a superior in the Orient. *I will pay thee.* Perhaps in terror promising more than he could pay. But if he was the governor of a rich province, or, in our day, "the boss" of a great city brought to justice, he might be able in time to pay a great sum. In the language of St. Paul, here was a sinner seeking to be justified by works. So do many expect forgiveness of the past by reformation in the future.

**27.** *Moved with compassion.* The motive for compassion was not the hope of getting his due, but a feeling of pity for a helpless and seemingly penitent sinner. God's mercy, not our merit, gives to us salvation. *Forgave him the debt.* Here is the portrait of every saved soul, unable to earn forgiveness of sins, but receiving it as God's free gift.

**28.** *The same servant.* Unmoved by his

lord's grace, and having the same hard, implacable, selfish heart as of old. *One of his fellow-servants.* A man like himself. *A hundred pence.* "A hundred shillings" would be better, for the Roman *denarius*, here named, was worth about fifteen cents, and the debt would be about fifteen dollars. How small are our debts to our fellow-men when compared with what we owe to God! *Took him by the throat.* "Throttled him" would be the exact meaning. *Pay me.* Do we not often see this spirit in professed Christians—severe in their exactions, selfish in dealings, merciless to debtors, overbearing to employees? No man can expect to measure his duty to God by one standard and his duty toward men by another.

**29, 30.** *Fell down.* Just as he had fallen down before his master and creditor. *Have patience.* There was greater reason to suppose that this promise would be kept than his own promise in the same words. *Cast him into prison.* Thus making the repayment impossible, instead of giving a chance to earn it.

**31.** *His fellow-servants.* In the interpretation of the parable those who, like the

man himself, are the professed servants of the king. We can bring our troubles directly to our King's ear. *Were sorry.* This is the right word; sorrow is the Christian's feeling over the wrongs of his fellow-man; anger is the feeling of the Judge of all. *Told unto their lord.* The first resource of the Christian when wronged is prayer, and it is never in vain.

**32, 33.** *Called him.* The oppressor of his fellow-man, whether he be the "lord manufacturer" or the member of the "trade union," the merchant or the creditor, must stand face to face with his Judge. *Wicked servant.* Doubly so, toward his master and his fellow-man. *Thou desiredst me.* Revised Version, "besoughtest me." He had besought mercy, though not full forgiveness.

**34, 35.** *Lord was wroth.* The word in the original is one expressive of the divine wrath against sinners. *To the tormentors.* A dark hint of final and everlasting retribution. *From your hearts.* Not by rule of arithmetic, seven times, but from the heart in constant love, should forgiveness be bestowed.

## CRITICAL AND HOMILETICAL NOTES.

### VARIOUS ASPECTS OF AN OFFENSE.

First of all, an offense, though directly committed against a man, is a sin against God. The awakened conscience always recognizes this. David, when made to see the real nature of his offense against Uriah, felt that primarily his sin was against God. "Against thee, thee only, have I sinned, and done this evil in thy sight." Then, in the second place, a wrong done to another person is an offense against society. The body is hurt in the hurt of any one of its members. So, in offenses classified as crimes, in civil society, the offender is prosecuted in the name of the State. Murder and theft, though directly wrongs to individuals, are offenses against society. So also in that spiritual society called the Church. It is not a question simply between individual members of the Church when one has wronged another. If the wrongdoer does not render satisfaction to the one he has wronged, the cause may be taken up by the Church. This aspect of an offense is considered in the section immediately preceding the lesson. Last of all, an offense is to be considered in its purely personal aspects,

as a matter between the parties directly involved. It is this aspect that is considered in the lesson.

### THE ARITHMETIC OF FORGIVENESS.

Christ's discussion of offenses and the way in which they should be dealt with naturally raised the question of forgiveness. Jesus himself, indeed, raised the question, as we see in Luke's account. He had said, "If thy brother trespass against thee, rebuke him; if he repent, forgive him. If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17, 3, 4). It is evidently to this statement that Peter's inquiries given in the lesson are directed. When Jesus had ceased speaking Peter said, in effect, "What was it you said about forgiving those who sin against us? Did you say seven times?" The question was a natural one, for the rabbi taught that a man might not ask his neighbor to forgive him more than three times. Jesus, seeing that his words, "seven times in a day," were being taken literally, and that even so limited they created surprise as an excessive

demand, answered Peter in terms that could not be misunderstood, "Not simply seven times in a day, but seventy times seven"—that is, indefinitely. Forgiveness is a matter of ethics, and ethics has no arithmetic. Forgiveness is required in response to repentance, and whether the repentance be the first or the thousandth is a matter of no importance. We are required to forgive those who trespass against us as God forgives our trespasses, and he has fixed no limit to his forgiveness. And if we set up an arithmetical barrier to our forgiveness of our brother, God's forgiveness will stop with ours. For God cannot forgive the unforgiving.

#### THE TWO ACCOUNTS.

Then Jesus enforced the duty of forgiveness by pointing out how much God forgives us as compared with the little we are called upon to forgive our brother men. It is, he would say, not simply a question of number, but of magnitude; not how many times sin shall be forgiven, but how much. Then he draws the contrast between God's account with us and our account with our neighbor. He takes a case for illustration from oriental government—king and some high provincial official charged with collecting the revenues of a province and turning them into the royal treasury. Such a servant is called upon to report, and is found hopelessly short in his accounts. It is not a case of business insolvency that might be the result of misfortune; it is a case of criminal default, the misappropriation of funds; and that not to an extent that unfaithful servant might make good, but of such an amount that restitution was impossible. The servant has consumed his master's money, and settlement was out of the question. "Ten thousand talents"—that represents the revenues of several of the smaller kingdoms of the present time; for even reckoning on the basis of the silver talent it represents at least nine million dollars. So much the servant owed the king; so much he was forgiven when he besought mercy, because the king had compassion on him. Then this arch defaulter, forgiven this great debt, went out and caused one of his own servants to be cast into prison because he could not at once pay him a debt of a hundred pence, a sum, reckoned in our currency, of about fifteen or sixteen dollars. He had been forgiven a hopelessly great debt; he refused to forgive, or even grant

time for the payment of, a very little debt. And so stands man's account with God as compared with what may be due from man to man. And shall God, can God, forgive one whose spirit is represented by this unmerciful servant?

#### THE UNFORGIVING SPIRIT.

A glance at life reveals the innumerable evils which result from the spirit that will not forgive. Revenge, one of the most hateful forms of this spirit, transforms him who entertains it into a demon and robs the heart of all pity. Hatred, the effect often of wrongs suffered, while it may not actually do evil to its object, perpetually wishes evil, and is a ranking thorn in the heart of the one who cherishes it. The man who will not forgive violates the Gospel's golden rule; for no man would have others refuse to him in his penitence the forgiveness he might crave. But on the evil side and the good it holds that "with what measure ye mete it shall be measured to you again." The unforgiving man must remain forever the unforgiven man, for "if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." He who will not forgive sets himself in judgment above God; for God never dismissed unpardoned a soul that in sincerity turned to him saying, "I repent." Shall mortal man be more exacting than his Maker? The unforgiving spirit springs not so much out of a love of righteousness as a love of self. It is not so much that another has sinned as that he has sinned against us. We should seek to view an offense against ourselves as if it were committed against a total stranger.

#### Thoughts for Young People.

##### Forgiveness.

1. We should forgive those who have wronged us, and not cherish resentment (verse 21).
2. We should forgive repeatedly, not once, nor seven times, nor seventy-seven times, but as often as we are called upon in the right spirit (verse 22).
3. We should forgive those who confess their sins and show a sincere spirit of repentance and reformation.
4. We should forgive others as God forgives us, freely, and without exacting all our rights.

5. We should forgive others because God has forgiven us, and should be like God in our forgiveness (verse 33).

6. Our forgiveness should be sincere, hearty, and full; cherishing no bitter feeling, forgetting as well as forgiving (verse 35).

7. Unless we do forgive others we have no right to ask God to forgive us; unforgetting, we must expect wrath (verse 35).

### Teaching Hints for Intermediate Classes.

Note: In these "Hints" it is impossible to say all that might be said concerning each lesson. For example, no lesson should ever be taught without the teacher endeavoring to learn whether the pupils understand the words of the text. Be sure that the class understand the meaning of the words that were selected last week for home study. Unless this testing of the pupil's knowledge of the words of the Scripture narrative is made a part of every lesson the teacher will frequently waste his time by using words concerning the meaning of which his listeners have no definite conception.

I. **SURROUNDINGS.** Time, A. D. 29. Place, Capernaum. Occasion, Jesus was teaching how we should forgive those who harm us, and Peter wishes to know how often we should forgive.

II. The **STORY OUTLINE** naturally falls under the following divisions:

1. *Peter's question.* Ask the class why Peter used the word "seven" as the limit to the number of times that forgiveness should be granted. Peter was willing to go further than the rabbis, who taught that forgiveness was to be exercised three times.

2. *Jesus's answer.* Have various members of the class read and repeat this answer until it is so well fixed in their minds that there will be little possibility of their ever forgetting it.

3. *Jesus's illustration.* A parable, which may be studied as a picture in four parts: (1) A king and his servant. (2) The servant and a fellow-servant. (3) The fellow-servant's comrades and the king. (4) The king punishing his unmerciful servant.

It may take a little time for the teacher to get these four parts of the parable fixed in his memory in their proper relations, but when he has done so he has the material upon which he can base some very effective teaching. By questioning, by telling the

story, and by reviewing it, leave the parable in the minds of the pupils so that it will stick. Some day, recalled by the Holy Spirit, it will make its own application.

4. *Jesus's application.* Have the class read and repeat verse 35 until it is fixed. Impress the pupils with the fact that these words were uttered by the loving Jesus, about six months before he gave his life for the world. With all of God's love for us, in spite of all that Christ did for us, it is impossible for one who will not forgive his brother to be saved. Why? *Because there is absolutely no place for the unforgiving spirit in heaven, where all is love.*

III. **SPECIAL TEACHING.** Have the pupils write on their pads:

CHRIST SAYS  
**F**ORGIVE TO BE  
 ORGIVEN.  
 HOW OFTEN?  
 ALWAYS.

Illustrate these truths by facts from everyday life. Show the blessedness that comes to us when we forgive, and the dangers into which the unforgiving spirit leads its possessor. Show that every time we repeat the petition of the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us," we ask the Lord to treat us just as we are treating others. Suppose he takes us at our word?

IV. For **STUDY FOR NEXT SUNDAY** ask the class to learn the reason, as given in the next lesson, for the Pharisees finding fault with Jesus.

### By Way of Illustration.

*Verses 21, 22.* Our Lord suggests that Peter need not be afraid that he will go too far in forgiving. We are in no danger of inventing an electric lamp brighter than the sun, or of painting a rainbow more beautiful than that spanning the sky. We shall never outrun Jesus in the race of loving forgiveness.

*Our hearts are like reservoirs,* and outward occasions draw out whatever is within, and only that. If they are full of love, forgiveness, kindness, then no matter how often, seven times or seventy times seven, the acts of others will be met by love, forgiveness, and help. If hate or revenge is there, then hate or revenge will flow forth against the evildoer. Some people think to go through

life as Hannibal is said to have done in crossing the Alps, by pouring vinegar on them. But that is the way to make and increase difficulties with others. Portia's famous description of mercy in "The Merchant of Venice" is really a fine analysis of the spirit of forgiveness.—*Wayland Hoyt.*

*Versé 24.* Not strange that Christ pictured our sins against God as a debt of ten thousand talents. What makes sin such a fearful debt is that God has done so much to destroy it. Suppose a Hollander should cut the dykes which have been built at a cost of millions to keep out the sea! What of him who lets into his heart and life the sin which cost Christ the anguish of Gethsemane and the cross?

*A free forgiveness.* When the great fire of 1871 had burned up the Chicago water works, carts went through the streets with the sign "Water Free." No money could buy it, but all could have it for the asking. So came the master's offer of forgiveness to his servant. So does God offer free pardon to us. If my closed room were filled with some noxious gas, money could not buy pure air, but an open window would let it in. Yet never forget that pardon so free to us was paid for with a great price. We accept freely the boon of a united country, but the graves where hundreds of thousands of soldiers sleep tell what a price was paid for it. So with our pardon and peace.

*Prayer of the unforgiving man.* "O God, I have sinned against thee many times. I have broken thy laws, and have forgotten thy goodness, and have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. I remember and treasure up every trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O God, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's Prayer.—*Archbishop Hare.*

### Heart Talks on the Lesson.

A man once came to his pastor with the story of a serious injury he felt had been done him by a fellow-member of the Church. He listened and seemed impressed with the good advice on the duty of forgiveness which

the pastor gave him, until these words were quoted: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Ah, that's it," he cried, pounding the table with his fist, "that's it, I'll burn him!" The coals of fire to his mind were not gentleness and loving kindness to melt the hard feelings of his enemy, but some favor he might do him to show his own magnanimity and the other man's meanness in a way to make him wince!

Two little folks had a grand fight over a canton flannel elephant one evening. Their mother appeared on the scene and carried the boy off to bed where he explained matters in the ear of maternal sympathy. "Grace was naughty," she said; "I'll have to talk with her about it; but you must forgive her, Teddy, and you must pray for her too," she added, as Teddy humped down on his knees in a more devotional attitude than spirit. "Just let me go down and give her one good slap first, like she gave me," he said, wrathfully. "O no, darling, go on with your prayers," said his mother, smoothing his hair with her hand; "the Bible says we must pray for those who despitefully use us." "Mamma," said Teddy, earnestly lifting his face, "did you ever try it?"

Human nature in the man and the boy, we all understand it. It is such a temptation to "get even" with those who offend us. We like to say, "I forgive you," when they apologize and we can make them feel our triumph and their humiliation.

But this is not the spirit of forgiveness taught by Jesus. "I will never forgive her; I will never speak to her again as long as I live." So I heard one say, and yet I suppose she had that very day prayed, "Forgive us our trespasses, as we forgive." What if God should answer that prayer? "I will forgive, but I will not forget," we say. Shall we ask God to forgive us that way? His forgiveness is generous and full. He says, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

"God commendeth his love toward us in that while we were yet sinners Christ died for us." He says, "All the day long have I stretched out my hand to a disobedient and gainsaying people." Here we have our answer to the question, How am I to treat those who will not be friendly with me? We are to have such a spirit toward them

that whenever opportunity comes we are ready to take their hand and show them a kindness. This is the spirit of Christ toward us. We slight his love, but his hand is always outstretched to receive us until seventy times seven, when we come with repentant hearts to him; and when he forgives he forgets. "Behold, I have cast all thy sins behind my back." How marvelous, how blessed, to know that the joy of heaven will not be marred by the memory of sin, because we have such a wonderful Redeemer and Saviour!

Nothing so hurts our peace of mind or sweetness of temper as a resentful, unforgiving spirit. It is most unlovely to be in a pet because of some slight we may have received. Why shut out the sunlight and sit in the shadow of either a real or fancied wrong? Let us see what we gain by forgiving *from the heart* that one we have been treating coldly and thinking of unkindly. The coldness is worse for us than for them. It has parted many a sweet flower of love and gentleness in our hearts, and frozen the stream of good will and peace which would have made life beautiful. Let us open our hearts to the sunshine of love, Christ's love, the love that suffereth long and is kind, that is not easily provoked and thinketh no evil.

### The Teachers' Meeting.

Tell the parable, or draw it out from the class. . . . Show how the parable presents a picture of salvation as given to us: (1) The Lord; (2) Our debt; (3) How it is forgiven; (4) What should be our spirit toward others. . . . (1) The question. It comes to us often, for we all have complaints against our fellows. Some do as they are done by. Pharisees forgive three times, better men seven times; seventy times seven points to the unlimited grace of God, which we should copy. (2) The parable. A story is better than a direct answer; it arouses interest, aids the memory, awakens thought, and helps us to answer our own questions. (3) The king. He is the Lord of all, to whom every man must render an account. (4) The servant. "How much owest thou unto my Lord?" We all owe to God more than we can pay. There is not one man who deserves salvation for his good works. (5) The forgiveness. When a sinner casts himself on divine mercy God bestows upon him

all grace. (6) The fellow-servant. "That mercy I to others show, that mercy show to me." (7) The punishment. The form of punishment is left in shadow, though it is not less real because unseen.

### OPTIONAL HYMNS.

There's a wideness,  
Wondrous words,  
Depth of mercy,  
Love divine,  
O scatter seeds.

Sing the praise of Him forever.  
All glory to Jesus be given.  
O what amazing words of grace.  
Kind words can never die.  
Have you had a kindness shown?

### Blackboard.



The door of God's mercy is closed to us if we do not forgive those who are our debtors in any sense; for "as" we forgive, he will forgive us. Our Father loves all his children, and will not forgive one who continues to hold a grudge or spite against another, and does not fully and freely pardon the offense, whatever it may be. Neither ought we to keep wrath in our hearts when we pardon a wrong committed against us, or the door of divine forgiveness will never open to us.

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LESSON VIII. THE MAN BORN BLIND.

[Aug. 19.]

GOLDEN TEXT. One thing I know, that, whereas I was blind, now I see. John 9, 25.

AUTHORIZED VERSION.

[Read Luke 9, 57-62; John 7, 2 to 9, 41.]

John 9, 1-17. [Commit to memory verses 4-7.]

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Si-lo'am, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'am, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a

REVISED VERSION.

1 And as he passed by, he saw a man blind 2 from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his

3 parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his

parents: but that the works of God should be 4 made manifest in him. We must work the

works of him that sent me, while it is day: 5 the night cometh, when no man can work.

6 When I am in the world, I am the light of the 6 world. When he had thus spoken, he

spat on the ground, and made clay of the 7 spittle, and anointed his eyes with the clay,

8 and said unto him, Go, wash in the pool of 8 Si-lo'am (which is by interpretation, Sent.) He

went away therefore, and washed, and came 9 seeing. The neighbors therefore, and they

which saw him aforetime, that he was a beggar, 10 said, Is not this he that sat and begged?

11 Others said, It is he: others said, No, but he 11 is like him. He said, I am he. They said

therefore unto him, How then were thine eyes 12 opened? He answered, The man that is called

Jesus made clay, and anointed mine eyes, and 13 said unto me, Go to Si-lo'am, and wash: so I

went away and washed, and I received sight. 14 And they said unto him, Where is he? He

said, I know not. 15 They bring to the Pharisees him that afore-

time was blind. Now it was the sabbath on 16 the day when Jesus made the clay, and opened

17 his eyes. Again therefore the Pharisees 17 also asked him how he received his sight.

18 And he said unto them, He put clay upon mine 18 eyes, and I washed, and do see. Some there-

fore of the Pharisees said, This man is not 19 from God, because he keepeth not the sab-

bath. But others said, How can a man that 19 is a sinner do such signs? And there was a

sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

17 division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

**Time.**—A Sabbath day in the fall or early winter of A. D. 29. **Place.**—Jerusalem, and especially the pool of Siloam.

### Home Readings.

- M.* The Man Born Blind. John 9, 1-17.  
*To.* "One thing I know." John 9, 18-29.  
*W.* The eye of faith. John 9, 39-41.  
*Th.* The healing touch. Mark 8, 22-23.  
*F.* Blinded minds. 2 Cor. 4, 1-7.  
*S.* Seeing the invisible. 2 Kings 6, 8-17.  
*S.* Spiritual discernment. 1 Cor. 2, 7-16.

### Lesson Hymns

*New Canadian Hymnal*, No. 198.

The Lord is my light, then why should I  
 fear?  
 By day and by night his presence is near.

*New Canadian Hymnal*, No. 41.

Lead, kindly Light, amid th' encircling  
 gloom,  
 Lead thou me on.

*New Canadian Hymnal*, No. 351.

When times of temptation bring sadness and  
 gloom,  
 I will tell it to Jesus my Lord.

### QUESTIONS FOR SENIOR SCHOLARS.

1. "Who did sin, this man, or his parents?" v. 1-3.

Where was Jesus at the time of our lesson?

From whom was he escaping?

What great declaration had he just made of himself?

What forlorn object did he see as he "passed by"?

What was the disciples' question?

Why did they suppose that anybody's sin had anything to do with anybody's blindness?

Do you believe that men are ever punished by God in this world?

Refer to two cases where Jesus recognized that disease and death were the fruit of sin. Mark 2, 5; John 5, 14; see also Lev. 26, 16; Deut. 28, 22; Num. 12, 10; 2 Kings 5, 27.

Is Jesus's answer in verse 3 merely an explanation of this case, or is it a great doctrine concerning all such cases?

How far were the Jews wrong in their

belief concerning divine judgment for sin?

How were the works of God made manifest in this poor beggar?

2. "I must work the works of him that sent me." v. 4-7.

What did Jesus mean by "the works of him that sent me"?

What did Jesus refer to by the coming of the night?

Who is the Light of the world? GOLDEN TEXT.

What simple method did Jesus take in the exercise of his miraculous power?

Why may we suppose he did this?

In what pool did Jesus tell the beggar to wash off the clay?

What is John's interpretation of the word Siloam?

How many acts, and by what persons performed, entered into the working of this miracle?

Whose act was the most important?

What other blind men were given sight by Jesus?

3. "How were thine eyes opened?" v. 8-12. What gossip arose about the beggar?

What did he say about his own identity?

Read aloud his simple narrative.

Can a man be as certain of the gift of spiritual sight and light as this man was that his blindness was gone?

4. "How can a man that is a sinner do such miracles?" v. 13-17.

In what lay the supposed wrong of our Lord's act?

Did the Pharisees dispute the miracle?

Where did they think the power of our Lord came from?

What did the poor man say about Jesus?

What bearing had that on the observance of the Sabbath?

### Teachings of the Lesson.

1. Every man, until cured of his blindness by Christ, is totally blind. Do you believe it?

2. There is a fountain at which the sinner may wash and receive sight. Do you believe it?

3. Blindness was the man's best title to Christ's notice. What is your best title to his notice?



4. The only condition of our receiving our sight is obedience. This blind man obeyed. Will you?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. "Who did sin, this man, or his parents?" v. 1-3.

Where had Jesus and his disciples been? Whom did they see on the way? What question did the disciples ask of Jesus?

How did the Jews regard personal infirmity?

Does sin ever bring its own punishment? What was Christ's answer?

What did he do?

What is the meaning of Siloam?

How did the Jews regard the pool of Siloam?

2. "I must work the works of him that sent me," v. 4-7.

How was "God made manifest" in the blind beggar?

Is there anything too mean or lowly to glorify God?

What lesson may be drawn from the man's ready obedience?

What is the cure for spiritual blindness? What is the use of miracles?

Do we need them in these days?

What did Christ say of himself? Verse 5.

In what did he come to bring light? What is here meant by night?

3. "How were thine eyes opened?" v. 8-12.

What was the result of the beggar's visit to Siloam?

Would he have received the blessing if he had not obeyed?

What effect had this upon his neighbors and others?

How did they question him?

How did his answer proclaim the divinity of Christ?

4. "How can a man that is a sinner do such miracles?" v. 13-17.

To whom did they take the beggar?

What did they do?

Did he tell the same story?

Were the Pharisees pleased?

What fault did they find with Jesus?

Were they of one mind about the matter?

To whom did they go after questioning the man?

How did the Pharisees regard the Sabbath day?

What does Christ teach in regard to it? What does the GOLDEN TEXT teach?

**Practical Teachings.**

Where in this lesson do we learn—

1. That we should not look upon the poor and the afflicted as being worse than others?

2. That like Jesus we should always work the works of God?

3. That when Christ opens our eyes we know it?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Whom did Jesus see one day as he was passing along?

What did the disciples ask?

What did Jesus say of the blind man?

What did he say of himself?

What did he tell the blind man to do?

What had he first put on his eyes?

Did the clay do any good?

Was the man wise to obey Jesus?

What did his obedience show? *That he was in earnest in wanting to see.*

How did he come back after washing his eyes?

Do you think he was happy when he found he could see?

Would he feel like thanking Jesus?

Have you ever thanked him for your good eyes?

What did the people say about it?

Was the man sure about his sight? GOLDEN TEXT.

Who said Jesus could not be a good man? Why? *Because he did this on the Sabbath day.*

**THE LESSON CATECHISM.**

(For the entire school.)

1. What sort of a man did Jesus see as he passed by with his disciples? *A blind beggar.*

2. What did his disciples believe? *That each man who suffered had sinned.*

3. Why did Jesus say the man had been born blind? *To show forth the works of God.*

4. What did Jesus say of himself? *"I am the light of the world."*

5. What did he do to the blind man? *He anointed his eyes with clay.*

6. What did he tell the man to do? *To wash in the pool of Siloam.*

7. What then took place? *He washed, and came seeing.*

8. What was the testimony of the blind man? GOLDEN TEXT: *"One thing I know,"* etc.

## NEW CHURCH CATECHISM.

48. What are our duties to our country? Our duties to our country are to render due honour to rulers; to observe the laws of the land in the fear of God and to support their authority; to contribute our just share to the expense of government; to promote the public well-being; and to exercise our franchise for the public good.

Romans xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. 7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Matthew xxii. 21.

## THE LESSON OUTLINE.

## An Object Lesson in Salvation.

## I. SOUGHT.

*Jesus passed by . . . saw.* v. 1.

Came to minister. Matt. 20, 28.

Partakers of flesh and blood. Heb. 2, 14.

## II. TOUCHED.

*Anointed the eyes.* v. 6.

Touched him . . . be thou clean. Matt. 8, 3.

There went virtue out of him. Luke 6, 19.

## III. COMMANDED.

*Go, wash in the pool.* v. 7.

Whosoever he saith . . . do it. John 2, 5.

Do whatsoever I command. John 15, 14.

## IV. OBEDIENT.

*He went . . . and washed.* v. 7.

What wilt thou have me to do? Acts 9, 6.

Conferred not with flesh. Gal. 1, 16.

## V. TRANSFORMED.

*Is not this he?* v. 8.

All things are become new. 2 Cor. 5, 17.

Born again . . . see the kingdom. John 3, 3.

## VI. CONFESSING.

*A man . . . called Jesus.* v. 11.

With the mouth confession. Rom. 10, 10.

Confess me before men. Matt. 10, 32.

## EXPLANATORY AND PRACTICAL NOTES.

From Galilee Jesus went up to Jerusalem in the early fall, to attend the Feast of Tabernacles; and he remained there three months, until the Feast of the Dedication. His presence soon attracted attention, and crowds gathered around him, containing seekers after miracles, listeners to his teaching, and critical, hating Pharisees. On a Sabbath day he was walking in one of the streets, when he met a blind man. Jesus saw in this darkened, poverty-stricken soul the type of a sinner. He wrought upon him a miracle of healing which illustrated the progress of a sinner out of darkness into light. The healing had two sides, the divine and human, just as it is in the salvation of a soul. On the one side he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must receive the lumps of earth moistened by the Saviour. On the human side he must believe and obey, he must confess his Lord before a jeering and incredulous world. This man possessed the requisite elements of character. He received the two patches of wet clay upon his eyelids; he walked across the city regardless of spectators; he washed in the pool whose very name suggested the One sent from God; and then the light dawned upon him. He had been a type of the sinner, then a type of the seeker; now he is a type of the saved man, brought out of darkness into light, and transformed so that his acquaintances scarcely recognize him. Yesterday a beggar, to-day he is a worker. He begins his new life with a strong testimony of his experience and a fearless confession of his Saviour.

**Verse 1.** *As Jesus passed by.* On some occasion during his stay of three months near Jerusalem. *He saw a man.* Others saw only a blind beggar, but Jesus saw one who might become a monument of mercy and a bold confessor of the faith. *Blind from his birth.* He was a well-known person who had long sat there begging. See in this man a picture of the soul out of

Christ. Christ seeks out men before they seek him.

**2.** *His disciples asked.* Perhaps attracted by the look of inquiry which their Master fixed upon the man. *Who did sin?* They stated the opinion of their time, that every misfortune was the result of some sin. If they had said, "All evil is the result of sin," without trying to specify the particular

cause, they would have stated a truth. *This man, or his parents.* "This man, in some previous state of existence," may have been their meaning, for many Jews believed in the transmigration of souls. Stier interprets, "This man, or (since that is out of the question) his parents."

**3. Neither hath this man.** While the general principle is true that all evil comes from sin in the world, yet we cannot fix the relation between a certain evil and a certain sin as its cause. *That the works of God.* Christ directs the thought of his disciples away from the useless question of what caused this man's misfortune to the benefit that might come from that evil—how evil may become good. Through his blindness God's grace might be the more gloriously shown in his healing. Let us see how our troubles may glorify God and benefit ourselves.

**4. I must work.** Revised Version, "We must work," a better reading, since it unites the disciples with their Master in the work. *Works of him that sent me.* The healing of the blind man becomes a suggestion and a type of the greater work of salvation, which brings light to darkened souls. *While it is day.* Christ's "day" was the time while he was bodily on the earth. So our day is our present lifetime. *The night cometh.* Other works the Saviour might do after he had passed within the veil, but not the work of miracle upon men's bodies. *When no man can work.* What work awaits us in another world we know not. So far as this life is concerned, our work ends at death. Let us let pass no opportunity of doing good, for we live but once on earth.

**5. As long as I am in the world.** While Jesus was incarnate among men he was the light, giving health and life, and in every miracle showing a parable of the greater blessings he was about to confer upon men's souls when he should pass out of the world material into the world spiritual. *I am the light.* Then he was the light seen by the physical eye; now he is the light of the soul, seen by the eye of faith.

**6. He spat on the ground.** Often Christ wrought miracles by a word; but sometimes he used instrumentalities, perhaps to impart some spiritual meaning. He took common clay, and moistened it with his own saliva, showing that the most common instrumentality becomes mighty when touched by divine power. *Anointed the eyes.* Upon

each eye he placed a blotch of mud from the street.

**7. Go wash in the pool.** This was to test and train the blind man's faith and willingness to confess Christ. See him as he walks across the city, feeling his way, with two patches of street mud on his face! That was his open confession as a seeker; it was his "mourner's bench" or "altar," where he owned his Lord. *The pool of Siloam* was south of the temple inclosure, outside of the wall, near the junction of the Kedron and Hinnom valley. It was a swimming-pool, and is still to be seen, though in a ruinous condition. *By interpretation, Sent.* The word "Siloam" means "sending" or "sent." John, always quick to see spiritual meanings, suggests that the pool was in its very name a symbol of Christ, who was the one sent from God. *He went his way.* Minding not the difficulties of the journey, or the jeers of those who saw the mud on his face. His after conduct showed that he was strong in faith, prompt in obedience, bold, even stubborn in his confession of Christ. *Washed.* His sight came to him as he washed in the pool which represented Christ, the water of life. *Came seeing.* He came not to the Saviour, who had not remained at the place where the beggar had met him, but to his own home. More marvelous than this transformation is the enlightenment of a blinded soul by the Sun of righteousness.

**8, 9. The neighbors.** Those who lived nearest were the first to see the change wrought in this man. Those who are nearest to the new convert will be first to perceive that he is a new creature. *Had seen him.* Revised Version, "They which saw him aforetime, that he was a beggar." Now he is no longer a beggar, but a worker—a good trait in this man, who appears nobly throughout this story. *Like him.* His new eyes made such a change in his looks that many were not sure of his identity. *I am he.* He was the same, yet a new person.

**10, 11. How were thine eyes opened?** Personal experience is always interesting, whether it be in the physical or spiritual life. People who care little for a sermon will listen to a young convert's testimony. *He answered.* He told a straightforward simple story from which all the cross-questioning and threats of the rulers could not make him swerve. *A man that is called Jesus.* Rather, "the man," the well-

known man whose name was on everybody's lips. Let no one converted by Christ be ashamed to own his Lord. *Went and washed.* He could not have preached a sermon, but he could tell his experience. And so can anyone who has an experience to tell.

**12, 13.** *Where is he?* They desired to arrest him as a Sabbath-breaker. *I know not.* Undoubtedly this was true; but it shows also the tact of the man, who confined his statements to his own experience. *The Pharisees.* Not the entire Sanhedrin, or Jewish council, but the leading authorities on matters of religion and formula.

**14, 15.** *It was the Sabbath day.* The

cure may not have been regarded as a breach of the law, but the making of the clay was, according to their traditions. *Asked him.* This was a sort of legal inquiry, conducted in no friendly spirit. *He said unto them.* Notice how brief and curt are this man's answers to Christ's enemies.

**16, 17.** *Not of God.* And if not of God, then he and his miracle must be of God's enemy the devil. *Others said.* The less bigoted, like Nicodemus and a few others, ready to see the hand of God in the works of Jesus. *He is a prophet.* He was not afraid to confess Christ as far as he knew and understood him. Later, he accepted him as the Messiah of Israel.

### CRITICAL AND HOMILETICAL NOTES.

#### IMMEDIATE BACKGROUND OF THE MIRACLE.

The moral greatness and significance of the miracle which the lesson describes cannot be felt except as it is considered in connection with the teachings of Christ, and the occurrences associated with them, recorded in the two preceding chapters. Indeed, the miracle must be viewed in the somber background of that rapidly growing hostility the distinct reaction toward which is revealed in the closing part of the sixth chapter, where the sifting effect of Christ's discourse on the bread of life is seen in the falling away from him of many of his disciples. In the seventh and eighth chapters the action is transferred from Capernaum to Jerusalem, where we find not simply a lack of sympathy and a spirit of offended alienation, but positive and intense hatred and an intention to take his life. These chapters should be carefully read, noting the lofty courage with which Jesus faced his enemies, with what searching severity he laid bare the malice of their hearts, and at the same time with what boldness he declared himself in his exalted nature and mission, and with what graciousness he offered, to those who would accept, fullness of spiritual supply and deliverance. But, while many believed in spite of the prevailing official hostility, they took up stones at last to stone him, and he passed out from the temple area and performed upon a blind beggar a miracle which in the measure of its greatness equaled the discourse which preceded it, producing effects also equally diverse. It is an impressive contrast—the men of highest station rejecting the light and so making themselves the more hope-

lessly blind of soul, and a beggar blind from birth suddenly being ushered into the light of the sun, and shortly after into the light of the kingdom of heaven.

#### THE HIGHER AND LOWER VIEW OF MISFORTUNE.

The disciples in common with current and almost universal opinion regarded the blind man's condition as God's judgment upon sin, his own sin or that of his parents. So evidently calamities were explained in all their forms—they were exceptional sinners upon whom came exceptional disasters. So they upon whom the tower of Siloam fell, so those whom Pilate slew, thought the people. It was with this philosophy long before that Job's friends had come to him in his affliction, and they labored to extort from him the confession of some sin which they felt sure must have been great in proportion to the evils that had come upon him. That is a view of varying forms still held, and a philosophy that either embitters the hearts of many sufferers or shuts them out from the consolations and compensations that they might otherwise have. The worst feature of it is the false conception which it gives of the character and government of God. Still another view of misfortunes is that which simply calls them misfortunes and sees in them no moral meaning whatever. Calamities come, by accident, by a hidden fatality, as the mere operation of law—no matter, they come and we must make the best of it, bearing them stoically if we can, breaking under them if we must: they are misfortunes and are to be viewed merely and only as such. Above all these

lower views Jesus lifted the great misfortune of the blind man. It was not punishment either for the man's own sins nor those of his parents, but it was a part of God's higher and most gracious providence, even "that the works of God should be made manifest in him." If we could only view them from God's viewpoint many things by us considered greatest afflictions would be transformed into greatest blessings. Back of every calamity we may be sure, whether we can discern it or not, is the gracious thought of God. The world is not ruled by an angry God, not by chance, nor by law without heart, but by a providence of love.

#### A GREAT EXPERIENCE AND A GREAT WITNESS.

There is no necessary equality between experience and testimony. There are those who through confusion of understanding, or insincerity, testify to more than they have experienced; and there are those who through timidity, or mental inability to adequately state, testify to less than they have experienced. In the man of the lesson there is equation of experience and testimony. He knew what had been wrought upon him and he recognized the moral significance of the miracle of which he was the subject. The interest of the miracle for him did not terminate with his satisfaction in his restored sight, but extended to him who was the giver of the great blessing. Instantly he knew that Jesus represented God, for without God such a work was impossible; and the miracle proved the character of its author, for "God heareth not sinners." Jesus in the course of his ministry healed many, but we have little evidence that, with few exceptions, they discerned anything of the higher meaning of what had been done for them. The ten lepers only one of whom, and he as an afterthought returned even to thank him who had cleansed them are perhaps a fair illustration of the dullness and spiritual capacity of those who were the subject of Christ's miracle-working power. The good, therefore, which they obtained was limited to the physical benefits, even as the crowd which ate of the loaves and the fishes obtained only the satiation of animal hunger. But this man laid hold on the spiritual import of what had been done for him, and so he received not simply physical sight, which in itself might have proved a curse to him, but sight of the soul, where-by he was able to recognize and accept the

Son of God. And so he became a great witness. And still God's grace in human lives issues in little or much according to the understanding and gratitude with which it is received and the courage and intelligence and fidelity with which witness is borne to it.

#### Thoughts for Young People.

**1. Our Lord seeks the sinner as he sought this blind man.** Our spirits, like this beggar's body, are blind from birth. Jesus of Nazareth passes, unrecognized by us; we have no proper conception either of our needs or of his power and love. But Jesus saw the man who could not see him, and with tenderness touched his sightless eyes. So God touches our hearts. A little word spoken, a chord of music struck, a text of Scripture recollected, deeply moves the spiritual nature of a boy or girl. The child hardly knows why or how. We know. It is Jesus's touch.

**2. The true penitent responds as this blind man responded.** He was not looking for sight nor for clay, nor had he any reason to suppose that such an "anointing" as this would lead to sight. No "man born blind" had any hope at all, except for pennies, and he could hope for only few of them. As we watch the Stranger pressing the mud on this man's eyelids we are in doubt as to what he will do. Will he rub it off and resent this intrusion? And when we hear of a youth in Sunday school whose heart is stirred, Christians—and often worldlings as well—watch with anxiety whether he will turn away from his Lord or receive the divine touch with gratitude. This beggar was gratefully recipient, and, not knowing precisely what was to come next, stood ready for Christ's command. Such obedience is characteristic of every true penitent.

**3. Our Lord marks a clear line of duty before the penitent soul as he did before this blind man.** "Go, wash in the pool of Siloam," he said; and if the beggar had been like some men we know he would have said, "Why go so far, Lord? There is a place around the corner where I can wash just as well." Notice that Jesus gave no reason for this command and made no promise; he simply said, "Go." Probably there never has been a soul seeking salvation who did not soon recognize God's command to perform some difficult duty. It was not an easy

task to grope one's way through the crooked streets of a city with a muddy smear over eyes that had never seen. Neither is it easy to come to the altar or to the mourner's bench, or to read the Bible when worldly interests make almost any other occupation preferable. But the sinner is blind, as was this beggar, and Jesus says to him, as to this beggar, "Go, wash."

4. *Obedience and its results.* There is a beautiful little word in the seventh verse, "He went, therefore." Wherefore? Because Jesus told him to go. And he found his reward. In the beggar's case the reward was sight—"he came seeing;" so in the case of the penitent, just as soon as the difficult duty is performed God reveals himself in love to the soul. But that does not complete the work.

5. *The confession.* "The world" began to talk about this wonder, and first found fault with Jesus, then with the blind man, who soon had to face persecution. But one thing he knew which gave him comfort in the midst of all privations: "whereas I was blind, now I see." Let them put him out of the synagogue if they want to, *he saw*; and seeing, he humbly and boldly confessed Jesus to be the Messiah as soon as he was so revealed to him. So with the modern convert, persecution comes to all by turn, and it is never pleasant; but what cares he for persecution who knows that Christ is his Saviour, and that his cause and Christ's are practically identical?

"The world may call itself my foe,  
Or flatter and allure;  
I care not for the world; I go  
To this tried Friend and sure."

### Teaching Hints for Intermediate Classes.

Introduction: Point out on the map the route that Jesus took from Capernaum, whither he came to take part in the Feast of Tabernacles. Teach that from this time onward the opposition of the Jewish rulers to Jesus was becoming more intense, and that they let pass no opportunity of finding fault with him. Their opposition culminated in his crucifixion, six months after this time.

I. SURROUNDINGS. Time, a Saturday in October, A. D. 29. Place, Jerusalem. Occasion, Jesus walking about the city sees a man who was born blind, and is questioned

by his disciples as to who committed the sin that caused blindness.

#### II. STORY OUTLINE.

1. *A blind man.* Ask, "How old was he? How long had he been blind? Was such as he an unusual sight in Jesus's time?"

2. *The questioning disciples.* What was their question? On what current belief was that question based?

3. *Jesus answering.* What was the Master's answer to his disciples' question? What did he say he must do? Why? What did he declare himself to be? What did he mean by this declaration?

4. *Jesus healing.* Note the two parts of this cure: what Jesus did and what the man did. Ask, what power was there in the clay and the spittle? Why did Jesus use them? Why did Jesus send the man to the pool?

5. *The man obeying.* Picture the man, still blind, going through the city, feeling his way or being led by some of his friends. See him washing, just as he has been told to do. Now look at his coming back. What difference is there in his now?

6. *The neighbors discussing.* Little time need be spent on this discussion. The fact is: If you had a blind friend whom you saw frequently, and suddenly he were to come upon you with his sight fully restored, the change in his appearance would be so great that you would have difficulty in recognizing him. So it was with this man.

7. *The man testifying.* Picture the Pharisees questioning the man, and he giving his simple but emphatic testimony that his healer is a prophet. Explain to the class that the Pharisees desired to prove that Jesus was not a good man because this miracle was performed on the Sabbath (that is, Saturday).

III. SPECIAL TEACHING. Teach the class that the physical healings of Jesus were types or symbols of what he was able and desirous of doing for man's spiritual nature. The Bible teaches that all who have not come to Jesus for spiritual light (see verse 5) are spiritually blind. He, and he alone, can give spiritual sight. Explain what spiritual blindness is and to what it leads. Ask the Holy Spirit to help you to get your pupils to realize whether their spiritual eyes are open or shut. How many want their sight? Have them write on their pads:

#### FOR SPIRITUAL BLINDNESS.

1. I must realize my condition.
2. I must come to Jesus.

3. I must let him cure me.
4. I must obey him.
5. I must testify for him when I am cured.

In connection with 3, explain the many ways that men have devised for curing their spiritual blindness, all of which have proven ineffectual.

IV. For STUDY FOR NEXT SUNDAY ask every member of the class to write out from the lesson text two lists:

1. Of things that the Good Shepherd does.
2. Of things that his sheep do.

### By Way of Illustration.

Verses 2. Whencesoever came the affliction, it hastens on to the manifestation of the works of God. Each gray thread of sorrow may twist back into the black thread of sin; but with the divine hand at the loom, it weaves out in a golden strand of mercy.

Verses 3. Dr. Moon, of Brighton, at the very height of all his mental powers and acquisitions, became totally blind. At first there was constant rebellion against God. He could not and would not submit. "What is all my education worth now when I am shut up here, and the whole world is shut out?" But Dr. Moon began to ask himself if it was possible that he might help blind men to read the word of God. And while his own eyes were sightless he invented the Moon system of alphabet, and that has gone now into twenty different countries; and from three to four millions of blind people all over the world are reading the word of God in their native tongues because Dr. Moon's eyes became blind under the providence of God.—A. T. Pierson.

"The night cometh when no man can work." These words were engraved by Johnson on his watch, placed by Scott on his dial at Albstorf, and sent by Carlyle as his standing motto for autographs. Shakespeare says, "There is a tide in the affairs of men which taken at the flood leads on to fortune." The day of opportunity passes, never to return.—*Geikie*.

Verses 6, 7. The Master would crystallize faith in obedience. Therefore he lays a seemingly useless and added obstruction upon the sightless orbs and requires a specific act of trusting obedience. Not the clay, any more than the waters of Siloam, but the man's unquestioning obedience was the means through which divine power wrought. Here we find the explanation of many a mysterious trial, added perhaps to a lot already

painful; that we may throw ourselves on Christ in self-abandoning faith, believing that the works of God will be made manifest in us, and that just beyond lies vision.—*C. J. Southgate*.

Verses 9-11. I know many men in New York city who have been either drunkards or thieves or bad characters who could easily be cornered in an argument on the Confession of Faith or the Thirty-nine Articles, but if you were to ask them, "What have you experienced in religious things?" they could tell a clearer tale than many a theological professor. One would say, "I used to be a drunkard, and Jesus has saved me, and now I am free from the power of strong drink." And another would say, "When I first came into the chapel I was a burglar, but I was convicted of my sins, and asked Jesus to save me and he did." This is a short creed, but it is a strong one.

Some people in our times think that no creed is needful. This man had a creed, short though it was. If men are shipwrecked, to be saved they must believe that they are in danger of drowning, and that the life-boat that has come will save them. They need to know nothing of the construction of that boat, but they must believe in it enough to make themselves take to it as their only salvation. To be saved a man must believe two things: first, that he is in danger of being lost; and, secondly, that Jesus is able to save him.—A. F. Schauffler.

### Heart Talks on the Lesson.

"As Jesus passed by, he saw a man which was blind from his birth." His disciples began to inquire into the mystery of human suffering, the question no man can answer and which God reserves for his own time of solution. They had theories, all of which Jesus assured them were wrong. But instead of discussing the wherefore of suffering he set himself at once to relieve it. His business on earth was not to unravel the mystery of evil, but to provide its remedy. And so is ours. He did say a remarkable thing about it, however, that this man's infirmity was in some way to make manifest the glory of God. Whatever its origin, the wrong and pain of human life, in the unsearchable counsels of wisdom and love, will some day be made to praise him. "Blessed are they that wait."

Bodily affliction is not always the result of personal sin. People say, "What have I

done that this illness or disability should befall me?" Probably nothing; but the evil, whatever it is, may, if we can only accept it in its right spirit, show us the wonderful grace, power, and love of God. And as this was an ordinary man, of no especial consequence in the community, we may take courage in thinking that even poor and obscure persons do not suffer accidentally. Sometime the hand of God's overruling providence shall be manifest in that little lame child; this forlorn, helpless woman; that poor, infirm old man; for as Jesus passes by he sees each one. It is inspiring to know that whatever our circumstances, we may have a part in showing forth the works of God in his great plan for humanity.

This blind man was not only the means of showing the power of Jesus as the restorer of physical sight, but of teaching a spiritual truth which deeply concerns us who read his story. As he was born blind naturally, so are we spiritually. We need not ask whether this is our own fault or that of our first parents. All we really can know is the fact that we are spiritually blind; that we can be made to see; that we will never find our way to life eternal until we do see; and that as long as we are blind we are losing the sight of many grand and beautiful things. It made no difference to this man how he came to be blind, but glad was he to say, "One thing I know, that, whereas I was blind, now I see." The process of recovery is the same for us as for him. Healing comes through the touch of Jesus, and by obediently following the light he gives us. It is so very, very sad to be blind! Will you not earnestly pray, "Lord, open my eyes that I may see?"

A young girl blind from childhood was restored to sight by a skillful physician. At first she could not bear the full daylight, so one evening after sunset she went out upon the porch, and saw the stars come out until the heavens were glittering with beauty. "O, have they always been there?" she said, "and I have never seen them!" The promises of God shine like stars in the night, but we grope in the darkness of sin and sorrow because we do not see. Spiritual sight grows clear as we obediently follow the commands of Jesus. Reading the Bible, prayer, the services of the Church, avoidance of known sin, faithful doing of known duty—in all those we find the restoring touch of Jesus. "Blessed are the pure in heart: for

they shall see God." There is nothing outside of God that is worth seeing. In him we see light through heaviest nights of sorrow, upon darkest problems of pain, and have far sight into blessedness, brightness, and beauty forever. Blessed are your eyes if they see.

### The Teachers' Meeting.

Read carefully this whole chapter—first, for the story; second, for the peculiar characteristics of John's narrations, of which it is an excellent type; and, chiefly, to establish a suitable background for the lesson. . . . Make a vivid word picture. . . . Find in this lesson three traits of a sinner: 1. Blindness. 2. Poverty. 3. Helplessness. Find four traits of Christ: 1. His individual notice. 2. His sympathy. 3. His power. 4. His helpfulness. These traits are shown in every conversion of a soul. Find the requirements for a sinner's conversion: 1. He must come in contact with Christ. 2. He must obey. 3. He must confess Christ. Find the traits of a saved soul: 1. Transformation. 2. Assurance—certainty of conversion. 3. Gratitude. 4. Testimony. 5. Steadfastness under opposition. Find the attitude of the world toward a convert: 1. Amazement. 2. Friendly interest up to the time when his loyalty to Christ becomes a reproach to sinners, and, then, 3. Bitterness. . . . Or this passage might well be studied as a lesson on the Light of the world. I. How the Light is needed: 1. It was needed by the blind man. 2. By the disciples of Christ, whose questions in verse 2 were the gropings of darkened minds. 3. By the world at large. 4. By each of us as individuals. II. The light is at hand. "While I am in the world," says Jesus. III. The Light was revealed: 1. To the blind man. 2. To the disciples. 3. To the world in the dissemination of the Gospel. 4. To us individually when we are ready to receive it.

### OPTIONAL HYMNS.

Come with thy sins to the fountain.  
There's a gentle voice within.  
'Tis the promise of God.  
A wonderful joy and salvation.  
Thanks be to God.



Sing the praise of Him forever.  
O sing the power of love divine.  
I bring my sins to Thee.  
Jesus Christ is passing by.  
Jesus, I come, I come for light.

Verse 5.—*The Treasury*, vol. viii, page 473.

Verses 13-15.—*Bean, J., Sermons*, page 185.

Blackboard.

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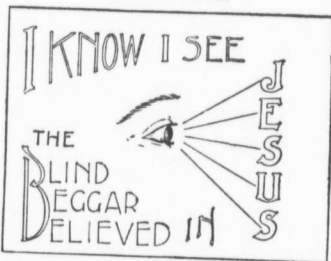
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BLINDNESS IN THE EAST.—Bennett, *Diseases of the Bible*. Trumbull, *Studies in Oriental Social Life*. The reports of Mission to the Chinese Blind are full of illustrations of this miracle.

SERMONS ON THE LESSON.

Verse 1.—*The Homilist*, vol. iv, page 397. *Metropolitan Pulpit*, vol. ii, page 72. Deems, C. F., *Sermons*, page 249.

Verse 4.—Brooke, S. A., *Gospel of Joy*, page 279. Liddon, H. P., *Sermons*, vol. i, No. 518. *The Homiletic Monthly*, vol. vi, page 629. *The Homiletic Review*, vol. xxx, page 259. Bamford, C., *Christ in the City*, page 27. *The Treasury*, vol. i, page 669; vol. iii, page 362.



It is a blessed privilege to enjoy the physical light, and to see the world of beauty that it reveals. But if we were blind it would matter nothing to us whether the earth were always wrapped in darkness or flooded with sunlight. Thus it is with those who have never beheld Jesus; their spiritual eyes have not been opened, and they walk as children of the night. The revelation of Jesus to the blind beggar was greater than the gift of sight, for it filled the soul with the light of salvation.

LESSON IX. JESUS THE GOOD SHEPHERD.

[Aug. 26.]

GOLDEN TEXT. The good shepherd giveth his life for the sheep.

AUTHORIZED VERSION.

[Read Psa. 23; John 10. 1-21.]

John 10. 1-16. [Commit to memory verses 9-11.]

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Je'sus unto them; but

REVISED VERSION.

- 1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Je'sus unto them: but they understood not what things they were which he spake unto them.

they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

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

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

7 Je'sus therefore said unto them again, Verily, verily, I say unto you, I am the door of

8 the sheep. All that came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out,

10 and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy:

I came that they may have life, and may have

11 it abundantly. I am the good shepherd:

the good shepherd layeth down his life for the

12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth

the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scat-

13 tureth them: he fleeth because he is a hireling,

14 and careth not for the sheep. I am the good shepherd; and I know mine own, and mine

15 own know me, even as the Father knoweth me, and I know the Father; and I lay down

16 my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Time.—A. D. 29. Place.—The vicinity of Jerusalem.

#### Lesson Hymns

*New Canadian Hymnal*, No. 375.

Jesus, Saviour, pilot me,  
Over life's tempestuous sea.

*New Canadian Hymnal*, No. 307.

Alas! and did my Saviour bleed?  
And did my Sovereign die?

*New Canadian Hymnal*, No. 62.

I was once far away from the Saviour,  
And as vile as a sinner could be.

#### Home Readings.

M. Jesus, the Good Shepherd. John 10. 1-16.

Tu. Safety of the sheep. John 10. 17-30.

W. False shepherds. Ezek. 34. 1-10.

Th. Deliverance. Ezek. 34. 11-19.

F. One shepherd. Ezek. 34. 20-31.

S. Guiding and keeping. Psa. 23.

S. For us. 1 Pet. 2. 19-25.

#### QUESTIONS FOR SENIORSCHOLARS.

1. *The Sheepfold*, v. 1-6.

What work of healing had Jesus performed shortly before he told this parable?

What sort of spiritual leaders had Jesus declared the Pharisees to be?

What can you tell concerning an oriental sheepfold?

What peculiar instinct have oriental sheep?

What sort of persons does Jesus declare those to be who climb into the sheepfold?

Who is he who enters by the door?

What does this teach us concerning teachers and preachers who reject Jesus?

What does Paul say about the only way to salvation?

How do the sheep regard the shepherd?

How do they regard "a stranger"?

What lessons may we learn from this concerning our relations to our spiritual instructors?

Why could not the Pharisees understand "the things he spake unto them"?

2. *The Door of the Sheep*, v. 7-9.

Who is the "Door of the sheep"?

What does "came before me" mean?

Were Isaiah and John the Baptist "thieves or robbers"?

Were honest seekers of truth, like Socrates, robbers?

But how would Christ class teachers who in the full light of the Gospel day antagonize him?

How can "any man" be saved?

What spiritual truth is taught by the phrase "shall find pasture"?

3. *The Good Shepherd*, v. 10-16.

For what does the thief come?

For what does Christ come?

Who is "the Good Shepherd?"

To what divine relationship does Jesus compare the intimacy of the "Good Shepherd" and his sheep in verses 14, 15?

What other sheep has Jesus?

What true bond of union is there between all Christians?

**Teachings of the Lesson.**

Find evidence in this lesson—

1. That Christ's people know and obey his voice.
2. That teachers who deny Jesus are false teachers.
3. That Jesus laid down his life for us.
4. That Jesus recognizes all who hear his voice.
5. That Christian teachers who work merely for hire are not to be trusted.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *The Sheepfold*, v. 1-6.

Describe an Eastern sheepfold.

How is it typical of our heavenly home?

Were an Eastern shepherd's duties attended with any danger or hardship?

What can you tell of the shepherd's life among the sheep?

What would be the condition of the sheep without him?

How did the Jew regard the office of shepherd?

How may Christ be likened to the Eastern shepherd?

How will the true shepherd enter the fold?

What did Christ say about those who enter any other way?

Do the shepherd and the sheep enter the same door?

2. *The Door of the Sheep*, v. 7-9.

Who is the door to the heavenly fold?

Is there any other way?

Give a text outside of the lesson that proves this.

What kind of spiritual teachers were the Pharisees?

What do you understand by "came before me?"

What did Christ say was the purpose of those who "came not in his name?"

Why did Christ come?"

What do you understand by "life through Christ?"

What does he say of the Good Shepherd?

3. *The Good Shepherd*, v. 10-16.

What is the danger of following the wrong voice?

Is there any such danger in these days? Has a false leader any love for the sheep?

What do you understand by Christ's "knowing his own?"

Will the followers of Christ know his voice?

What do you understand by the "other sheep which are not of this fold?"

What shall there be at last? Verse 16.

What did Christ do for the world?

GOLDEN TEXT.

**Practical Teachings.**

Where in the lesson do we learn—

1. That Jesus is the door of his sheep?
2. That Jesus is himself the Good Shepherd?
3. That the Good Shepherd giveth his life for the sheep?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who wrote the "Shepherd Psalm?"

What is our lesson about to-day?

Who calls himself the Good Shepherd?

What does a good shepherd find for his sheep? *The best pasture.*

Does he drive his flock? *No; he goes before and leads it.*

Why will the sheep follow him? *Because they know his voice.*

Will they follow a stranger?

What is the sheepfold? *The place of safety for the sheep.*

Who is the door of the fold? *Jesus.*

What does the shepherd do for the lambs? *He takes tenderest care of them.*

How does he call us to the sheepfold? *By his word and by his Holy Spirit.*

How may we get in? *By coming to Jesus, "the Door."*

What has our Good Shepherd done? *He has given his life for the sheep.*

**THE LESSON CATECHISM.**

(For the entire school.)

1. How is the shepherd of the sheep known? *He "entereth in by the door."*
2. How is the thief and the robber known? *He "climbeth up some other way."*
3. Who is the Door? *The Lord Jesus Christ.*

4. What else is he? *The Good Shepherd.*  
 5. What is the GOLDEN TEXT? "*The good shepherd.*" etc.

6. What does Jesus say concerning his sheep? "*I know my sheep, and am known of mine.*"

#### NEW CHURCH CATECHISM.

49. What are our duties to the Church of Christ? Our duties to the Church of Christ are

### THE LESSON OUTLINE.

#### The Shepherd and His Sheep.

##### I. THE TRUE SHEPHERD.

1. *Entereth in by the door.* v. 2.  
 Lo, I come. Psa. 40. 7, 8.  
 One mediator. 1 Tim. 2. 5.
2. *Calloeth his own sheep.* v. 3.  
 I know thee by name. Exod. 33. 17.  
 Knoweth them that are his. 2 Tim. 2. 19.
3. *Leadeth them out.* v. 3.  
 Feed his flock. Isa. 40. 11.  
 Leadeth thee by the way. Isa. 48. 17.
4. *Giveth his life for the sheep.* v. 11.  
 A ransom for many. Matt. 20. 28.  
 Christ died for us. Rom. 5. 8.

##### II. THE TRUE SHEEP.

1. *Hear his voice.* v. 3.  
 The voice of my beloved. Sol. Song 2. 8.  
 Hear. . . soul shall live. Isa. 55. 3.
2. *Know his voice.* v. 4.  
 Know the joyful sound. Psa. 89. 15.  
 Know that we know him. 1 John 2. 3-6.
3. *Follow him.* v. 4.  
 My soul followeth. Psa. 63. 8.  
 Follow his steps. 1 Pet. 2. 21.
4. *Shall. . . find pasture.* v. 9.  
 In green pastures. Psa. 23. 2.  
 In a fat pasture. Ezek. 34. 14.

### EXPLANATORY AND PRACTICAL NOTES.

There is a closer connection between this lesson and the last than appears upon the surface of the story. The man whom Christ had healed of his blindness had been cast out of the synagogue by the Pharisees simply because he persistently declared that his healer was a prophet. By their spirit they showed that they were not the true shepherds of the people. In this allegory Christ rebukes their conduct. He shows the hireling who serves for gain, the robber who plunders the flock, and the shepherd who leads the sheep to the pasture-fields, and who lays down his life in their defense. He brings before us the picture of the oriental sheepfold, not a covered building, but a rude inclosure open to the sky, surrounded by walls overtopped with thorn-bushes, and entered by a single doorway. In this yard a number of flocks are kept at night, guarded by the porter and his dog. In the morning the shepherds come; and each in turn stands at the doorway and gives a call to his own sheep. In the huddled mass each member of his flock hears the summons, and follows after his own shepherd, until flock after flock has left the fold, each wending its way to its own pasture, with the shepherd leading it. The man who at midnight seeks to climb the wall shows himself to be a robber; the shepherd who leaves his sheep is no true shepherd but a hireling; while he who owns and knows each sheep in his flock is ready to die for their protection. The Saviour shows in this story that he is at once the door by which each one enters the fold, and the Good Shepherd who lays down his life for the sheep.

**Verse 1.** *Verily, verily.* "Truly, truly." The formula with which Jesus was wont to preface important utterances. *Not by the door.* To the sheepfold in oriental lands there is but one door, and the porter or shepherd watches all night beside it. In a cave under the hill now regarded as Calvary,

to take our part in the public ordinances of worship; to assist, according to our ability, in all Christian work; to contribute, according to our means, to the support of the Church and its institutions, and particularly to the extension of the Gospel in the world.

2 Corinthians ix. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

north of Jerusalem, the Editor saw a flock of sheep gathered, and the shepherd standing on guard at the entrance. *The sheepfold.* Here representing the earthly yet invisible Church of Christ, the fold containing many flocks which are yet one. *A thief and a robber.* The reference is to such as become

teachers of religion from evil or selfish motives, and not in the spirit of the Gospel. Often have churches been deceived and souls led astray by men who claimed to be teachers of truth but were without the divine commission.

**2. Entereth in by the door.** By the same door both the flock and the shepherd enter, and that door, as explained below, is Christ, through whom alone is given entrance into the true Church of the redeemed in earth and heaven. *The shepherd of the sheep.* Or, "a shepherd," as in the margin of the Revised Version. The reference here is not to Christ, but to those who teach in his name.

**3. The porter.** The porter may represent the Holy Spirit, by whom the Church is guided. But it is not essential to find a meaning in every part of this parable. *The sheep hear his voice.* "The sheep" here are not merely members of the Church, but true followers of Christ, having a spiritual recognition of the teacher who speaks in Christ's name. Are you one of Christ's flock? Have you personal acquaintance with the Lord? *Leadeth them out.* The oriental shepherd never drives, but always leads, his flock; has a name for each sheep, and can call it. So is it with the great Shepherd and so is it in a measure with his true undershepherds. Do you try to know thoroughly the souls committed to your care?

**4. He goeth before.** Keep in mind the double reference to Christ himself, the great Shepherd, and to those who are his true representatives. The true teacher can bring his followers only where he goes before: into experiences that he has realized, and into a fellowship which he has enjoyed. The real leader never says "Go," but always "Come." *They know his voice.* The true followers of Christ recognize the true teacher of the Gospel, by the accordance of his utterances with the word, and by the inner witness to the truth.

**5. A stranger.** One who does not represent the true message of the Lord, but speaks out of his own will. *Will they not follow.* Even the true disciples may sometimes be deceived for a little time, but they soon distinguish the false teacher from the true. *Flee from him.* Travelers in the East have often noticed that when they or other strangers attempt to call the flock, using the words of the shepherd, the sheep will run from them.

**6. His parable.** The word here translated "parable" is not the one so used in the other gospels, but is elsewhere translated "proverb," and refers to a saying with a hidden meaning. This illustration might properly be called an allegory. *They understood not.* To the Jews in general the meaning of this "parable" or "allegory" was absolutely unknown; and even disciples failed to understand its deeper teachings. How fortunate are we who have the enlightenment of the Spirit upon the dark sayings of the Master!

**7. Then said Jesus.** He went through the allegory a second time, interpreting its principal elements. *I am the door.* The door through which the sheep enter the fold, and through which shepherds come to the sheep. It is not through the Church that we come to Christ, but through Christ that we come into the Church.

**8. All that ever came before me.** Not those who came before Christ in time, as the Old Testament prophets; but all who claimed to stand before him, above him, in authority, as did the scribes and Pharisees of that day. *Are thieves.* Not "were thieves," but "are thieves," showing that the reference is to false teachers of that time. *The sheep did not hear.* The true followers of God, not always as individuals, but as a whole, possess a spiritual insight which enables them to detect the false and accept the true in teaching.

**9. By me if any man.** Through faith in Christ as our Saviour we enter into his fold. *He shall be saved.* Outside are the wild beasts, within are the sheep in safe shelter. *Go in and out.* The allegory is not to be pressed with the question how one can be within the fold and yet outside in the pasture fields. The meaning is that those in Christ's care are safe, wherever they are. *Pasture.* Food for the spiritual needs.

**10. The thief.** At that time the thief was the Pharisee, pretending to hold the keys of the kingdom of heaven. Now, he is the false teacher who perverts the Gospel. *To destroy.* Think what harm is being wrought by teachers who sow error and unbelief in the hearts of men. *I am come.* Jesus has already revealed himself as the door; now he presents himself also as the chief shepherd.

**11. I am the good shepherd.** As the Son of man Jesus embodies ideal humanity; so as the Good Shepherd he unites in perfection

the traits of all true shepherds. *Giveth his life.* The shepherd in oriental lands is responsible for the sheep in his care. He must find them when lost; must if need be fight wild beasts and robbers to protect them. Christ saw the cross always rising before his view.

**12, 13. A hireling.** A hired man, working for his wages only. There are such professedly as under-shepherds of Christ, who preach for a living, instead of living to preach the gospel. *Whose own the sheep are not.* He does not love them, makes no sacrifices for them, cares only to shear them and to get a living out of them. *The wolf.* Here placed to represent every enemy of the cause of Christ.

**14, 15. Know my sheep.** We have a Saviour and a Shepherd who has a personal knowledge and notice of each one among his

many million followers, as though that were the only one. *Known of mine.* Each true disciple knows his Lord, and has loving fellowship with him. *As the Father knoweth.* The Revised Version shows the thought more clearly: "I know mine own, and mine know me; even as the Father knoweth me, and I know the Father." The relation between Christ and his flock is as close as that between the Father and the Son.

**16. Other sheep I have.** Here is a hint of the souls to be gathered from the Gentile world. *Shall hear my voice.* They had not heard it as yet, but were soon to hear it through the lips of Paul, and Timothy, and other broad-minded teachers. *One fold.* Rather, as in the Revised Version, "one flock." There may be many folds for Christ's sheep, but they all belong to one great flock.

### CRITICAL AND HOMILETICAL NOTES.

#### ENIGMAS FOR THE BLIND AGAIN.

We saw in the two "parable lessons" in May (Matt. 13. 1-8, 18-23; 13. 24-33) that Jesus began the use of parables in response to the wilful perverseness of his enemies. They rejected and perverted the truth, therefore he veiled the truth. It is worth while to note that immediately preceding his beginning of the use of the parable the Jews had declared that he wrought his miracles by the power of Beelzebub (Matt. 12. 24). That declaration drew from him his words concerning the sin against the Holy Ghost (Matt. 12. 31, 32), and from that time his teachings were for them thrown in the form of parables, the purpose of which he declared was that they might not understand. The same situation is revealed in the case with which this lesson is connected. Jesus had just healed a man born blind, a miracle which could only be attributed to God, and yet the Jews said of him, "We know that this man is a sinner" (John 9. 24). A little later on they said, "He hath a devil, and is mad" (John 10. 20). That reveals the spirit of these Jews at Jerusalem to have been the same as that of those at Capernaum at an earlier date. And so when some of the Pharisees interrupted him in his discourse, referring to the blind man to whom he had given sight, with the question, "Are we blind also?" (John 9. 40), he replied with this parable or allegory of the good shepherd—a gracious revelation of truth to such as have

spiritual understanding, but to them an enigma which they could not solve (verse 6).

#### FALSE SHEPHERDS.

It must be recognized first of all that Jesus spoke this allegory against the rulers of the Jews. Their treatment of the blind beggar to whom he had given sight was the occasion of the illustration. They the self-appointed and selfish keepers of the Church had cast out one whom the true Shepherd had just rescued and received. They were the thieves and robbers who had not entered through the door, but had climbed up some other way, as others had done before them. It is a lesson for all time. Any man who exercises authority over the Church of Christ except by the authority of Christ and in the spirit of Christ, is guilty of spiritual brigandage.

#### SPIRITUAL RECOGNITION

The true sheep know the true shepherd. There are false sheep and false shepherds, but only the true of both recognize each other. It was the misfortune of the people in Christ's time that they were unshepherded. This aspect frequently stirred Jesus to the deepest compassion, for he saw the people "were as sheep not having a shepherd" (Mark 6. 34). Rulers they had who preyed upon them, but not shepherds who cared for them. And so, however they may have obeyed, the spiritual voices of their rulers

"The sheep, this sacrifice. But it shepherds give the is at offering by us a rest ex our live from se lost. F preserve The mar does not nobleness I my life great me

were as the voice of a stranger. There is in the soul the faculty of instinctive spiritual recognition. False teachers, or rather false men, will gain no response from true souls. The kingdom has its own speech, which none but the children of the kingdom can understand.

#### MORE ABUNDANT LIFE.

The false shepherd, the thief and the robber, comes to kill and destroy; the true Shepherd comes to give life, and life superabundant. In how many ways is Christ represented as the source and the support of the soul's life! He calls himself the life; he has life in himself, even as the Father; he is the giver of the water of life; he is the bread of life; he is the vine, separated from which the branch withers, being cut off from the source of life; if one believe in him he shall never die; he has the words of eternal life; the words which he spoke, he declared, were spirit and life; and "he that hath the Son hath life, and he that hath not the Son hath not life." Has this aim of Jesus been realized? Not fully, certainly, in the life of the world, and yet in such large degree as to demonstrate that the great characteristic of his Gospel is its power to impart spiritual life. Where the Gospel is most known and its influence most strongly felt are the great temperate and tropical zones of the spiritual life of the world; outside its influences are the arctics and the deserts.

#### THE LAW OF SACRIFICE.

"The good shepherd giveth his life for the sheep." An intimation among many at this period of the Lord's ministry of the sacrifice he would soon make upon the cross. But it is the law of all highest living. Good shepherds, good men and women everywhere, give their lives for others. He who will not live at once a robber and a coward. Christ's sufferings and sacrifice must not be viewed by us as a mere spectacle, but as life's highest example. "We ought also to lay down our lives for the brethren." Life held back from sacrifice shrinks, and dwarfs, and is lost. Forever the paradox holds that life is preserved in losing it in unselfish service. The man who is not willing to die for others does not really live. The heart of Paul's boldness lies in his words, "Neither count I my life dear unto myself." No morally great man ever did.

#### THE LARGER FOLD.

There was a wide sweep to Christ's thought when he spoke of other sheep and of the one and larger fold. Good men there were then scattered over the world who did not know each other, under many names, shut out from each other by many barriers, shut in in many little inclosures. Good men even yet there are who claim Christ as their shepherd, but who mutually deny each other's right in the fold. Slowly Christ's ideal is being wrought out, and the scattered and alienated are being brought into the larger unity of the kingdom of God.

#### Thoughts for Young People.

##### The Shepherd and His Flock.

1. *Christ has a flock in this world, and of that flock every believer is a member.*
2. *Christ has a field for his flock—the Church, with its care and protection, keeping out the wolves and keeping in the sheep.*
3. *The flock of Christ has its enemies, either open or secret; the thief and robber, seeking to plunder; the wolf, hungry to destroy; the stranger, who would mislead; and the hireling, who would neglect. Our only safety lies in keeping close to the Shepherd.*
4. *Christ is the Good Shepherd of his flock. He owns his sheep, for he has bought them with his blood. He leads them by his voice; he knows each one of his many followers; and for the tenderest lamb he is willing to lay down his life.*
5. *Christ has shepherds who are his helpers in the care of his sheep. They enter the fold through Christ the door; they have true fellowship with their Master and with the sheep; they live to labor for the flock.*
6. *Christ's flock have certain duties and privileges. They enjoy communion with their Master; they have sweet pasturage; they are safe in his care; and they submit to his will.*

#### Teaching Hints for Intermediate Classes.

Introduction: The method of teaching this lesson must be determined largely by the knowledge of sheep possessed by the pupils. I once talked to a twelve-year-old girl, born and reared in a great city, who, up to that time, had never seen a live cow.

She doubtless knew nothing of sheep. The flocks of muddy, tired sheep that children sometimes look at as they are being led through the city to be slaughtered will not make a very inspiring background for lessons concerning the good shepherd. Hence the teacher must transport himself in imagination to an oriental sheepfold, and then use all his powers of description, illustration, and questioning to get the learner to understand the relationship existing between a good shepherd and his sheep in the time when Jesus taught the lessons which we are considering.

I. <sup>6</sup>The SURROUNDINGS are the same as those of last Sunday's lesson, the time being October, A. D. 29, and the place Jerusalem.

II. The STORY OUTLINE is intensely interesting, and should be studied not only from the lesson text, but also with lesson helps and pictures, so that it may become real. It may be studied as follows:

1. A bad shepherd (verse 1).
2. A good shepherd (verses 2-5).
3. The disciples do not understand this teaching (verse 6).
4. Jesus explains the parable (verses 7-16).

III. As the SPECIAL TEACHING from this text may be developed along so many lines, it will be unwise for the teachers to trust to the inspiration of the teaching time for a development of a line of thought helpful for the members of his class. Let him sit down, and prayerfully consider the spiritual condition of his class, and then plan for the teaching. Two lines of teaching are suggestive:

1. Have printed in large letters on a sheet of paper the following:

THE GOOD SHEPHERD'S		
EYES WATCH	}	HIS SHEEP.
EARS LISTEN TO		
VOICE CALLS		
HAND HELPS		
LIFE IS LAID DOWN FOR		
BECAUSE HE LOVES THEM.		

Have the members of the class write the points in order, one at a time, and illustrate them with biblical and other illustrations. Then press home strongly the truth that Christ is our Shepherd, and that he showed his willingness to do all these things by laying down his life for us.

2. The sheep's relation to the shepherd may be the line of teaching preferred by

some. Let those who wish to teach thus make very clear and impressive the fact that Christ, the Good Shepherd, gave his life for the sheep. What, then, should the sheep do? Let each write on his pad the following:

THE SHEEP SHOULD  
KNOW AND FOLLOW THE SHEPHERD.

Jesus, as a person to be known by those who will, should be held up to the pupils. The sooner they grasp this truth the better it will be for them, and the more they live in accordance with it the fewer mistakes will they make in their spiritual life.

While knowing Jesus is a very essential part of the Christian life, there is something of equal importance: *Jesus must be followed.* These two truths are so closely related, each to the other, that it is difficult to separate them, either in thought or in practice. The better we know Jesus the more closely will we follow him. The closer we follow Jesus the better will we know him. How many are there who lost their knowledge of him when they ceased following him?

(Teacher, do not be afraid to teach these truths to the boys and girls. They will understand them, and if they do not learn them now the probabilities of their learning them at all decrease with each passing year.)

- IV. In their STUDY FOR NEXT SUNDAY have the pupils learn: Whom did Jesus send out? Why did he send them? Where did he send them? What was the result?

By Way of Illustration.

"*He calleth his own sheep by name.*" General Sherman's army was passing along a rarely frequented roadway in North Carolina. A woman stood in the doorway of her cabin, and saw regiment after regiment of men similar in appearance and dress pass by, until, as the thousands upon thousands came and went, she said in wonderment: "I reckon you 'uns ain't all got names." It seemed to her an impossibility that each soldier was a distinct and recognized identity. It would have seemed stranger yet to think that one man could know each soldier there by name. Yet far beyond these suggestions of human limitation of personal knowledge and sympathy comes the assurance that Jesus knows his every disciple by name.



A great general said that when he was colonel of a regiment he knew every man of his command by name, but as he rose in command he found it necessary to diminish the scope of his knowledge of individuals, until, when he was at the head of the entire army, he gave little thought to individuals below the rank of a division commander.

*Verses 4, 5.* A traveler in Syria came to a well where three shepherds were watering their flocks. Presently one of the shepherds rose and called, "Follow me." About thirty of the sheep immediately separated from the others and followed him. The other shepherds called in the same way, and their sheep followed them. The traveler then borrowed the cloak and crook and turban of one of the shepherds and tried to imitate the call, but not a sheep noticed him. He asked, "Do they never follow anyone but you?" "Yes, when they are weak and sickly they will follow anyone; when they are well they will follow no one but their own shepherd."—*Thomson.*

*Bad shepherds.* We might say that Mohammed was one of them. He led many millions to follow him, and they have been led into anything but a true fold. Then there are those who have followed Buddha, who has misled them, so that to-day they are in spiritual darkness. Strange to say, there are some deluded persons in England and America who have turned to "the light of Asia," and call themselves "Theosophists," and have taken Buddha as their shepherd. Then there are the "agnostics," who would have us believe that there is no Good Shepherd at all. Yes, to-day there are hirelings in abundance.—*Schauffler.*

*Jesus the Good Shepherd.* The early Christians of Rome buried their dead in underground passages called the catacombs, and on the walls they drew or painted symbols or pictures to show that they were Christians. This was the beginning of Christian art. The picture most often seen there is the picture of the Good Shepherd.

Canon Farrar says: "This helps us to see that the religion of the first Christians was, in one word, the religion of the Good Shepherd. The kindness, the courage, the grace, the love, the beauty of the Good Shepherd was to them, if we may so say, prayer book and articles, creed and canons, all in one. They looked on that figure and it conveyed to them all that they wanted."

One of the pictures is known as "The Good Shepherd and the Seasons." In the center stands the strong, stalwart Shepherd with the lamb upon his shoulder; on either side of the Shepherd are the figures representing the seasons. Spring has roses in bloom, summer has fruits, autumn has ripened ears, while winter as an old man burns the leaves. The meaning is that the Good Shepherd cares for his sheep the year round. He is with them "all the days."

He is represented also as carrying a kid in his arms, and this picture is the subject of Matthew Arnold's poem on the shepherd's love and care for the goats as well as the sheep. This poem has been called the most Christian poem of Matthew Arnold. The theme is really God's love for sinners.

"*I lay down my life for the sheep.*" The good shepherd may or may not be called on to die for his sheep, but he always lays down his life for them. To lay down the life is to consecrate it, devote it to the flock, as a mother, who is always ready to die for her children, but who, living or dying, belongs to her children, and surrenders herself to them. So we ought also to lay down our lives for the brethren, though comparatively few are ever called on to die for them.—*Lyman Abbott.*

### Heart Talks on the Lesson.

"I am the good shepherd." It is said this word translated "good" has a fuller meaning than the quality of moral goodness. It includes also the thought of beauty. "I am the beautiful good shepherd."

"See Israel's gentle Shepherd stands  
With all-engaging charms."

There is nothing sweeter in all the blessed book than the way the Lord speaks of himself as our shepherd and of us as his sheep. Let us take a stroll together through the pastures of the word and see how the beautiful good Shepherd cares for his flock. The pastures are so wide we can look over only a small part of them now, but it would well repay you to search the whole field of Bible teaching about the relation of Christ to his people illustrated by the shepherd and his flock.

In Isaiah we read how he feeds them in the best places, guiding them by springs of

water, in shady groves where the sun shall not smite them. The lambs and feeble ones who are tired and weak, he lifts in his arms and carries, and is very gentle with those who cannot walk as fast as the others. He protects them from evil beasts so that they are safe even in the wilderness, and sleep without fear in the woods. If any stray away he cares even more for them than for those safe in the fold. He searches for them, seeks them out in all the places where they are lost in the dark, and feeds them in a fat pasture upon high mountains. He comforts and satisfies them so that they lie down contented and quiet, which sheep never do when they are hungry or ill at ease in any way. He binds up wounds and strengthens the sick. He makes all the places round about them a blessing, and sends upon them showers of blessings, because, he says, "ye my flock, the flock of my pasture, are men, and I am your God." Ezek. 34. 31.

In the Shepherd Psalm, the 23d, we find the sweetest, most refreshing place in all this beautiful pasture. We may stop here and rest. We are quite content, wanting nothing, for we know who is our Shepherd. We know his voice. He calls us by name. Tired, we lie down satisfied beside the waters of quietness. Life is restored; the soul, dead within us, breathes again and springs to joyful activity. The shadow which once cast over everything its gloomy shade is transfigured; its evil shapes assume the beauty of angel faces. We fear nothing; we have love feast with our enemies; our cup of goodness and mercy is more than enough for one day at a time; it is so full we know it will last all the days of our life, and its last sweet drop will be the assurance of blessedness in the house of the Good Shepherd forever.

Have you found this sweet resting place with the beautiful Good Shepherd? Do you know his voice? He is calling you. He is looking for you. He is never content with the ninety and nine in the fold while one is straying outside. If you are a "little black sheep" lost in the wind and rain, it is you he is most anxious to find. There is safety only in his fold. There is no food or drink for the soul except in his pasture. There are no secure paths except where he leads. There is no quietness except he gives it; the valley of death is very dark without the light of his face; the path through it is hard without his rod and staff to comfort us.

May you, dear members of my class, never be misled by the voice of strangers, but say with glad hearts:

"Dear Shepherd, I hear, and will follow thy call; I know the sweet sound of thy voice."

### The Teachers' Meeting.

Make a careful picture of an oriental sheepfold—a low, flat building, at one end of a stone-walled yard, with sharp thorns on top of the walls to keep away wolves and robbers; of oriental sheep, so different from our own in form and habits—their docility and intelligence and helplessness; of an oriental shepherd, leading the sheep in the morning over the hillsides, tenderly caring for them all day, at night calling his own by name out of several mixed flocks, and guiding them back to the fold. . . . Note how the sheepfold symbolizes the Church of Christ. . . . Show wherein Christ is the Good Shepherd. (1) He enters by the door; (2) Calls his own sheep; (3) Leads them out; (4) Gives his life for them. Note, also, how Christ's minister and the Christian teacher are shepherds. (The word "pastor," which is commonly used instead of minister, really means shepherd, and is derived from the same source from which comes the phrase "sheep pasture.") . . . Notice traits in which the sheep may stand as types of Church members. The true sheep (1) Hear Christ's voice; (2) Know his voice; (3) Follow him; (4) Shall be saved, and find pasture.

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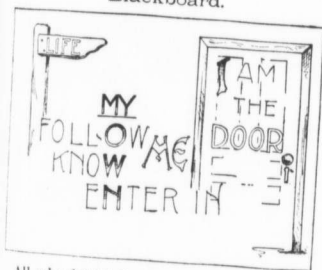
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OPTIONAL HYMNS.

The Lord's my Shepherd,  
Thou art my Shepherd.  
Saviour, like a shepherd,  
Faithful Shepherd, feed me.  
I was a wandering sheep.

Jesus is our Shepherd.  
There is a name I love to hear.  
Jesus, I will follow thee.  
See, Israel's gentle Shepherd stands.  
Jesus, tender Shepherd.

Blackboard.



All who faithfully follow and really know the Lord Jesus are marked as his own, and will enter through him into life eternal. We may realize much of the blessedness of heaven while on earth, but beyond the door

lies a life inconceivable in its fullness; a life abundant as well as eternal, measured by breadth as well as by length. Shall we not hear and obey the Shepherd's voice to-day, while he calls us to follow him, and enter into life?

Thoughts for the Quiet Hour.

—Unbelief and forgetfulness are the only shadows which can come between us and His presence; though when they have once made the separation there is room for all others.—*Havergal*.

—The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—*Guthrie*.

—Let us be ourselves and nothing else, only let us be our better selves. Let us not cease to breathe from the four winds of heaven; let us not give up our enthusiasms; let us not grow callous and tarnished with the passing of years. As one has said, "That only is great in art which comes from the depths of a pure and true soul."—*Nicoll*.

—I will set my heart to a higher work than barking at the Hand which chastens me.—*Kingsley*.

—Such is our weakness that we cannot of ourselves think a good thought, much less raise good thoughts or affections in others. Our hands are not sufficient for us, but our sufficiency is of God, and his grace is sufficient to furnish us to every good thought and deed.—*Henry*.

—They that live without God are dead while they live.—*McLaren*.

—O Lord, teach me to know my need of help from thee and seek after it; to find my place and keep it; know my duty and do it.—*Wallace*.

—Some men spend so much zeal in making promises that they do not have enough left to keep them.—*Anon*.

—Come, take that task of yours which you have been hesitating before and shirking and walking around, and on this very day lift it up and do it.—*Phillips Brooks*.

—The subject of true repentance is a convinced believing soul. An unconvinced sinner cannot be a true penitent; for what the eye sees not the heart rues not.—*Baillie*.

## PRIMARY TEACHERS' DEPARTMENT.

### Hints and Helps.

SOME primary classes choose a name. We have heard of one calling itself "Little Sunshine Weavers." This was painted upon the wall of their room.

I often give my scholars reading matter, papers, etc., to take to their parents. I find that this is greatly appreciated. Why cannot others do likewise?

The primary department should be kept open all summer, whether the main school is or not. If the teacher goes away from home during the summer months, she should secure as able a substitute as possible for her class. She should also send them one letter at least to be read aloud.

As to the children's vacations, the ideal teacher will learn where each has gone and will write him a letter. Doubtless no letter received during his visit will give him more pleasure. She should also ask each child to write a letter to her, also one to the class, the latter to be read aloud to the class.

The Whisper Song is so called because it is designed to be whispered in concert by primary classes, which meet in the same room as day classes, whom they might disturb by any concert exercise.

When the children become noisy it will quiet them to have them repeat this Whisper Song at any point in the lesson. This feature could also be carried out where the class has a separate room. One teacher had six children come to the platform and one after another repeat the Golden Texts for the month, then sing the Whisper Song as a solo. Later the Whisper Songs were sung as a chorus and the texts repeated in concert.

Do we ever think how the children carry to their homes—even the most religious of homes—the teachings they receive in the Sunday school?

One little boy after learning the Ten Commandments at Sunday school went home and began to catechise the members of the family to see if they were as well posted as himself. They were all members of the Church, and

he was shocked to find that no one could repeat them, but he believed that his pious grandmother would surely redeem the reputation of the family: so he hastened to her home, on another street. Still greater was his surprise to learn that she, too, was deficient in this particular branch of Scripture knowledge.

ALICE M. DOUGLAS.

### "When I Was a Child."

BY MRS. GEORGE ARCHIBALD.

MISS LUCY G. STOCK'S article in the April JOURNAL should set many teachers thinking. It points out the true reason why so much time and intended instruction are wholly wasted. Probably could we know at the end of any Sunday school session what proportion of the teaching had gone wholly astray, we would be shocked and astonished. When I have listened to the stories of returned missionaries, and marveled at the percentage of conversions in their schools, it has occurred to me that the advantage which a heathen country child has over a Christian country child lies in the painstaking explanations of every word and every truth. Nothing is taken for granted by the missionary.

The fact is, mental qualifications being equal, spiritual perception is no easier to the Canadian than to the Hindu child. Its advantage is simply in its surroundings. Properly taught, the one can be made to understand as intelligently as the other.

Too often, however, the child's Sunday school teacher assumes that his little charge can be talked to, for the weekly half hour, of repentance, conversion, consecration, charity, and other things important to Christian experience, as if hundreds of words significant to the adult thinker could convey to the child mind the things they stand for. On the contrary, many of these terms are perfectly meaningless to the little one, and should not be used at all at ages when words of corresponding difficulty are not yet familiar in school life.

Not only this, but hymns and Scripture verses should be explained word by word, sentence by sentence, wherever a thought of

expression is beyond the limit of the child's wont. Though printed in another connection before, yet, as illustrating the mistakes into which the very young fall, the following two incidents are given. They arose from the same sort of misapprehension as those given by Miss Stock:

A little girl who used to go to prayer meeting with her mother often heard the hymn in which occur the lines:

"False to thee like Peter, I  
Would fain like Peter weep."

Now, it chanced in that town there lived a man, a peripatetic vender of vegetables, named Peter I. Dee and familiarly known to young and old as "Peter I." So it came to pass that in the child's mind arose an awful sense of the falsity of one who could be so bad as to get himself in a hymn as a dreadful example. Even when the odd error was no longer hers the association of man and hymn remained, and to this day there is never a thought of one without the other, though the child has long been a woman.

"What are monkey-toads?" asked another little girl of her mother.

And it transpired that the opening sentence of the Sunday school lesson had sounded to five-year-old ears, "And seeing the monkey-toads [multitudes], he went up into a mountain." The horrors of the crucifixion were not so terrible to that young mind as the imagined creatures that compelled a flight to the mountain.

Not only through the ear, but through the eye, children are often misled. A primary school was to be taught that Christ has all the world under his feet—that is, conquers the world. To make the lesson clearer a ball representing the earth and a figure of Christ standing thereon were presented—the man out of all proportion to the sphere. "That picture," said a child, confidentially, to her mother, "is Jesus standing on a ball. I saw a Japanese do that at a circus. Anyone that can do that is pretty smart."

Another child, returning home from Sunday school when the lesson was about the descent of the Holy Ghost "like a dove," reported:

"Mrs. Brown brought down the Holy Ghost to-day, and it's a lovely white pigeon with glass eyes."

We smile at these things as amusing incidents of childish misunderstanding, but they have a deeply grave aspect. For they

indicate, alas! that zeal without knowledge which renders void so much Christian endeavor. "When I was a child I understood as a child."

### Invisible Threads.

BY JULIA H. JOHNSTON.

THAT which is seen is not the whole. Over and over we need to repeat this truth to ourselves, stirring up our own minds by way of remembrance as we consider our primary work in its multiplied responsibilities, its comprehensiveness, and its opportunities.

It is comparatively easy to hold the children's attention by spinning a bright story-giving an attractive object lesson or illustration, or by marchings and motion songs. There is inspiration in the responsiveness and interest of a little child, and in the exhilaration of the lesson hour it seems easy to impress the baby minds; but this is not all of duty or privilege, nor is it half enough. We must aim to fasten permanent influences that will go through the week and into the home life, like invisible but imperishable threads, that the children may be holden with the cords of love and truth "while we are absent one from another."

Definite impressions, clear teaching of simple and simple truths, and, most of all, the profound influence of spiritual life in the class, the reverent spirit of prayer and song, and the pressure of love that lifts the little one to Jesus while in his house, are all elements of permanent helpfulness that reach beyond the class and the Sabbath hour.

It is by such ever-lengthening and invisible threads as these that the teacher binds the class and the homes together, as well as by personal visitation, sympathy, and influence. Often a stronger tie is fastened by what the child remembers, repeats, and lives at home than by any word directly spoken to any of the family circle. In many homes it must be through the little ones, if at all, that the teacher may hope to lead. For there are few of us who have not some under our care who come from homes where there is no help heavenward. There are forlorn waifs who need to be mothered by the teacher, and there are poor rich children who are really in the same dire need, so far as soul life is concerned.

Many a child learns the first evening and morning prayer from the Sunday school

teacher instead of from the mother's lips. But for the unfailling promise of grace and guidance there would be a perfect heart-break in the thought of these ever-widening obligations and opportunities.

There are many beautiful and appropriate prayers for children which may be taught in the class for use at home, and the Lord's Prayer should be unfaillingly committed in a reverent way by all old enough to do so.

The introduction of a simple blessing at the table, or grace before meals, into homes where God is not recognized in this way, may be a means of grace untold. Great wisdom, tact, and discretion must be used in securing this, for it is possible for children, in carrying out even the best plans of this kind, to become insufferable little prigs, filled with a sense of their own goodness and importance, but there is no need of "good being evil spoken of" in this fashion. Wisdom is profitable to direct.

It is quite possible that a form of prayer or of blessing at table might be most welcome to some poor mother, groping her way after the best means at command for influencing her children and acknowledging God in outward observance, beyond her own power to originate. Perhaps a simple form learned in the class and repeated by the child at home might be gladly taken up and used by the mother in her poverty of expression and natural diffidence. Here are three simple forms that might be taught to children:

"We thank thee, Lord, for daily bread;  
May soul and body both be fed.  
O, bless us, as this food we take,  
And save us all, for Jesus' sake. Amen."

"Our Father in heaven, we thank thee  
For all thy good gifts from above.  
O, bless us, and help us to serve thee,  
And fill every heart with thy love. Amen."

"Lord, for daily bread we thank thee,  
Sent us o'er and o'er again;  
Give us grace and strength to serve thee,  
For our Saviour's sake. Amen."

These are merely suggestions by way of form. A direct address to God and explicit thanksgiving would seem to be an essential part of such forms, and, as cannot be said too often, they should be reverently taught and used.

Among the many ways to strengthen the

invisible threads of influence in the homes may be mentioned mothers' meetings with the teacher of the primary department. It may be out of the question to hold these regularly. Circumstances, which differ so widely, must needs alter cases, but it certainly seems feasible to have at least one such meeting in connection with every class, and who can estimate the resultant help? Little personal notes of invitation may be sent to the mothers by the hands of the small scholars, and in these certain specific questions may be asked concerning the report of lessons by the child at home, and how well the teaching is understood, with kindred matters and the offer of an opportunity to ask questions about school and class regulations. At such a meeting the requirements of the school as to home study of lessons and supplemental work may be explained, and in the social, informal interchange of the hour upon the absorbing topic of the children and how to help them, how to understand and to instruct them, both teachers and mothers will give and gain what is of immeasurable practical value, as heart speaks to heart. Such a meeting should be one of prayer as well as conference, and may result in influences viewless as the air, yet strong as love. Mothers' meetings may be too formidable, but a mothers' meeting now and then is not. Try it. By all means strengthen the invisible threads and multiply them, for, though unseen, these, too, may be eternal.

### A Startling Assertion.

PROBABLY most parents, even kind ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of considering whether it be right and best, or not. But it is a great rudeness to a child. Let a child see that his mother is so anxious that he should have the good will of her friends, that she will not call their attention to his faults, and that, while she never allows herself to forget to tell him afterward, alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and, while that child will lay those secret reproofs to heart, he will still be happy.—*Mrs. J. H. Kellogg, in New Crusade.*

## INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER.

## LESSON VI. (Aug. 5.)

JESUS AND THE CHILDREN. Matt.  
18. 1-14.

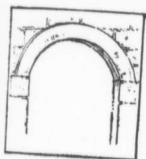
GOLDEN TEXT: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10. 14.

## Primary Notes.

BY JULIA H. JOHNSTON.

*Introductory.* Open with the prayer—verse sung softly:

"Lord, may we hear thy word,  
Speak now to us, we pray;  
O, may we do thy blessed will,  
And please thee day by day."



Review lesson titles, texts, and truths of the month past with special care. Lead on from the lesson upon the transfiguration to this present one by making vivid the scene at the foot of the mountain

when Jesus and the three disciples came down to find there a man whose son had an evil spirit which the disciples left behind had tried in vain to cast out. Show the love of Jesus in coming down from the glory of the hour on the mountain, when the heavenly visitors talked with him, to help these suffering ones whom he knew were waiting for him below. God's voice spoke out of the bright cloud above saying, "This is my beloved Son," and afterward Jesus said to his followers, "As the Father hath loved me, even so have I loved you." O, what love! He showed it to this poor father now, and to the son who needed help so much. Is Christ the very same now? Yes, he loves all, and he loves us, just as he did the people long ago when they could see his face and feel his kind hand. We will write for our lesson truth to-day, in the column where we are adding one each week, "Jesus loves us." The lesson story will show us this and prove it to be true.

*The lesson story.* The disciples were talking among themselves one day about what

seemed to them a great question. They wondered who was to be the highest of all in the kingdom of Christ—that is, among those over whom Christ was King. They did the best possible thing when they came to Jesus about this, for he could set them right where they were wrong, and he did. He answered by showing them something first. He called a little child to him, and set the little one down in the middle of the people gathered there. Do you suppose some one had to drag that little child to the Saviour's side when Jesus called him? O, surely not. I think the wee boy must have run as fast as he could in answer to that sweet call, "Come to me." And there, close beside Jesus, the little one was not afraid while the Lord pointed to him and talked about him and said to them all that unless they became like this little child and were changed from being proud to being lowly, not thinking highly of themselves, but being ready to be taught and led, they could not even belong to his kingdom. Then the Lord told them that whoever humbled himself, or made himself as low as this child, should be the greatest in the kingdom of heaven. You remember the story of the palace with the low door, how easily the little children ran in because they were so small, while the taller ones had to stoop low to go through. So, if a big man wanted to come as easily as a child, he had to make himself no higher than a child, by stooping down. Jesus meant that the hearts of the big people would have to stoop low, till they were like the lowly, trusting, loving, obedient hearts of little children, if they would come into his kingdom and be great there.

A little child who does not know the way is willing to follow his father, listen to his voice, and do as he says. Jesus wants all his children to be like this. He told his disciples, too, that in heaven the angels who were told to watch the children were always with God the Father; so no one should think lightly of a child, as if he were worth little. And, if a man with a hundred sheep would go after even one lost one, and he glad when he found it, how much more would Jesus look for lost children, for he was not willing that one should be lost.

*Let the little ones come.* Who has most care where there are big people and little ones, the big children or the babies who can't take care of themselves? Why, the babies, of course, because they can do nothing. So, Jesus loves you because you are little. He

says nothing should keep you from him. Come now. Your hearts will not have to stoop so much now; so do not wait. He says heaven is made up of little ones and those with child-hearts. Here in his house, and always in your hearts, hear him calling, "Come to me." Jesus loves you; will you love him, and come, as that child did, long ago?



For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

**GOLDEN TEXT:** "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

**Point of contact.** Giving up the best part in play because of a wish to please father and help mother.

**Approach.** The happiness of pleasing others and being useful.

**Lesson story.** The dispute among the disciples, and how Jesus showed them the only way to get the highest or best place in his kingdom.

**Impression.** It is better to please Jesus than to have one's own way.

**Expression.** Loving, unselfish service.

Little Walter and his sister Mary were playing together one morning, and Walter said, "Let's play soldier, and I will be the captain, and I must carry the drum too, for I'm a boy, and girls never do such things." But Mary said, "O no! We mustn't play soldier, because mother's head aches, and that is too noisy. I think it would be nice to play school." "Well, I will play school," said Walter, "but I am going to be the teacher, and you must mind everything I say." So they played school, and Mary was a very good scholar indeed. She would have liked very much to be the teacher herself, for she was older than Walter and thought

she knew better than he did what a teacher ought to do; but that morning her father had said before he went away, "Remember, dear, that mother has a headache, and do everything you can to help her;" and Mary thought, "I would rather help mother than be teacher or captain or anything else."

All day Mary helped by giving up her own way, and in the afternoon out in the garden she even played soldier and took the part of the enemy, so that Walter and some of his little friends could be the Canadians and knock down the fort they had made out of chairs, and take her prisoner, which they thought great fun. That night when her father came home and heard how kind and helpful Mary had been he took her on his lap and kissed her, and said that he was very glad that she had given up her own way so as to help mother. This made Mary happy—much more happy than she would have been if she had taken the best part in the plays for herself. If she had been a selfish little girl all day, she would not have had a really good time even in her play, and would have made her father sorry and unhappy.

I should think that the twelve friends who went about with Jesus every day would have been thinking all the time, "What can we do to please our Master?" They saw him doing kind things for people, and they knew it would please him if they did such things too; and they could do some of the very things that Jesus did, for he gave them power to heal sick people. But one day these friends talked together almost as if they were quarreling. Jesus asked them what they were talking about. They must have been ashamed to tell, for they were half quarreling about which one should have the highest place in Jesus's kingdom, and each one wanted the best place for himself.

Jesus was very sorry that his friends should be so selfish, sorry to have them spend time thinking about nice places for themselves when there were so many people all around them who needed their help. He said to them something like this: "If you love me and want to please me, you will not think about getting the best places for yourselves. You will try to do all you can for everyone who needs help, and the one who thinks the least about himself and about getting things for himself, and who does the most for others, will be the greatest in my kingdom."

These were grown-up men to whom Jesus



was talking, but in his kingdom there is room for little children, and Jesus wants them to come. One time when some mothers brought their children to Jesus and wanted him to bless them the disciples tried to send them away, but Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." What he meant was, Let the little children come to me. Do not send them away. I love them, and they have a place in my kingdom.

Children who give up their own way because they love Jesus and want to please him, and who do kind and loving things every day, will be very happy.

GOLDEN TEXT FOR QUARTER: "Be ye doers of the word." "Let us love in deed and in truth."

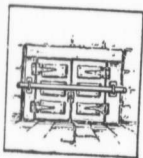
### LESSON VII. (Aug. 12.)

#### THE FORGIVING SPIRIT. Matt. 18. 21-35.

GOLDEN TEXT: "Forgive us our debts, as we forgive our debtors." Matt. 6. 12.

#### Primary Notes.

*Introductory.* Remember the motto for the whole quarter: "Hear and Do." It is not enough to listen; we must do as we are told. Suppose you should spend all your time eating, and never



stir from your place, do you think you would grow in the right way? No, you must run about and play and work. We call this exercising, or using the hands and legs and all the body, and we can't grow and be strong and well without this. Jesus says we must do the things we know, just as we must use the strength we have. To-day we have another lesson to listen to and to obey. It is about a forgiving spirit. Have you that sort? A forgiving spirit inside keeps the hands from striking back when another strikes us, keeps the lips from answering back with cross words when other lips speak harsh words to us; it keeps the mind from remembering and thinking about what has hurt our bodies or our feelings, and makes us wish to do good to those who trouble us instead of wishing to "pay them back," as boys and girls sometimes say. Is your spirit like that? To forgive one who has hurt us

in any way is to love him still and to treat him as kindly as if he had done nothing to us. That is hard, is it not? But it is right, and so it is not too hard, or Jesus would not say that we must do it.

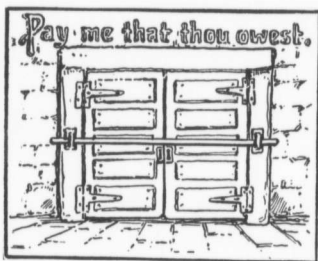
*Peter's question.* Peter wanted to know about this matter of forgiveness, and how often he should forgive his brother, or whoever wronged and hurt him; so he came to Jesus asking how often he ought to do it—seven times? But the answer was, "Not seven times, but seventy times seven." That would be four hundred and ninety times. No one would keep count as far as that, but would keep on forgiving always, and that was what Jesus meant.

*The two debtors.* Jesus told a story of two debtors, or men who owed something which they ought to pay. One owed many thousands of dollars which he ought to pay back to his master, but could not. When his kind master saw that he had nothing, and could not pay, and the man begged, "Have patience with me, and I will pay thee all," he forgave the debtor all his debt. How thankful the man should have been! But how did he show it? He found another servant in the family who owed him about sixteen dollars, and as he had nothing to pay, and begged for more time to get the money, the servant whose master had forgiven him so much cast his fellow-servant into prison till he should pay the little debt he owed. Then the other servants told the master all about it. He was grieved, and said to the man that as he had himself been forgiven so much he ought to have pity upon his friend and forgive, as he had been forgiven. Since he had had no pity on others, pity could not be shown to him, and now he must go to prison till he could pay his own big debt.

*What do we owe?* If some one gives us money to use for a while, but not to keep, of course we must pay it back, or we shall be thieves. We must not keep what is not our own. We owe it—that is, we ought to pay it back as soon as we can. What do we owe to God? He gave us our life, and we owe him for that. He gives us our days, and we owe him for that. He gives us all we have, and we owe him for everything good. We have a large debt, you see. We owe love for all these things which God has given, and we owe him obedience and trust. We owe so much that we never can pay all. We often forget and do wrong and make our

debt bigger. But God is willing to forgive us for Jesus' sake. How, then, shall we treat others? If they do not give us all the love and kindness they owe, we must forgive the little debt because God forgives our big one. If we do not, then to pray, "Forgive us as we forgive," is to say, "Do not forgive us, for we do not forgive." Write lesson truth: *We must forgive.*

Our Golden Text is part of the Lord's Prayer which we pray so often. Let us never say it without thinking what we mean. We must write in our hearts, as well as on the board, "We must forgive." Remember this. Jesus does say that we may or not as we choose, but if we want to be forgiven, we *must* forgive others.



### For the Youngest Children.

**GOLDEN TEXT:** "Forgive us our debts, as we forgive our debtors."

*Point of contact.* The boy Joseph.

*Approach.* The forgiving, loving spirit of Joseph was very different from that of a man about whom Jesus told.

*Lesson story.* Simple story of the two debtors, omitting the punishment that followed the cruel act of the first.

*Impression.* God freely forgives the wrong things we do; we should forgive others.

*Expression.* A forgiving spirit.

There was once a boy named Joseph who had ten older brothers and one brother younger than himself. Joseph's father loved him very dearly, and one way that he showed that he loved him more than he did the older sons was by making him a coat of many colors. This made his brothers angry, but what made them more angry was that Joseph told them some dreams which he had, which seemed to mean that one day he would be a great ruler, and they would

bow down to him. One time when all the older brothers were away from home watching the sheep Joseph's father sent him to see if they and the sheep were safe. When the brothers saw him coming they said, "Let us kill him and see what will become of his dreams then." But the oldest brother, Reuben, said, "O no, do not kill him, but put him down in this pit." He did not want Joseph to die, and thought he would go back after his brothers went away, take Joseph out of the pit, and see that he got safely home. They did as Reuben said, but when he went away from the place for a while they sold Joseph for a slave to some men who were going to Egypt, and when Reuben came back Joseph was gone. How do you suppose Joseph felt toward the brothers who had treated him so cruelly? Let us see what he did.

After a great many years those brothers made a journey to Egypt to buy corn, because there was no corn in their own land. The ruler to whom they had to go was a very great man, next to the king himself, and who do you think it was? Yes, it was their brother Joseph whom they had sold, and his dreams came true, for his brothers bowed down before him. They did not know him, but he knew them, and if he had wanted to treat them as cruelly as they treated him, he could have put them in prison, or even put them to death. But he was kind and good, forgave them, treated them kindly, kissed them, and showed them that he loved them.

When Jesus was talking with his friends one day he told a story about a man who was not at all like Joseph. He was a servant who owed a very great deal of money to his master, so much that he never could pay it, and when the master knew about it he said that the man and all his family should be sold as slaves. But the servant fell at his master's feet, and begged that he might not be sold, and his master was sorry for him and forgave him all the great debt. Then the servant went out. After he had been forgiven so much would you not think he would feel very kind and loving toward everybody? He saw one of his fellow-servants who owed him a little money, just a very little. What do you think he said to him? Ought he not to say, "Our master has just forgiven me a great debt, and I want to forgive you the little one that you owe me." Instead of that he took hold of the man roughly and said, "Pay me what you owe."

The poor servant fell at his feet and begged for a little time, saying he would pay soon; but the one who had been forgiven so much would not wait even a little while, but had his fellow-servant put in prison.

Which do you like better, Joseph or this cruel servant? Jesus told that story because he wanted his friends to know, and he wants us to know that our heavenly Father always forgives the wrong things we do whenever we ask him. He forgives us a great deal more than that master forgave his servant, and if we are not ready to forgive those who do unkind things to us, we are like the servant who would not forgive the little debt when he had been forgiven such a big one. When we say the prayer that Jesus taught, "Forgive us our debts, as we forgive our debtors," we are asking God to forgive us just as we forgive others.

**GOLDEN TEXT FOR QUARTER:** "Be ye doers of the word." "Overcome evil with good."

### LESSON VIII. (Aug. 19.)

**THE MAN BORN BLIND.** John 9. 1-17.

**GOLDEN TEXT:** "One thing I know, that, whereas I was blind, now I see." John 9. 25.

#### Primary Notes.



*Introductory.* Once upon a time, in a certain kingdom, when there was a great famine, so that many were starving, the king sent out word that he would care for the very poor if they would come to

his palace. It was a very small kingdom, but the city and the palace where the king lived had plenty of room for all who would come. The way there was hard, and not everyone knew it. However, there were plenty to point it out. There were, among others, three travelers who were starving and who set out to find the way. When one of the king's messengers pointed it out the first man, seeing how different it was from what he had thought, said, "I don't believe that is the road at all. I'll try this way." He did this and was lost. The second said, "That must be the way. I believe it, for the messenger must tell the truth; but it is so bad and long I won't try it." And so he never received anything from the king, not

because he did not hear and know and believe the word sent out, but because he did not follow directions. The third man did one thing more than the second—he obeyed the messenger, took the hard road, reached the palace, and was fed through all the famine. You see, there were two things needful—believing and obeying. The lesson to-day teaches this truth, and we will write in our lesson column, "Believe and obey."

*The blind man.* As Jesus passed by one day he saw a man who could not see. What do we call such a man? You have seen such, I dare say. How very sad it must be not to be able to see! And this man had never known light or sight. When he was a wee baby he was blind. But the Lord saw the Blind man. How good it is to remember that Jesus sees everyone and pities all who are in need! This was a beggar, too; for, as he was blind, he could not work to earn money. Christ did not give him money, but something far better.

*The command.* The Saviour came close to the blind man and touched his eyes with some clay which he wet and made into mud. The man could feel that something was being done to him, and he could hear the voice of the one who touched him so kindly, although he could not see the face that bent over him. Then came the command, "Go, wash in the pool of Siloam." We will write the first two words on the board, and make a picture of this little pool or pond of water from a small brook that flowed outside the city of Jerusalem. Now, there was something for the man to do. He was not to blame for being blind, was he? Could he help that? No, he could not. He was born into the world blind. And it must have been hard for him to find that pool of water; he was not to blame for it being hard, was he? But suppose he had not tried to do as Jesus said; would he be to blame then? Yes, then he would have been to blame. If he had not believed that this wonderful person who spoke to him had the right to tell him what to do, and if he had not tried to obey, then it would have been his own fault if his eyes had never seen the light. In some way the blind man went to Siloam, and washed as he was told, and—we will write it on the board—"he came seeing." O, what a difference between going away blind and coming back seeing! Could the man make himself well? Could the water itself make him well? No, Jesus only could do that, but the man could hear,

believe, and obey, and so can we, when Jesus speaks. If we don't, can we expect to receive help?

*The one thing.* There was great stir about this good deed. The neighbors were not sure it was the blind beggar, but he said, "I am he." They said it was wrong to do this work on the Sabbath, and called the man's parents, who were afraid to say anything for fear of being cast out of the synagogue, and the man had to tell his story and speak a word for his healer again and again. When asked more he said he knew but one thing—he had been blind; now he saw. Wasn't that enough? But they cast him out. Then Jesus met him and told him who had healed him. He said, "Lord, I believe." This one thing he could do, and it was enough.



#### For the Youngest Children.

**GOLDEN TEXT:** "One thing I know, that, whereas I was blind, now I see."

*Point of contact.* A little girl in a very dark place.

*Approach.* To be blind is like living in the dark.

*Lesson story.* A simple account of how Jesus gave light to a man who had always lived in the dark.

*Impression.* Children can be like sunbeams.

*Expression.* Cheerful service.

One night Jane's father had to go down cellar for something, and she wanted to go too. She had been down in the daytime, and even then the cellar was not very light, but now it was so dark that she could not see anything. As she stepped very carefully and slowly down the stairs she said to her

father, "I feel just as if I was blind. When I open my eyes I can't see any more than I can with them shut." Her father said, "Stay right where you are till I light the candle, and then you can see where to go." As soon as the light of the candle began to shine Jane could use her eyes again, and she kept very close to the light, because she wanted to see where she was going, and felt much happier in the light than in the dark.

After they came up stairs again Jane began to ask questions about blind people, and wanted to know if the little boy across the street who had lost his sight would ever see the light again, and when she was told that he never could see the light any more she wished that she could do something for him so that he could see. Her father told her that she could not do that, but that she could make him happy by going to play with him, sharing her playthings with him, and telling him about pleasant things that she saw, so that her eyes would be eyes for him too, and then she would be like a sunbeam bringing gladness into a dark place. Jane said that she would go over to Willie's house right after breakfast the next day, and she would have been glad to go right away, she wanted so much to do something for him. Then she asked her father if blind people were ever cured so they could see again. He said:

"Sometimes the doctors can cure blindness, but when Jesus was on the earth he cured a great many blind people that no doctor could make well. I will tell you about one of them. He was a grown-up man and never had seen the light, and didn't know how the sky or the trees or flowers or people looked, for he had been born blind. If you tell Willie that a flower which you take to him is red, he will know what you mean, for he has seen all the colors and remembers how they look; but this man did not know anything about the beautiful world around him. He was a beggar, because, being blind, he could not work and earn his living. Jesus came near the place where he sat begging, and stopped to give light to the poor man who had been in darkness so many years. Making some clay, Jesus put it on the man's eyes and told him to go to the pool of Siloam and wash the clay off. When the blind eyes had been washed they were not blind any more, and the man who had never seen before came seeing. Of course, all who saw him were astonished, and asked him how he

got his sight. When he told them they wanted to know more about the One who had cured him, but all he could say was, 'One thing I know, that, whereas I was blind, now I see.' Jesus called himself 'the Light of the world,' and he surely was. He gave light to people who were blind by making them see; he gave light to people who did not know the right way to do by telling them; he gave light to sad people by making them glad."

"I wish I could be a light," said Jane.

"You can, my dear little girl," said her father. "Jesus is like the great sun which warms and brightens the whole world, and none of us can be a great light like that; but you can be like one little sunbeam every day if you will."

"I would, like the sunbeam, say,  
Darkness, darkness, flee away;  
Into some sad heart to-day  
Send a ray of gladness.

"I would be a merry sunbeam  
Shining, shining all the day;  
Clouds and darkness I would scatter  
With my brightest ray."

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." "Serve the Lord with gladness."

### LESSON IX. (Aug. 26.)

JESUS THE GOOD SHEPHERD. John 10. 1-16.

GOLDEN TEXT: "The good shepherd giveth his life for the sheep." John 10. 11.

#### Primary Notes.



*Introductory.* How many have ever seen sheep? What are the little sheep called? What are sheep like? Are they gentle, and do they make good pets? Are they very brave and very fierce, like

wolves? No, they are timid, and must be well taken care of and led. What do we call a man who takes care of sheep? What does the shepherd do for the sheep? There was a young shepherd long ago who watched his flocks of sheep and lambs in the fields

near Bethlehem, and he was out all night with them, for fear some harm would come to them. And when one time there came a lion and then a bear to eat up some of the flock this shepherd never thought of his own life, which might be lost, but killed both these wild beasts. So he gave his nights and his days to the care of the sheep, and all his strength. Was he not a good shepherd, and did he not almost give his life for the sheep? Yes, this David who wrote the shepherd song, "The Lord is my shepherd, I shall not want," was himself a good shepherd. But he is gone, and can do no more for any flock on the earth. He gave a part of his life to taking care of sheep, but did not give up his life and die that the sheep might live.

*The Good Shepherd.* How are we like sheep? We need to be cared for and led, because we are not very wise, any more than sheep are. They are silly things, and are easily lost and frightened. We need a shepherd who will be with us all the time, showing us where to go and keeping us from the wrong paths. We need a shepherd who is very patient and kind, and who knows a great deal more than we do. We have such a Shepherd. Jesus tells us in the lesson to-day that he is the Good Shepherd, and he is ours. He says that he comes in by the right way, and not like a thief who comes climbing into the fold, or the safe place where sheep are covered and kept at night. The thief is afraid to come in by the door, but the shepherd comes that way. He says his sheep hear his voice and know him and follow him. Let us say over these three things: Hear, Know, Follow. Sheep that do these things show that they belong to the shepherd who calls them, and are not wild and wandering ones without a fold.

Something else the Good Shepherd tells us about himself. When he leads out his sheep he goes on before them, leading the way, and if there is any danger in front, he meets it first and keeps the sheep from harm.

But more than this, our Shepherd gives his life for the sheep. Jesus died for us, to take away our sins. Real sheep, such as are kept in the fields, do not know about right and wrong, but we who are the Saviour's sheep are different. We can do right, and we can do wrong, and O, how often we sin against our Lord! This is because our hearts are sinful, and not full of love, but full of self, wishing most of all to please self,

and not to please Jesus. The sin in the heart must be taken away, and Jesus took it all on himself, so as to take it away from us, when he died on the cross. Could the Good Shepherd have given his life for the sheep unless he loved them very much? O, never, never. It was love that made him do so much long ago, and it is love that makes him do so much now. He never forgets us for a moment, but watches and loves and leads us always if we will but follow.

*Hear his voice.* See on the board a sheep-fold and the shepherd leading out the sheep. They hear his voice and follow. They could hear and follow even in the dark by keeping close. We will write, "Hear his voice," in our lesson column. To have Jesus speak to us and lead us and to follow him is just to ask him what to do and then to find out from his words in the Bible, or by the feeling he gives us in our hearts, what is right and to do as he says.

Can little lambs hear and follow? Yes. He will even carry them, which means that he will keep them very close if they will let him. Will you?



#### For the Youngest Children.

**GOLDEN TEXT:** "The good shepherd giveth his life for the sheep."

*Point of contact.* The helplessness and ignorance of a baby.

*Approach.* Some animals can take care of themselves and find their way about, even when they are very little, but sheep cannot.

*Lesson story.* General description of sheep and shepherd life.

*Impression.* Children need a wise guide.

*Expression.* A desire to have the care and guidance of Jesus the Good Shepherd.

How many of you have a baby brother or sister in your house? When the baby begins to walk will you want him to go out in the street alone? Why not? Of course, because he would not know the safe places to go and could not take care of himself. Perhaps mother will ask you to watch him because you are older, and if she does, you will wish to take very good care of him, will you not? How many of you have a kitten at home? A kitten does not seem very wise, does it? But I know about a kitten that was taken a long way from its home and found its way back over a road it had never been on before. God had made it wise enough to take care of itself in that way, and dogs and some other animals know more even than cats.

[Show picture of sheep, and find out what the children know about them.] Have you ever seen any sheep? They are a great deal larger than kittens, and bigger than many dogs, and yet they cannot take care of themselves. They do not know how to find their own way about, so they need some one to guide them; they are not strong enough to fight against bears and wolves and lions, which often try to kill sheep, so they need some one to protect them; they must have food and water every day, so they need a kind and wise shepherd to lead them where the grass grows thick and long, and where they may have a drink when they need it. Then at night they need a shepherd to put them in the fold, where, with a high wall all around them and the door shut tight and locked, no harm can come to them in the darkness. In the morning the shepherd will open the door and call his sheep. He has names for them all, and calls each one by name. They know his voice, and when they hear it follow gladly; but if a stranger were to open the door and call, they would not go, because they do not want to follow anyone but their own loving shepherd.

Jesus once said, "I am the good shepherd." He meant that the way that he takes care of all the people in the world who obey him is a good deal like the way a good shepherd takes care of his sheep. The grown people are like the sheep in a flock, and the children who love him and want to do as he says are like the little lambs. What does the Good Shepherd do for his little ones? He is very wise, and knows always what is best for them, so he is sure to lead them in

the right way. He gives them homes and friends, clothing and food, and all the other blessings that they have. He watches over them while they sleep, and in the morning when they wake he says, "Follow me to-day." That means, Do kind things to-day, speak loving words, make brothers and sisters, fathers and mothers and friends happy. If angry words come to your lips, the Good Shepherd will drive them away if you ask him.

Jesus said something else about the good shepherd. He said, "The good shepherd giveth his life for his sheep." You know that Jesus, our Good Shepherd, did give his life for us because he loved us so much that he wanted to save us. How much we ought to love such a loving Saviour, and how glad we ought to be to follow him!

"Dear Jesus, thou hast died for me.  
And I would glad and thankful be.  
I'll try to serve thee every day  
In all I do, in all I say."

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." "Master, I will follow thee."

### Whisper Songs for August.

#### SIXTH LESSON.

Jesus calls each little child  
To the shelter of his fold;  
Keeps them nearest to his heart;  
Loves with love untold.

#### SEVENTH LESSON.

Jesus never turns away  
From a child that seeks his face.  
Leans to listen when we pray,  
Meets us with his grace.

#### EIGHTH LESSON.

When we lose the heavenly way,  
When we cannot see the right,  
Let us hear thee, Lord, we pray,  
Say "Receive thy sight."

#### NINTH LESSON.

Christ the tender Shepherd stoops,  
Lifts the lambs upon his arm,  
Bears them safely to his fold,  
Keeps them safe from harm.

## Order of Service

FOR THE PRIMARY DEPARTMENT.

### Third Quarter.

*Teacher.* Praise ye the Lord.

*Class.* Sing unto the Lord a new song.

*T.* Let Israel rejoice in him that made him.

*C.* Let the children of Zion be joyful in their King.

*T.* For the Lord taketh pleasure in his people.

*C.* The meek will he beautify with salvation.

#### DOXOLOGY.

*T.* O come, let us worship and bow down:

*C.* Let us kneel before the Lord our maker.

**PRAYER.** (It is well to precede the opening prayer by a brief recitation in which all the children may join. The following is a very good one:)

"Before my words of prayer are said,  
I'll close my eyes and bow my head;  
I'll try to think to whom I pray,  
And try to mean the words I say."

#### SINGING.

#### BRIEF REVIEW.

**BIRTHDAY OFFERING.** (All standing, repeat in concert the verse-prayer:)

"Jesus, bless the gifts we bring thee;  
Give them something sweet to do.  
May they help some one to love thee;  
Jesus, may we love thee too!  
For thy dear sake. Amen."

#### SUPPLEMENTARY LESSON.

**CONCERT RECITATION** (with motions).

"Two little *eyes* to look to God,  
Two little *ears* to hear his word,  
One little *tongue* to speak his truth,  
One *heart* to give to him now in my youth,  
Two little *feet* to walk in his ways,  
Two *hands* to work for him all my days;  
Take them, dear Jesus, and may they be  
Always obedient and true to thee."

#### LESSON TAUGHT.

#### ECHO PRAYER.

#### SINGING.

#### CLOSING WORDS.

"Now the time has come to part.  
Jesus, enter every heart.  
Go thou with us as we go,  
And be near in all we do."

MIZPAH.

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