

MARCH  
1899

Vol. 33  
No. 3



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## Dwellers in Gotham

A Vivid Story of New York's Social, Commercial and Religious Life

BY ANNAN DALE.

CLOTH, POSTPAID, \$1.25.

Rev. J. E. Lancelley writes—"I read this book; I read it all. That means something; for I soon tire of a shallow story. It is a living picture of the dwellers in a large city. It turns the tenement and the mansion both inside out, and deals free-handed with the great problems at which too many look askance. Society in all its branches is portrayed by a mind evidently not untutored in its wise and foolish thought and deed. The story will interest all classes because it deals with all classes—mother, father, master, servant, wealth, poverty, self and myself, all have a faithful incarnation in the characters portrayed."

Prof. C. T. Winchester, of the Wesleyan University, Middletown, Conn., writes—"I have read the book. When I once struck into it I didn't quit till I had finished it. And I didn't want to. I assure you I did most heartily enjoy it. It is racy, sparkling, suggestive, from cover to cover."

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIII.

MARCH, 1899.

No. 3.

## Lost—A Child.

Lost!—in the shadow of the street;  
Lost!—on the highway and the  
plain,—

A child of God! If you should meet  
To-day again

The poor, marred face, the aimless feet,  
The clouded eyes that haunt your sleep  
at night

With dreams of burned-out suns, all  
ashen white,

Lost from their orbits: derelicts of time,  
Dismantled, drifting in the ways of  
crime,—

Turn, turn, thou brother of the poor,  
And touch him with thine eyes, thy  
hand,

Thy voice, that so the sunken shore  
Of that lost land

He knew long since, but knows no  
more,—

The heaven of his infancy,—may rise,  
Holding enshrined in calm his mother's  
eyes,—

The room, the home, the garden, and the  
gate,

From which he wandered far and long  
and late.

He holds no more the golden clew;

He saw it tralling in the dust  
Last night in dreams, its heavenly hue  
Dulled with red rust.

But take the hand he cannot give, and  
you

May lead him to the door of that dim  
room

Wherein his mother's eyes light all the  
gloom,

(Hark,— through the years long dead!)  
"Thou little child of God," she crooning  
said,  
"I bind thee,—bind thee with this golden  
thread,  
And angels wind and wind the ball that  
brings  
The children home from all their wander-  
ingsc."

## Sabbath School Work.

Mr. D. Torrance Fraser, of Canada, has called attention to the fact that the Government census represents only fifty-one per cent. of the Presbyterian school population as attending Sabbath-school. In other denominations, the ratio of attendance is as high as eighty per cent. The comment of Mr. Fraser may well cause Presbyterians in our country to look into the question whether the children of our families here are all gathered into the Sabbath-school.

The present is the season for a suggestion whether a large number of rural Sabbath-schools, which have been in the habit of disbanding in the autumn, may not wisely be kept open this winter. True, the smaller children may be kept at home by stress of weather, but the older ones do not stay in the house. They go to the day schools, they go to parties, they go hunting. Why should the weather keep them away from Sabbath-school all winter long?—Christian Observer.

With the day the light, with the road  
the strength to tread it.—Johnson.

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## Sunday School Banner.

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

TORONTO, MARCH, 1899.

### Greek Made Easy.\*

There are two ways of teaching Greek, or, indeed, any foreign language. One way is to spend a long time learning the technicalities of grammar, without making any use of them in reading—an insufferably dry and tedious method. The other way is to begin to read at once, and learn the grammar as one goes along—just as children learn grammar as they learn to speak. The old-

\*The interlinear literal translation of the Greek New Testament, with the Authorized Version conveniently presented in the margins for ready reference, to which is added a new Greek-English Lexicon, supplemented by a chapter elucidating the synonyms of the New Testament, with a complete index to the synonyms. By George Tucker Berry, Ph.D., of the University of Chicago and Colgate University, Department of Semitic Languages. Editor of The Interlinear Hebrew-English Old Testament. New York: Hinds & Noble. Toronto: William Briggs. Square 8vo, pp. 867. Price, \$4.00.

fashioned way of teaching classics seems to be to make them as difficult as possible. The Eton Grammar was all written in Latin throughout, and was as much a bugbear to the boys as the text of Caesar or Sallust. The book on logic which we studied at Varsity was also written in Latin, an absurd way of teaching an English subject.

On the other hand, Greek, Latin, or any other language may be made of fascinating interest by making it as easy, instead of as difficult, as possible. The present writer had a class of girls reading Virgil with pleasure within three months after beginning Latin. If this rational method be employed, Sunday-school teachers and others who have not the opportunity of a college training can soon learn to read for themselves the New Testament in the language in which it was written. The importance of this is shown from the fact that often the same Greek word is translated in the Revised Version by several English ones, and several Greek words by the same English one. The word "master" is used as six different Greek words, or bearing different shades of meaning. "judgment" stands for eight different Greek words. The article "but" stands for twelve different Greek words; "by," eleven; "for," eighteen; "in," fifteen; "of," thirteen; and "on," nine.

The Greek used in this version is founded on the best editions. The text is clear and well formed, not the difficult cursive Greek one often finds. Beneath each line is the literal translation, with the order of the words numbered, where it differs from that in the original. In the margin is printed the Authorized Version. An excellent lexicon is added, with references to the use of the words in the Scriptures, also a valuable table of New Testament synonyms.

The volume mentioned in the footnote makes the best apparatus for the study of Greek without a master that we know.

As an indication of what can be done by persistent effort, we may state that one of the busiest men we ever knew, a commercial traveler, on the road almost constantly, acquired in a few years a good working knowledge of Greek, Hebrew, French, and German by his own persistent efforts.

The man who is trying to be religious without giving up his sins is still traveling with his face toward the pit.

## Primary Department.—One Thing at a Time.

BY MRS. M. C. HAYWARD.

I would like, if I might, to offer from my own experience, a few helpful words or suggestions to my fellow-workers in the Primary Department, especially to those who have just taken up the work. Some one has said that Sabbath-school teachers are character builders, and the souls we influence bear the impress of our example and teaching. If this be true, then it seems to me that in no department of Sabbath-school work do we need consecrated love, wisdom and patience more than in the primary room. We have the most tender and delicate, and at the same time most precious material to work upon, the pure inexpressible hearts of little children. Surely ours is a divine commission, and we seem to hear coming down to us our Saviour's loving command, "Feed my lambs."

Let everyone to whom the Master has entrusted the spiritual feeding of his lambs ask themselves the question, "What am I feeding them, and how?" It is possible to give the right kind of food, and yet give it in such a way that it will be indigestible. We primary teachers often make the mistake of presenting too many thoughts at once. We who are older see so much in the lessons, and our hearts go out in a strong desire to have the children see it too; but we must ever remember that little feet take short steps, and the wise teacher will accommodate her pace to theirs.

I have found in my own experience that the better way is to select the central truth of the lesson, and then let all the exercises of the hour bear upon that point. Even the little tots will remember one thought if thoroughly impressed, but if too many thoughts are presented at once, their ideas get confused and they will remember nothing clearly. The thought that "God is love" thoroughly impressed upon the child-mind will do more for the spiritual development of that child than if we should present to it whole pages of Jewish history.

Bible history is grand and good for those who are old enough to understand it, but little minds need something which they can grasp and retain. We often hear the remark that the Interna-

tional Lessons are too hard for the primary scholars. So they would be many times if we expected the children to view them from our standpoint. As well might a mother expect her babe to thrive and grow physically strong on the same food required by the older members of the family. We can all understand what the result of such treatment would be, and no wise mother would think of such a thing.

Shall we, then, to whom the Good Shepherd has entrusted, to a certain extent, the spiritual feeding of his tender lambs, be less careful in choosing for them the "sincere milk of the Word," that they may grow thereby. Whether the lesson be historical, biographical, or doctrinal, the loving, prayerful teacher can always glean from it some sweet simple truth to present to her little ones; but the methods of presenting and impressing these truths will, of course, depend largely upon circumstances and surroundings.

Our aim should never be to amuse, but always to instruct—not merely to pass a pleasant hour, but to feed those inquiring, receptive minds with food convenient for them. The teacher, in order to do this, must have a heart filled with love to God and little children—one who, as far as possible, places himself or herself on a level with the children, and earnestly tries to view the lesson from their standpoint, and thus with loving patience leads them along the pathway of spiritual development. The conceptions which their little minds form of God are influenced largely by our teaching. How important, then, that we should present God as a pure, loving and all-wise Father, who while hating sin still loves the sinner, and Christ as a tender, forgiving, and sympathetic Saviour. These precious thoughts stamped upon their minds in childhood will never be effaced. May God help us to be constantly guided by this spirit in our divinely appointed work.

Tilsonburg, Ont.

## Methodist Magazine and Review for February.

The up-to-date character of this magazine is shown in the current interest of many of its articles. "Among the Filipinos" is an account of the islands on which the world's attention is now

focused, with numerous elegant engravings. The Rev. J. C. Seymour writes an admirable and well illustrated character-study of the Emperor Francis Joseph of Austria. Rev. Dr. Johnston concludes his eloquent paper on "Anglo-American Brotherhood." Miss Woodsworth has also a well illustrated article on "Zenana Work in India." Rev. Dr. A. Sutherland writes on "The Church and Workmen," and the Rev. A. W. Nicolson on "Thomas Chalmers, the Apostle of the North," with portrait. "The Trouble at Roundstone" is a very clever New England story. Short stories by Rev. C. M. Sheldon, W. J. Dawson, a sketch of "Michael Faraday," "Moses and Mythology," "Italy in Transition," "The World's Progress" with splendid pictures of Newfoundland, Science Notes, etc., make up a volume of special interest. Good portraits are given of the Emperor Francis Joseph, Queen Margherita of Italy, the Baroness Von Longenau, and Father Chiniquy. Now is a good time to subscribe.

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

### Book Notices.

"Fifty-two Weeks With God." A Devout Study of the International Sunday-school Lessons for 1899. Containing also the Text of the Lessons, Together with the Titles and Golden Texts. Arranged for the Convenience of Clergymen, Sunday-school Teachers, and other Christian students. By the Rev. T. S. Linscott. Toronto: The Bradley-Garretson Co., Limited. Price, 35 cents.

The best method of teaching is the Socratic mode. The great philosopher used to catechise the disciples who came to him for instruction till, before they knew it, they had answered their own questions. That which one thus discovers for himself is more vivid and vital than anything that another can teach him. Bacon says that heat engendered by exercise warms the body better than that communicated by fire, and money earned by work abides with one longer than that which comes as a gift. So in the realm of intellect, that which we learn by exercise of our own powers is incomparably better than that which is poured into us like water into

a jug. The first only is education, a word which means that which is "drawn out" of ourselves.

This old Socratic method is the principle which Mr. Linscott has adopted in the preparation of these studies of the International Sunday-school Lessons. By skilful questioning he draws forth the inner meaning of the lesson and compels the student to think out for himself the great truths which it is designed to convey. Beyond this intellectual stimulus, another advantage is that it makes the student familiar with the Word of God, not only with the text but with the context and the references which throw light upon it.

This book is born of experience. The writer has been a Bible-class teacher for many years, and brings to bear the rich result of his experience in the noblest of all arts—the art of teaching the truths of religion. The author well says: "This little book will be of no service to lazy people; nor will it help those who do not love the Scriptures and reverence them as a message from God. But all who love the Bible, and have the industry and patience necessary to dig for its truths, as for hidden treasure, will, it is hoped, find the following pages very suggestive."

In our notice of Holman's New Teacher's Bible one or two inaccuracies occur. The number of pages is 1,781, and the number of references is 100,000. The following is a specimen of the way in which both Old and New Versions are shown. The large type is the part common to both Versions. The upper line in small type is the Authorized Version, and the lower line the Revised Version. It will be seen that there is quite a difference in the meaning of the two:

God judgeth the righteous and  
is a judge, Yea a  
God is angry with the wicked  
that hath indignation every day

So also the tenth verse of the sixth Psalm in the Revised Version avoids the imprecation which jars upon one's feelings and makes the sentence merely predictive.

Let all mine enemies shall be ashamed  
All and sore vexed :

let them return and  
They shall turn back, they shall be ashamed  
suddenly.

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"Dwellers in Gotham." A Romance of New York. By Annan Dale. Toronto: William Briggs. New York: Eaton & Mains. Price, \$1.25.

This is emphatically a novel with a purpose. It is a parable in which the threefold temptations of our Lord, the appeal to hunger, to pride, to ambition, are shown in their applications to modern life. The book grapples with the great problems of the times: the crowded tenement life, the trades unionism, the fashionable frivolity, the greed for gain of the modern Gotham. The story is one of absorbing interest, and is told with remarkable literary skill. A fine vein of humour, with a flavour of satire, runs through the volume.

Parts of it are as good in their humour as Dickens, and as cutting in their satire as Thackeray. The glimpses of newspaperdom, of Wall Street, of the upper Four Hundred, of tenement life, with their mingled tragedy, pathos and comedy, are of photographic fidelity.

The author is one of the leading Methodist ministers of the United States. The book is handsomely published by the Methodist Book-Rooms of both New York and Toronto. We predict for it a great success.

We have overlooked noticing the report of the Thirty-second Provincial Sunday-school Convention, "Lights Along the Shore." By its means the many thousands of teachers who were unable to be present may enjoy the benefit of the convention equally with those who were present. And these will find the book of much value for the verbatim reports of addresses given. Price only 15 cents each.

The superintendent need not be "an eminent speaker." While we are not wholly in favour of the "silent superintendent," the "deaf and dumb superintendent" (especially the dumb), we prefer him to the perpetual talker. "The days of 'stage elocution' are well-nigh over. The rounded period, the big-sounding words, the gorgeous rhetoric, are, among intelligent people, no longer popular," says a contemporary. The man who has something to say, and then says it in as few words as possible, in as clear and direct a way as possible, after the manner of the talker in conversation, rather than after the manner of the drama, is the talker for this age. The Sunday-school superintendent will do well to imitate him—S. S. Teacher.

## Order of Services.—First Quarter.

### OPENING SERVICE.

#### I. SILENCE.

#### II. RESPONSIVE SENTENCES. [Psalm 96. 7-13.]

SUPT. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

SCHOOL. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

SUPT. O worship the LORD in the beauty of holiness:

SCHOOL. Fear before him, all the earth.

SUPT. Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved:

SCHOOL. He shall judge the people righteously.

SUPT. Let the heavens rejoice, and let the earth be glad.

SCHOOL. Before the LORD: for he cometh, for he cometh to judge the earth:

SUPT. He shall judge the world with righteousness, and the people with his truth.

#### 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. [1 John 1. 7.]

SUPT. But if we walk in the light, as he is in the light, we have fellowship one with another.

SCHOOL. And the blood of Jesus Christ his Son cleanseth us from all sin.

# INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER: STUDIES IN THE GOSPEL BY JOHN.

### LESSON X. CHRIST FREEING FROM SIN.

[March 5.]

**GOLDEN TEXT.** If the Son therefore shall make you free, ye shall be free indeed. John 8. 36.

#### AUTHORIZED VERSION.

[May be used as a Temperance Lesson. Study

John 8. 12-59.]  
**John 8. 12, 31-36.** [Commit to memory verses 34-36.]

12 Then spake Je'sus again unto them, saying, I am the light of the world: if thou followest me shall not walk in darkness, but shall have the light of life.

31 Then said Je'sus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be A'bra-ham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

#### REVISED VERSION.

12 Again therefore Je'sus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

31 Je'sus therefore said to those Jews which had believed him, If ye abide in my word, 32 *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you

33 free. They answered unto him, We be A'bra-ham's seed, and have never yet been in

bondage to any man: how sayest thou, Ye 34 shall be made free? Je'sus answered them,

Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

35 And the bondservant abideth not in the house 36 forever: the son abideth forever. If there-

fore the Son shall make you free, ye shall be free indeed.

**Time.**—A. D. 29 or 30, soon after the last lesson. **Place.**—The temple courts in Jerusalem.

**Rulers.**—Herod in Galilee; Pilate in Jerusalem.

#### Home Readings.

*M.* Christ Freeing from Sin. John 8. 12, 28-36.

*Th.* Scripture fulfilled. Luke 4. 14-22.

*W.* Power to forgive. Luke 5. 18-26.

*Th.* Dead to sin. Rom. 6. 1-11.

*F.* Free to serve. Rom. 6. 15-23.

*S.* Redeemed from bondage. Gal. 4. 1-7.

*S.* Deliverance from sin. 1 John 3. 1-10.

#### Lesson Hymns.

No. 151, New Canadian Hymnal.

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

No. 89, New Canadian Hymnal.

The door of God's mercy is open  
To all who are weary of sin.

No. 83, New Canadian Hymnal.

Art thou weary, heavy laden?  
Art thou some distressed?

#### QUESTIONS FOR SENIOR SCHOLARS.

##### 1. Jesus and the Believer, v. 12, 31, 32.

What did Jesus declare himself to be?

What is taught concerning the Light of the world in the first chapter of John?

What is it to walk in the light as he is in the light?

What recent facts had made the division wider between those who upheld and those who disputed the claims of Jesus?

What did Jesus say was the condition of true discipleship? Verse 31.

What two results of genuine discipleship did he mention?

##### 2. Jesus and the Bondman, v. 33, 34.

On what ground did the Jews resent the statement that they would be made free?

Is it true that the Hebrew nation had never been in bondage?

How could these men thus ignore historic truth?

Why did they mention their descent from Abraham as a proof of their freedom?

Who did Jesus say was the servant of sin?

##### 3. Jesus and the Freeman, v. 35, 36.

Where cannot a servant abide?

What does this mean?

Who can bestow genuine freedom?



**Teachings of the Lesson.**

Find in this passage lessons concerning—

1. The duty of continuing in Christ's word.
2. That the grace of Christ is sufficient for us.
3. That sinners in their sin merely carry out the designs of Satan.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Jesus and the Believer, v. 12, 31, 32.**

- Who is the Light of the world?  
 What promise is given to those that follow Jesus?  
 Who did Jesus say were his real disciples?  
 What benefits did he promise to discipleship?  
 What would the truth secure? Rom. 6. 22.

**2. Jesus and the Bondman, v. 33, 34.**

- What boast did the listeners make in reply?  
 Was that boast true?  
 Whom did Jesus say was a slave?

**3. Jesus and the Freeman, v. 35, 36.**

- What difference is there between a slave and a son?  
 Through whom can we have real freedom?  
 GOLDEN TEXT.

**Practical Teachings.**

Where in this lesson are we taught—

1. That every sinner is Satan's slave?
2. That Jesus can free us from Satan's power?
3. That God's children are the only true freemen?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What name does Jesus give to himself in this lesson?

- Where may we learn about the bread of life?  
 Where are some beautiful words about the water of life?

What made the Pharisees angry? **To have Jesus call himself by such titles.**

If Jesus is the Light of the world, what is our only safe way? **To follow him.**

What is it to "continue in the word?" **To keep on obeying Jesus.**

What will this bring? **Freedom.**

What is it "to know the truth?" **To know and do what God bids us do.**

Who is the real slave? **One who commits sin.**

Who is the sinner's master? **Satan.**

Who only can deliver from him? **Jesus.**

Why did the Jews want to kill Jesus? **Because they loved sin and chose to serve Satan.**

What is the kind of obedience that pleases God? **The obedience of love.**

**THE LESSON CATECHISM.**

(For the entire school.)

1. What did Jesus promise to those who continued in his word? **The truth should make them free.**
2. What false claim did the Jews make? **That Abraham's seed was never in bondage.**
3. What did Jesus teach? **That all sinners are slaves of sin.**
4. Who did Jesus say was the father of all who hated him? **The devil.**
5. What is the GOLDEN TEXT? **"If the Son therefore,"** etc.

**NEW CHURCH CATECHISM.**

55. How is the Word of God to be used as a means of grace?

The Word of God is to be used as a means of grace by the private study of the Scriptures, and by diligent attendance upon the public reading and preaching of the Word in the Church.

**THE LESSON OUTLINE.**

BY J. L. HURLBUT, D.D.

**The Children of Abraham.****I. HIS FALSE CHILDREN.**

1. **Blind.** *In darkness.* v. 12.  
The way of the wicked. Prov. 4. 19.  
See....perceive not. Isa. 6. 9.
2. **Fleshly.** *Abraham's seed.* v. 33.  
Not a Jew....outwardly. Rom. 2. 28.  
Abraham to our father. Matt. 3. 9.
3. **Enslaved.** *Servant of sin.* v. 34.  
Mount Sinai....bondage. Gal. 4. 24.  
His servants ye are. Rom. 6. 16.
4. **Aliens.** *Not in the house.* v. 35.  
Cast out the bondwoman. Gal. 4. 30.  
Without Christ....allens. Eph. 2. 12.

**II. HIS TRUE CHILDREN.**

1. **Disciples.** *Followeth me.* v. 12.  
They which are of faith. Gal. 3. 7, 9.  
Sons of God. John 1. 12, 13.
2. **Enlightened.** *Light of life.* v. 12.  
Lighthet every man. John 1, 4, 5, 9.  
Now are ye light. Eph. 5. 8.
3. **Wise.** *Know the truth.* v. 32.  
Follow on to know. Hos. 6. 3.  
The Holy Ghost teacheth. 1 Cor. 2. 12, 13.
4. **Free.** *Make you free.* v. 32, 36.  
I will walk at liberty. Psa. 119. 45.  
Jerusalem....is free. Gal. 4. 26.

## EXPLANATORY AND PRACTICAL NOTES.

The sudden appearance of Jesus at the feast of tabernacles, his mighty utterances in the temple, and the report of his wonderful works led many to a belief that this man from Nazareth was the Messiah of Israel. The rulers, however, not only stood aloof from the current, but set themselves against it. They sent a detachment of the temple police to arrest Jesus while he was teaching. But the officers listened to his words, and could not lay hands upon one who spoke like a prophet and a prince. Thus arose a division not only among the people, but, as a result, among their rulers; for even in the Sanhedrin was found a small company of men who were almost ready to accept Jesus as the Christ. It needed only an impulse to bring over the entire body of the nation, and to make Jesus in fact, as he was by right, the King of the Jews. But that impulse was steadily resisted by the crafty priests who were at the head of the nation, the vindictive Armas and the cold-hearted, worldly-minded Caiaphas. They employed all their power, and their prestige as well, to override the minority in the council, which embraced Nicodemus and Joseph of Arimathea; good men, but lacking in the courage of their convictions. And thus at the feast of tabernacles an opportunity was lost, and the nation, through its leaders, rejected its heaven-sent King.

**Verse 12. Then.** On one of the evenings of the feast of tabernacles the golden lamps in the courts of the temple were lighted, and, as if in response, all the streets and housetops in the city were illuminated by the rejoicing people. Perhaps on the day following, while this blaze of light was still in the minds of the people, Jesus spoke the words of this verse. He was ever quick to see the correspondence between things seen and unseen, and to show "spiritual law in the natural world." (1) *Let our eyes be open to see divine analogies to earthly events. Again.* Calling attention to the discussions of the previous chapter. The incident of the woman taken in adultery is passed over as an interruption. **The light of the world.** He had already said to his disciples, "Ye are the light of the world" (Matt. 5:14); and that is true. But disciples are only torch bearers, and they obtain their light from him who is its source and life. Other lights may burn dim, or go out in darkness; that is the True Light which never fails. How much of this world's light in nineteen centuries past has come from Jesus! The world's light of civilization, of learning, of character, of philanthropic interest in humanity, has all been lighted at his fire. **Contrast** the Christian world with the Mohammedan or the pagan, and see how much earth owes to Jesus Christ. (2) *Let us receive light from him, and then impart that light to others who need it.* **Followeth me.** All that Christ asks of men is to follow him; but that simple word means the absolute surrender of their will to him. (3) *We cannot follow Jesus and have our own way unless his way is our way too.* **Not walk in darkness.** This is a dark world to one who walks alone in it. We are like wanderers on the prairie in a blizzard; like sailors in a storm without a pilot; like strangers in the mazes of a city. We need a guide, and in Christ we have one. (4) *Happy*

*is he who can hold on to Christ's hand in this world.*

**The light of life.** Not merely a light which he holds, but one which is in him, so that he himself becomes luminous, and gives light to others. (5) *There is an inner light to every disciple.*

Verses 13 to 30 are not given as a part of the lesson, but should be read carefully both by the teacher and the student. They give the outline of a discussion between Jesus and the unfriendly Pharisees; a discussion which resulted in many of the common people, and perhaps some of the rulers, accepting Jesus in a general way as an inspired teacher.

**31. Jews which believed on him.** Note the Revised Version, "had believed him," not "believed on him." There is a vast difference between believing Christ, accepting his words as true, and believing on him, resting their faith upon him as a personal Saviour. Many to-day stand where these Jews stood, believing in the truth of Jesus's words, but by no means taking him to their hearts by faith. Yet the believing Jesus is an important step toward the believing on him. (6) *Teacher, urge your scholar not only to take the first step of belief, but also the second step of faith.* **If ye continue in my word.** Revised Version, "abide in my word." They supposed that to recognize Jesus formally as their national Messiah was sufficient. Jesus reminds them that they are to dwell in his word as we live in the air which we breathe, and as that air lives in us and inspires us. **My disciples indeed.** The very word "disciple" means a learner. These Jews who accepted Christ are now to become students in his school, to receive his instructions, to walk in fellowship with him, and to model their lives after his. They were, in a sense, "disciples in word" by accepting Christ; they become "disciples indeed" in following Christ. (7) *Happy is he who is a disciple indeed!*

**32. Ye shall know.** Literally, "Ye shall come to know"—by gradual illumination, not by a miraculous revelation. **Know the truth.** The unrenewed heart and the unclarified mind cannot comprehend spiritual verities. One must have eyes to see and ears to hear. Only those can apprehend the things of God and of salvation who have been taught in the school of Christ. **The truth shall make you free.** He who receives the word of Christ into his heart at once becomes free from the power of sin, free from the bondage of the world, free from the fear of death, and free from the dread of judgment to come.

**33. They answered him.** "They" refers to the crowd that were listening to his words—composed of enemies, skeptics, and half-hearted believers. **We be Abraham's seed.** No people are prouder of their origin, and have a right to be. Their lineage goes back through a race that never lost the knowledge of God, and never bent its knee to an idol; through heroes and poets and prophets, to an illustrious ancestor who to this day is known as "the Friend of God." **Never in bondage.** This was a proud boast, not wholly true, yet not wholly false. They had indeed been "bondmen" in Egypt, but not slaves; for they were not, as individuals, under private ownership; nor yet slaves of the state, though under heavy exactions of forced labor. They had been several times conquered, and once were carried into captivity; but personal liberty, that of a freeman as distinct from a slave, they had generally enjoyed. (8) *But many a man who boasts of his freedom is a slave.*

**34. Verily, verily,** "Amen, amen:" words introducing a weighty utterance. This double "verily" is found only in the Gospel according

to John. **Whosoever committeth sin is the servant of sin.** Revised Version, "the bond-servant"—that is, the slave. Just to the measure in which any man submits to the power of temptation he is a slave; for he has a master outside of his own will. He who cannot control his temper is a slave to passion; he who cannot resist appetite is the slave of strong drink; he who yields to lust is its slave. Either a master or a slave is the condition of every man, and the majority of men are in bondage.

**35. The servant.** The slave, as before. **Abideth not in the house.** Every Jew who heard this sentence would see in it an allusion to Ishmael cast out of the house of Abraham because the son of a bondwoman (Gen. 21). A slave may be in the house, but it is only as a servant, to obey orders, to do menial work, and to be cast out when no longer useful. (9) *If a man is content to remain a slave, he must expect a slave's treatment; for he works under a hard master.* **The Son abideth.** The word "son" should not begin with a capital letter—it does not in the Revised Version—for the reference is not to Christ as Son of God, but to all believers. (10) *Every disciple of Christ is a son of God, and an heir of divine possessions.*

**36. If the Son.** Here it is correct to use the capital S, for the word refers to Christ. All disciples are sons of God; Jesus Christ is the Son. **Shall make you free.** There is only one way to escape from the bondage of sin, and that is to surrender oneself to a stronger ruler; one who can destroy the devil's works, and trample him under foot. **Ye shall be free indeed.** The freest soul in the world is the believer in Christ, for no power in earth or hell is able to make him a slave.

### CRITICAL AND HOMILETICAL NOTES.

*High controversy.* This is a chapter of high controversy between Jesus and the Pharisees. The malice and murderous purpose are shown in the preceding chapter. They "sought to kill him" (chap. 7. 1). That purpose was deliberate and sustained, and not prompted by sudden provocation. Twice during the feast of tabernacles they sought to arrest him (chap. 7. 30-32). He had spoken out their murderous thought (chap. 7. 9), and they had angrily denied it, but by their actions soon confirmed it. It is necessary to the understanding of this chapter that we recognize the spirit of the opposers of Jesus. Their hearts burned against him, and they broke in upon his discourse with angry

objections and contradictions. Their mood was such as to render them incapable of receiving or recognizing the truth of his teaching, even as a violent stream cannot reflect the stars.

#### INNER LIGHT.

**Verse 12.** Jesus spoke in the treasury (verse 20) in the forecourt of the women, where stood the two colossal candleabra, whose light at evening shone out all over the city. It may have been just as these lamps were lighted that Jesus cried out, "I am the light of the world." Objects near at hand or events fresh in memory he was constantly in the habit of using for teaching purposes (chap. 4. 7; 6. 26). But his thought

run deeper here than the temple lamps would suggest. He was the light of the world shining not from without, but from within. We must go back to chap. 1. 4 for the fuller statement of his meaning. "In him was life, and the life was the light of men." So here, those who would follow him "shalt have the *light of life*." The secret of his teaching lies in those italicized words. The light which he gives is not that of his teachings merely, nor of his external example, though he gives light in both of these ways; but rather the inner light which his own life kindles in the soul of the believer. It is the light of "life" (*zoe*, not *bios*). The life is the source of the light. Or more strictly, perhaps, the life is the "faculty of seeing," the capacity of recognizing light. Jesus said, "The light of the body is the eye," meaning only that the eye was the organ of light. So the life of Christ in the soul is the soul's organ for receiving spiritual light. The life is the light of the soul as the eye is the light of the body. Only living beings see; noontide and midnight are alike to dead things. "He that hath the Son hath life," and he that hath life hath light. But "if the light [the faculty for seeing] that is in thee be darkness, how great is that darkness!" As the water which Christ gives is a fountain springing up unto everlasting life, so the life which he imparts is a fountain of light shining from within. Christ coming among those who had not spiritual life was as a light shining in darkness, which the darkness did not apprehend (chap. 1. 5, Revised Version).

#### PERSEVERANCE IN FAITH.

**31.** In spite of the vicious opposition of the rulers, many of the people who listened to Christ's words believed on him (verse 30). To them, knowing that their faith, however sincere it might be, was superficial, he said, "If ye continue [Revised Version, 'abide,' Greek *meinate*, stay, remain, stand] in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." To abide in his words is to keep his commandments, and to keep his commandments is to abide in his love (chap. 15. 10). That is the true perseverance of the saints. The beginning of faith is like the quickening of the seed. It must abide in the soil, however, that its life may develop. He had previously told them that obedience brings knowledge (chap. 7. 17). He now tells them that knowledge of the truth makes free. The first word of the convert is, "I believe;" his second, "I obey;" his third, "I know;" his fourth, "I am free." This order may not be changed. There is here a sequence as natural as it is beautiful.

#### HIGHER AND LOWER GENEALOGY.

**33-36.** Those referred to in verse 33 we cannot reasonably suppose to have been those who "believed on him," referred to in verse 30. They were the unbelieving Jews, probably the Pharisees who had been just before engaged in controversy with him. They caught up his words, spoken to those whom he had persuaded to believe on him, as another chance for protest and denial. "What insult is this, to talk about making us Jews free? We be Abraham's seed, and were never in bondage to any man." That answer overlooked the Egyptian bondage, and the Babylonian captivity, and the Roman vassalage; but an angered and insincere controversialist is not hampered by the facts of history. Besides, they missed Christ's meaning. He was speaking of spiritual not political slavery. To that meaning his reply sought to bring them back, "Whosoever committeth sin is the servant of sin."

We must read through to verse 47 to get the full impression of this discussion. It was a question of "higher and lower genealogy." They set up the claim that they were Abraham's children. "So you are," Jesus said, "in the lower and inconsequential sense of being his physical descendants, but in the high sense, the only sense in which kinship is of any moment, you are not his children" (verses 36-40). Blood kinship without soul kinship is a very little thing. Abraham's name without Abraham's spirit and works was a moral imposture. The matter of interest is not where a man comes from, but what he is. Abraham was not a mere animal that begat other animals, but he was a soul, a "Friend of God," who did the works of God, and who had the witness that he pleased God. The real children of Abraham are the children of his soul. A name without the thing for which the name stands is a lie.

*A pointed application.* Dr. Joseph Parker makes a very searching application of this principle to us Methodists: "Here are men who say, 'We are of good old Methodist stock.' Are you? I doubt it. 'We have portraits of old Methodists.' Very likely. It is a pity you have them; they ought to be in the hands of better men. But if you are of good Methodist stock, then you will be men of enthusiasm, passion; you will be 'sensational' Christians.... The old Methodists hazarded their lives for the Lord Jesus; when did you ever hazard a meal? Do not dishonor the dead; do not try to acquire respectability by the use of their arms. If ye were Methodists, ye would do the work of Methodists, and not allow some other section to leap up as if out of the dust to take your crown and leave you in the rear."

## Thoughts for Young People.

### Believers and Unbelievers.

There are two classes of people, and only two, according to God's estimate—those who accept Christ and those who reject him. It is very important for every person to decide to which of these two classes he belongs. (Verse 31.)

1. *Those who believe in Christ receive his word*, know the truth, and have all that the truth brings to them; while those who reject Christ are in blindness, ignorance, and darkness. How utterly these Jews misapprehended spiritual truth, because they would not accept Christ, who is the truth! (Verse 32.)

2. *Those who believe have liberty*, while those who believe not are in slavery. Compare the saint with the sinner—which enjoys the greater freedom? (Verses 33-36.) If now we extend our reading a little beyond the limits of this lesson, we find three additional facts concerning believers and unbelievers.

3. *Those who believe are children of God*; those who believe not are children of Satan. To the one there is a likeness to God; to the other, a likeness in deed and character to their master. (Verses 37-44.)

4. *Those who believe honor God*; those who believe not dishonor him in the person of his Son. (Verses 45-50.)

5. *Those who believe have eternal life*; those who believe not have eternal death. (Verse 51.)

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

As the time of this lesson is supposed to be near the feast of tabernacles, we may remind ourselves of what would be a general occasion for the assertion by Jesus, "I am the light of the world." The Talmuds contain the following description: "On the evening of the first day of the feast the people come down into the court of the women, where a great scene is prepared. Golden lamps are fastened to the walls, and little cups of gold are suspended from them. Four steps lead up to them, and by these four young priests go up, carrying in their hands flagons containing 120 logs of oil. They pour this into these little lamps. When they are lighted they shine so brightly that all Jerusalem is illuminated by them. Pious and grave men dance and sing hymns and doxologies. The Levites, with their cymbals and other instruments, stand in great numbers upon the fifteen steps which separate the court of the women from the court of Israel and sing a hymn. Two priests stand at the gate at the top of these fifteen steps, each with a trumpet in his hand. At a

signal from the captain of the temple they sound the trumpet. They descend, and sound again upon the last step. They do the same in the court of the women. In the court of the Gentiles they continue to sound the trumpet as far as the eastern gate. There they turn their torches from east to west and say, "Our fathers worshipped the sun in this place, their backs turned to the temple, and facing the east, but we turn our faces to God." It was with special adaptation, therefore, that during these days Jesus should cry out, "I am the light of the world."

But this was not the only feast of which illuminations formed a prominent feature. The feast of the dedication, also, was the scene of brilliant lighting of lamps. The following quotation from the Talmuds may illustrate the joy and gladness which was represented at this feast which was instituted in commemoration of the triumph of Judas Maccabeus, who restored the temple: "The rabbis teach that on the 25th day of the month of Chisleu begins the eight-day commemoration of the dedication. During this time no one may be sorrowful or fast; for when the Greeks came into the temple they defiled all the oil which was in the temple, but the great king of the Asmoneans conquered them. They sought and found just one vial of oil which had been placed under the seal of the high priest, and in it was only oil for one day. But a miracle was wrought, and the oil lasted eight days. The year following a feast was observed in memory of the miracle." Maimonides adds: "These eight days are days of joy; lights are lighted at the doors of the houses for eight nights in remembrance of the miracle. If there are many inhabitants in one house, the one light may suffice for all. Nevertheless, he who would honor the commandment will light one for every person in the house, and even more; for the number of lights is doubled the second night, tripled the third night, and so on. For example, if there are ten people in a house, ten lights will be lighted the first night, twenty the second, thirty the third, and eighty on the eighth night." This feast was kept not merely in Jerusalem, but throughout the land, hence the familiarity of the people with the symbol, which to all Jews more or less represented the fiery pillar of the wilderness, and thus rendered forceful the proclamation of Jesus, "I am the light of the world."

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*The Light of the world.* Farrar, speaking of the tall candelabra in the temple which were lighted during the feast of tabernacles, says:

"These lamps were in commemoration of the pillar of fire that led their fathers on their long journey from Egypt to the promised land, when the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire. It was a visible sign of God's presence with his people for their guidance. Jesus Christ is like the pillar of fire that guided the Israelites safely to the promised land. He knows where every path leads and how to surmount every difficulty."

Verse 31. "If ye continue in my word." To visit a school does not make one a member of it. To sit upon the benches with the scholars, to pass the time in the schoolroom, does not make one a scholar there. But to accept of the teacher, to submit to his discipline, to obey his rules, to pursue the required studies, and to continue in these things make one a scholar of that school. Such is the test of discipleship in the school of Christ.—*Peloulet.*

Verse 32. All liberty comes from obedience to the truth, and all slavery comes from disobedience to the truth. Edison has gained much liberty, so that he can talk to those who are hundreds of miles away, by obeying the laws of nature. A gentleman in Boston, years ago, lost his hearing by disobeying one of the laws of nature in exploding some nitro-glycerine too near to his ear. To-day I read of a boy who is in prison, who disobeyed two of the Ten Commandments. He began by dishonoring his parents. He wanted to be a free boy and go West, so he stole some money. But he was caught, and to-day he lies in jail, a sort of slave because he thus disobeyed the truth. A man goes contrary to the laws of his bodily constitution and soaks his body with rum. Presently he becomes a slave to this appetite, and we call him a confirmed drunkard. Onesimus was the slave of Philemon, but he was one of God's freemen. Nero on the throne called himself free, but he was one of Satan's slaves. Obedience to the truth as found in God's word, or in his book of nature, brings freedom.—*A. F. Schaffler.*

Verse 34. When men want to capture a lion alive they must take him in a net, a thing in which at first he moves about so readily in all directions that he can scarcely realize that he is caught. But soon the thousand baffling and entangling meshes begin to be drawn tightly, and they tighten so at last that he can struggle no more, but must be dragged away to inglorious captivity. In like manner sin goes stalking for the souls of men, not with a rigid trap, but with a net, in whose elastic meshes it will have them fatally entangled before they know that they have lost their liberty.—*S. L. Loomis.*

An unlawful transaction. Luther once had a

servant girl who ran away and fell into sin, and at last became dangerously ill. She sent for her former master. Seated beside her, he said, "Well, Elizabeth, what is the matter?"

In great distress she answered, "I have deliberately sold my soul to the devil."

"Suppose when you lived in my house," said the man of God, "you had sold my children to a stranger, would the sale have been legal?"

"O no, for I had no right to do that."

"Very well, you had still less right to sell your soul to the devil. If you have attempted it, the whole transaction is unlawful. Go to the Lord and confess your guilt, and acknowledge that you are his child."

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

I shall never forget one evening at the World's Fair in Chicago, when the great search light, pouring itself with startling revelations over the beautiful buildings, suddenly fell upon these words above one of the gateways, "Ye shall know the truth, and the truth shall make you free." I had seen them hundreds of times before, but they flashed upon me there with vividness of meaning. So by the flashlight of the Holy Spirit may these same words in our lesson to-day be revealed to us with new significance.

Truth is the law of liberty. St. James says, "Whoso looketh into the perfect law of liberty, and continueth therein, this man shall be blessed in his doing." The happy freedom of Eden was lost and the race fell into captivity through a deceiving lie. It is one of the glories of heaven that "there shall in nowise enter into it anything that maketh a lie."

Truth is the foundation of God's government, and of his creation. All laws of the material universe are in accord with it. Because this is so, when men find out nature's laws they are able to make exact calculations, whether of the sweep of stars through limitless space or of the tremor of the magnetic needle. Man's use of the forces of nature in invention is possible only because the laws which govern them are never uncertain or misleading. A knowledge of the truth in science and mechanics gives the liberty of civilization in contrast with the restrictions of barbarism. A knowledge of physical laws and obedience to them give freedom from disease. The hope of Cuba's redemption from the scourge of fever is in the better understanding of sanitary laws and obedience to them. But Jesus was speaking to these misguided Jews of this great law in the moral and spiritual realm. What

deluded captives they were—slaves of a delusion and of the father of lies.

But stop a moment! Can it be possible we are in the same sort of bondage? Jesus uses a comprehensive word here, "Whosoever committeth sin is the servant of sin." Does "whosoever" include you or me? It is sad for one to be a captive who was made to have dominion. When Jesus told these people of their slavery they indignantly replied, "We were never in bondage." Those who boast most of freedom are often most hopelessly bound. "I could stop drinking if I choose to do so, but I have the liberty to take wine when I please," said a young man, and even then the chains were forged upon him beyond his power to break. There was a dungeon in mediæval times which, when the prisoner first entered it, seemed light and pleasant, but soon the iron walls began to contract and silently close him in until he could scarcely breathe; and though he pushed his hands in agony against them, remorselessly they closed upon him and crushed him to death. Sin is like that dungeon. But there is One who can overcome its power. He is the Truth. He is the Deliverer. We walk at liberty when we know him, for

"He breaks the power of canceled sin,  
He sets the prisoner free;  
His blood can make the foulest clean;  
His blood availed for me."

### The Teachers' Meeting.

A word-picture is most effective in connection with such a lesson as this, which really presents no picture to the superficial gaze. The environments of this discourse or conversation were singularly dramatic. Describe them: The daily reappearance of the Nazarene prophet in the temple, the sudden extinction of the festal lights in the "court of the women," the clear voice of Jesus inviting all to come to the light of the world, and the sharp contrast that he draws between the children of God and the children of Satan. . . . The synopsis suggested in the *Illustrative Notes* may well be followed. I. *The children of God.* (1) They believe in Christ (verse 31); (2) They abide in Christ's word (verse 32); (3) They know the truth (verse 32); 4. They have freedom (verses 32-36). II. *The children of Satan.* (1) They are slaves (verses 33-36); (2) They are enemies of Christ (verse 37); (3) They show a likeness to their father (verses 39-44); (4) They have no affinity with God (verses 45-47). . . . Or, the teaching of the lesson may be grouped around four persons, and what is here taught concerning each of these four may be shown.

I. *The believer in Christ.* What does he believe? What are his characteristics? What does he possess? II. *The unbeliever.* Show his slavery, his enmity, his ancestry, his wickedness. III. *The devil.* Four facts concerning him are given in verse 44, which may be abundantly and usefully illustrated. IV. *The Saviour.* His sinlessness, his eternity, his unity with the Father.

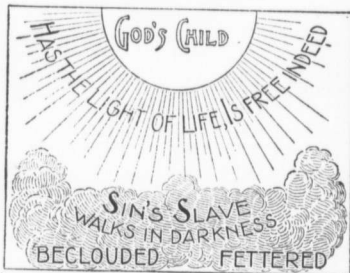
### OPTIONAL HYMNS.

I'm poor, and blind, and wretched.  
Come, said Jesus' sacred voice.  
Come, come to Jesus.  
I heard the voice of Jesus say.  
All my doubts I give to Jesus.

Hark, hark, my soul.  
O sing the power of love divine.  
O my Saviour, how I love thee.  
There's not a ray of sunshine.  
Lead me, O effulgent Light.

### Blackboard.

BY THOMAS G. ROGERS.



Though sin in this world has "reigned unto death," let it not reign in our mortal bodies, for "the soul that sinneth, it shall die" (Ezek. 18. 4). Christ was bound in death to redeem and release us. On the cross he destroyed the power of sin and death, and overcame the world with all its temptations. "If the Son therefore shall make you free, ye shall be free indeed."

"Let others hug their chains,  
For sin and Satan plead,  
And say from sin's remains  
They never can be freed;  
Rejoice in hope, rejoice with me,  
We shall from all our sins be free."

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

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## LESSON XI. CHRIST HEALING THE BLIND MAN. [March 12.]

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

## AUTHORIZED VERSION.

[Study the chapter.]

John 9, 1-11. [Commit to memory verses 5-7.]

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.

## 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
- 4 parents: but that the works of God should be
- 5 made manifest in him. We must work the
- 6 works of him that sent me, while it is day: the
- 7 night cometh, when no man can work. When
- 8 I am in the world, I am the light of the world.
- 9 When he had thus spoken, he spat on the
- 10 ground, and made clay of the spittle, and
- 11 anointed his eyes with the clay, and said unto
- 12 him, Go, wash in the pool of Si-lo'am (which is
- 13 by interpretation, Sent). He went away there-
- 14 fore, and washed, and came seeing. The
- 15 neighbors therefore, and they which saw him
- 16 aforetime, that he was a beggar, said, Is not
- 17 this he that sat and begged? Others said, It
- 18 is he: others said, No, but he is like him. He
- 19 said, I am he. They said therefore unto him,
- 20 How then were thine eyes opened? He answered, the man that is called Jesus made
- 21 clay, and anointed mine eyes, and said unto
- 22 me, Go to Si-lo'am, and wash: so I went away
- 23 and washed, and I received sight.



**Time.**—On a Sabbath day in the early winter of A. D. 29. **Place.**—Pool of Siloam, Jerusalem. **Rulers.**—Herod in Galilee; Pilate in Jerusalem.

### Home Readings.

*M.* Christ Healing the Blind man. John 9. 1-12.

*Tu.* Questionings. John 9. 13-23.

*W.* "Now I see." John 9. 24-38.

*Th.* Bartimeus. Mark 10. 46-52.

*F.* Spiritual blindness. Matt. 13. 10-17.

*S.* Prophecy of Christ. Isa. 42. 1-7.

**S.** Darkness and light. 2 Cor. 4. 1-7.

### Lesson Hymns.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice  
On thee, my Saviour and my God!

No. 41, New Canadian Hymnal.

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

No. 227, New Canadian Hymnal.

I'll praise my Maker while I've breath,  
And when my voice is lost in death.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Blind Man, v. 1-3.

What forlorn object did Jesus see?

What question did the disciples ask him?

Why did they suppose his calamity was due to somebody's sin?

Are diseases often the consequence of sin?

What was the mistake of the Jews in their belief?

Did Jesus teach them that the man's blindness was a punishment?

For what reason was he born blind?

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

#### 2. The Working Lord, v. 4-7.

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

Who is the Light of the world?

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?

Who was the great Messenger sent by God?

#### 3. The Wondering Neighbors, v. 8-11.

What happened when the beggar went to Siloam?

What gossip arose about him?

What did he say about his own identity?

Read the simple narrative as given by the man?

### Teachings of the Lesson.

Find interest in this lesson—

1. That suffering is a part of the divine idea for men.

2. That the brevity of life should incite zeal in God's service.

3. That no means should be neglected, even while we pray.

4. That a simple statement of God's mercy to our souls is the most effective testimony for him.

5. That Jesus himself made the clearest and directest statement of his own divinity.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Blind Man, v. 1-3.

Whom did Jesus see by the wayside?

What question did the disciples ask?

What reply did Jesus make?

What promise held out hope to the blind? Isa. 42. 6, 7.

#### 2. The Working Lord, v. 4-7.

What did Jesus say about his own work?

What did he do for the blind man?

What did he tell the man to do?

What was the result of the man's obedience?

What proof that he was the Messiah did Jesus give to John? Matt. 11. 5.

#### 3. The Wondering Neighbors, v. 8-11.

What question did the man's neighbors ask?

What answers were given?

What did the man himself say?

What did the people then ask?

What was the man's testimony?

What testimony did he give later? GOLDEN TEXT.

On what day was this cure performed? Verse 14.

What did the healed man think of Jesus? Verses 17, 25.

What did the Jews do to the man? Verse 34.

What noble confession did the man make? Verses 35-39.

### Practical Teachings.

Where in this lesson are we taught—

1. To do good as we have opportunity.

2. To obey every command of Jesus?

3. To be witnesses for Jesus?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus still preaching and teaching?  
**In and around Jerusalem.**

Whom did he see one day in the city street?  
**A blind beggar.**

What did the man want? **Money.**  
 What did he not know? **That Jesus had something better to give him.**

What did he do for the blind man?  
 What did he let the blind man do for himself?

Did the clay cure him?  
 Did washing in Siloam cure him?  
 What will cure blind eyes now? **Faith and obedience.**

What is the worst kind of blindness? **The blindness of sin.**

Who is the light of the world?  
 When will that light shine upon us? **When we look to Jesus.**

What was the blind man ready to do as soon as he was able to see? **Tell others how he was cured.**

What does this story teach us? **To come to**

Jesus for sight, and when we have seen Jesus to tell others about him.

### 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 work of God.**
4. What did he do? **Restored the man's sight.**
5. What did the Jews do? **Expelled the man from their synagogue.**
6. What is the GOLDEN TEXT? **"One thing," etc.**

### NEW CHURCH CATECHISM.

57. What is prayer?  
 Prayer is the offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies, and in faith that if we so ask we shall receive.

### THE LESSON OUTLINE.

#### An Object Lesson in Salvation.

#### I. NEEDY.

1. *Blind from his birth.* v. 1.  
 Understanding darkened. Eph. 4. 18.
2. *Sat and begged.* v. 8.  
 Thou art.... poor. Rev. 3. 17.

#### II. SOUGHT.

- Jesus passed by.... saw.* v. 1.  
 Came to minister. Matt. 23. 28.  
 Partakers of flesh and blood. Heb. 2. 14.

#### III. TOUCHED.

- Anoint the eyes.* v. 6.  
 Touched him.... be thou clean. Matt. 8. 3.  
 There went virtue out of him. Luke 6. 19.

#### IV. COMMANDED.

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

Whoever he saith.... do it. John 2. 5.  
 Do whatsoever I command. John 15. 14.

#### V. OBEDIENT.

- He went.... and washed.* v. 7.  
 What wilt thou have me to do? Acts 9. 6.  
 Conferred not with flesh. Gal. 1. 16.

#### VI. TRANSFORMED.

- Is not this he?* v. 8.  
 All things are become new. 2 Cor. 5. 17.  
 Born again.... see the kingdom. John 3. 3.

#### VII. 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.

In the life of Christ only eight miracles are related by John, and each of these presents some one aspect of salvation, veiled in an acted parable, but readily penetrated by the enlightened believer. No miracle is more precisely related in all its details than this, and no one more clearly presents the Gospel plan. We are introduced to a blind man, begging by the wayside, a type of the imperfect, dark, helpless, needy condition of the sinner. Men ask, "Why is he in such a state? Whose fault is it?" Christ shows how his misfortune may become a blessing to him and a means of glory to God. The miracle has two sides, the divine and the human; just as in the conversion of a sinner there enter divine and human elements. On the one side, he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must have the clay of earth moistened by the Saviour. On the other hand, he must believe, must confess Christ before a jeering and in-

credulous world. The man possessed the requisite elements of character. He received the two lumps of wet clay upon his sightless eyelids; he walked across the city regardless of spectators; he washed in the pool whose very name was a symbol of the One sent from God, and then the light dawned upon his darkened eyes. He is now no longer a type of the sinner or of the seeker, but of the saved soul transformed by the power of God, and brought out of darkness into light. A beggar yesterday, to-day he is a worker, with shining face, which his old friends can scarcely recognize. He begins his new life on the right basis, with a bold profession of Christ before all, a strong testimony of his experience, and a clear insight into his Saviour's personality.

**Verse 1. As Jesus passed by.** On some occasion during the three months of his stay near Jerusalem from the feast of tabernacles to that of the dedication. **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 begging in his accustomed place. Both blindness and beggary are far more common in the East than in our lands. (1) *Note here and throughout this story the picture of a sinner.* (2) *Christ seeks out men before they seek him.*

**2. His disciples asked him.** Attracted, perhaps, by the look of inquiry which their Master fixed upon the man. Theirs was "the scientific spirit," only asking a curious profitless question; his was the sympathetic, helpful spirit, eager to save. Like them in our time some men study social questions; like Christ, a few go down into the slums to lift up the needy. **Who did sin.** They supposed that every misfortune is the result of some specific sin. So Job's friends tried to "comfort" him, by telling him that he must have been a sinner because he was a sufferer. Their reasoning would have been correct if they had given it as a general principle that suffering is in the world because sin is in the world. **This man or his parents.** They may have questioned whether the man was suffering because of sin in some previous state of existence, a view held by some ancient teachers. Or, as Stier suggests, "This man, or, for that is out of the question, his parents." (3) *The cause of sin is of less importance than the cure of sin.*

**3. Neither hath this man sinned.** Not that this man or his parents had lived an absolutely sinless life, but that his condition had not been caused by any sin on their part or his part. **That the works of God should be made manifest.** Christ suggests not the cause of this man's misfortune, but the divine purpose in it. That purpose was that a great blessing might come to the man through it, and to the world through the blind man. How does that man in heaven now look upon those years of darkness? Does he not rejoice that through his misfortune

he was led to Christ and salvation? (4) *Let us see the good hand of God in our troubles.*

**4. I must work.** (Revised Version, "We must work.") In other words, "Let us not waste our time in prying into mysteries; let us see what we can do to alleviate the evils of the world." **The works of him that sent me.** God's work of restoration and upbuilding. The healing of the blind man is made a type or suggestion of God's work of grace in bringing darkened souls to the light of day. **While it is day.** Christ's day of work was while he was bodily on the earth; so our day is the time of our earthly existence. (5) *May we use our day as faithfully as he used his.* **The night cometh.** Other works the Saviour might do after he has passed within the veil, but not this work of miracle. **When no man can work.** What work may await us in another world we know not, but as far as this life is concerned our work ends at death.

**5. As long as I am in the world.** While Jesus was on the earth he was the light of men, giving life and health, and in his healing to men's bodies presenting a parable of the greater benefits he was about to impart to men's souls when he should pass out of the world material into the world spiritual. **I am the light of the world.** Then he was the light seen by the physical eye; now he is the light of the soul, seen by the eye of faith. Lofty as this claim is, who dares deny now that it has been verified?

**6. Made clay.** Christ had more than one method of healing; sometimes a word only, sometimes a touch, sometimes the more formal laying on of hands. Perhaps, though not certainly, there was a spiritual emblem in this instrumentality. He took common clay and moistened it with his own saliva, showing that the most ordinary instrumentality becomes mighty when touched by divine power. **Anointed his eyes.** Upon each eye he placed a blotch of mud from the street.

**7. Go, wash.** See the blind beggar, staff in hand, feeling his way across the city toward the pool, bearing two patches of street mud on his face! That was his cross, compelling a confession of Christ and a surrender to his will. One meets him and says, "Blind man, perhaps you

don't know there is dirt on your face. Let me wipe it away." "No," he answers. "The Master put it there. I am obeying his orders." That was "the altar" to which this man went forward in the revival, humbling his pride of self. **The pool of Siloam.** A reservoir hewn out of the rock in the valley of Gihon, south of the temple. It is still to be seen, one of the few certain identifications of Bible localities, near Jerusalem. **By interpretation, Sent.** The word "Siloam" means "sending," or "sent." John hints at the thought that the pool was by its very name a symbol of Christ, the One Sent from God. "Go to Siloam" means "Go to the Sent of God." **Went his way.** Jesus chose his man rightly; for he saw that he was courageous, obedient, prompt, and independent of public opinion. (6) *Read the chapter through and find some good examples in this man's conduct.* **Washed.** What a moment that was, as he groped his way down the steps to the pool, pressed the cool water to his face, and felt the flash of light! (7) *More wonderful is the transformation from spiritual darkness to light, from sin to salvation!*

**8. The neighbors.** This man had become a familiar figure, and those who had seen him in other days were prompt to observe the wonderful change that had come across him. (8) *The best evidence of a true conversion is that it attracts at-*

*ention from those who knew the sinner beforehand. Had seen him that he was blind.* Revised Version, "that he was a beggar." Evidently the man was now a beggar no longer, but was at work earning his living. (9) *Thus salvation often turns men from idleness to industry, from need to self-support.*

**9. He is like him.** His eyesight made such a change in his countenance and bearing that it was not strange that some doubted whether he could be the same man. Indeed, he was not the same man, but "a new creature." (10) *And as is everyone who has come to the light of life. I am he.* Whether others knew it or not, he knew that he was the same man, though changed. (11) *Blessed is that consciousness upon the soul of the one who has received gospel light!*

**10-11. How were thine eyes opened?** The testimony of personal experience is always interesting, even though it be in illiterate, untrained words. The story of the soldier in battle, of the shipwrecked sailor, of the converted soul, out of sin into righteousness will always be listened to. **He answered.** There was no hesitation in his answer. (12) *And there should be none in ours as we tell the old, old story, which is always new. A man. . . . called Jesus.* Rather "the man," one who was well known. (13) *Let no one converted by Christ be ashamed to own his Lord.*

### CRITICAL AND HOMILETICAL NOTES.

The incident of this lesson followed closely upon the occurrences recorded in the preceding chapter. The controversy between Jesus and the Jews ended in their attempt to stone him. He escaped and passed out of the temple, his disciples joining him. On the way, probably near the temple gate, they came upon a blind man who sat and begged.

*Speculative and sympathetic view of suffering.* The blind man presented a concrete case of human misfortune. Christ's disciples saw him with eyes very much the same as those with which people in general regarded him. His affliction was a judgment. It was due to sin—but whose, his own or his parents? Their interest was simply speculative. They held to a traditional theory about suffering; how did this case fit into that theory? There is much of this kind of interest in human wretchedness now. It is viewed as a "sociological phenomenon," and we are rather proud of the high-sounding terms. A concrete case of misery interests us in its bearings upon certain theories. We ask, as we look on a helpless man, "Is he a degenerate? Is his condition due to heredity or environment?" And then, when we have classified him in our

sociological cabinet to our own satisfaction, we probably do as the priest and the Levite, pass by on the other side, and leave the man in his wretchedness. In contrast with this, Christ's view of suffering was always sympathetic, and he approached human misery always with the extended hand.

*The higher providence.* Jesus swept the false major premise from under this theory of suffering out of which the disciples' question sprang. They said, "All misfortune is a judgment for sin." All they were entitled to say was, "Some calamities are punishments for sin; some are not." This case was of the latter kind. The man's blindness was due neither to his own sin nor that of his parents. It belonged to a higher category. It was an instance of "God's higher providence"—"that the works of God should be made manifest in him." Do we say that it is unjust for God to shut a man up in darkness from birth in order that he may get glory to himself by giving him sight later on? If that were all, yes. But suppose that by temporary suffering God prepares a man for a great opportunity, and lifts him to an exalted position of power as a witness to truth? Will such a man, looking

back upon the suffering, say God was unjust? Will he not thank him, rather? This man's apparent calamity was, in fact, his distinguished opportunity. Through blindness he was brought to know the Son of God. And who can measure the faith-inspiring influence which his testimony has exerted on the minds and hearts of men? His confident words, "One thing I know, that, whereas I was blind, now I see," have been the best expression of the certitude of Christian experience for all time. The case of Lazarus is similar to this. (See chap. 11. 4.)

#### A SOLILOQUY.

**Verses 4, 5.** Having answered the misconceived question of his disciples, Jesus spoke rather to himself than to those who were with him. He waits a moment to talk with his own heart, and set certain great things clearly before his own soul, before he gives sight to the blind man. First of all, he reminds himself, "I must do the works of him that sent me." He never lost sight of that obligation. He felt it and expressed it at the age of twelve, when in the temple he said to his mother, "Wist ye not that I must be about my Father's business?" It was a passion that dominated him when he entered upon his ministry. He said to his disciples at Jacob's well, "My meat is to do the will of him that sent me, and to finish his work" (chap. 4. 34). And when he reached the end he was able to say to his Father, "I have finished the work which thou gavest me to do" (chap. 17. 4). Then the limitations of time within which his work must be done came in upon him, "The night cometh when no man can work." His work, as ours, had to be done within limits of time. He had time enough for all the works for which the Father sent him provided he did the work of each hour as it came to him; time enough, but no surplus. It is so with us. The saddest element which death holds for a lover of men is the fact that it ends all his work for relieving human misery. The great English philanthropist, the Earl of Shaftesbury, said, "When I consider how old I am, and that I must soon die, I feel that I cannot bear to leave this world with all the misery in it." The philanthropist always feels this sadness of the coming "night," and hastens his work. Jesus felt it. Then there came to him, in the presence of that blind man, the thought he had just been announcing to the Jews, that he was "the light of the world." Here was a soul shut out from the light of the sun—he would open the windows and let glory in!

*The personal touch.* Jesus did not organize charities and benevolent societies. Not that such

organizations which we have to-day do not have his approval. On the contrary, they are the direct products of his Gospel. But he left organization to men, even the organization of his Church. His mission was to inspire benevolent impulse; to create such a conception of the value of human life, and awaken such compassion for the unfortunate that men would be under an inner compulsion to do philanthropic work. But we cannot doubt that he intended his example to impress us with the importance of individual ministry, the necessity for the "personal touch of love." After all our hospitals, and dispensaries, and orphanages, and asylums, and homes how vast is the sum of wretchedness and misfortune outside of them that appeals to our compassionate pity! Our best opportunities are still and will ever be like this one which came to Jesus as "he passed by."

*A clear witness.* This man was not simply prepared by blindness to be a subject for Christ's healing power—there were many others who would have served that purpose. He was mentally and morally prepared to comprehend and appreciate the miracle and bear immortal testimony to his Deliverer. Others were in doubt about his identity, but he said distinctly, "I am he." He knew just what had been done—the clay, the washing, the sight. He realized the moral and logical force of the miracle. "If this man were not of God, he could do nothing" (verse 33). So Nicodemus thought when he had seen the miracles which Christ did (chap. 3. 2). The rulers could not confuse this man, nor frighten him. He was brave enough, to the extent of being cast out of the synagogue, to stand up for his Restorer. And when Jesus declared himself to be the Son of God, and called upon him to believe on him as such, he was wise enough to recognize that one capable of giving sight to a man blind from his birth must be incapable of lying; he said unreservedly, "Lord, I believe," and devoutly worshipped him.

### Thoughts for Young People.

#### Pictures of a Soul's Salvation.

1. *The first picture is that of a sinner, in his condition from birth; a condition of imperfection and incompleteness, with one side of his nature undeveloped; a condition of blindness, unable to see or to know what sight is, just as a sinner has no true conception of what salvation is; a condition of helplessness and poverty. How many are just in such a state as this blind man!*

2. *The next picture is that of a Saviour. He saw*

the blind man when the man knew it not; he felt for him not in curiosity, but in yearning sympathy; he perceived the glorious possibilities in him, of which others were ignorant; he placed himself in contact with him, and in that touch was power. So Christ comes to darkened souls, that he may bring them into light.

3. *The third picture is that of the seeker.* He did not cavil nor question, but obeyed. He let the Saviour put clay on his face, walked through the streets, washed in the pool. And in doing Christ's will with unquestioning faith he found health.

4. *The fourth picture is that of the saved man.* He was transformed into "a new creature," so that old acquaintances scarcely knew him; there was insight, "Now I see;" there was assurance, just as the soul knows it has been forgiven; there was gratitude, for see how many times he repeated the story of his healing; there was confession of Christ in the face of opposition. How clear the illustration of one who has been saved by the power of Christ!

#### Orientalisms of the Lesson.

Dr. Tristram says that, though blindness is the commonest affliction of the East, owing to the climate, the fine sand, and the flies which convey the infection of ophthalmia, yet instances of persons who are born blind are as uncommon as among ourselves. We are a little surprised at the assertion of Dr. Tristram that he could not find any definite teaching of the rabbis on the point of transmigration of souls; he thinks it was not believed among them in the time of Christ, but that it assumed a definite form among the Essenes at a later date. But there can be no doubt of the prevalent belief among the Jews that sickness was the punishment of sins committed either by the sufferer himself or by his relatives; hence it was almost always attributed to the action of the evil spirits, and the whole science of medicine consisted in little besides discovering the best method of exorcising the demons. The healing art was simply exorcism, and all sorts of methods were used, the most common of which was incantation.

Stapfer says: "It was not the most educated man who was competent in this work of benevolence, but the most religious—the more pious a man was the more fit was he to heal the sick and thus to cast out the evil spirit. The Pharisees cavilled with the blind man, saying that he could not have been healed by Jesus, because they knew him to be a sinner. Everyone practiced the art of healing, as best he could, for himself and for those who belonged to him. Rabbis,

scribes, and doctors of the law undertook the casting out of demons, and some of them were supposed to be very skillful in the art."

Our resources are limited to archaeological research and folklore in attempting to ascertain the notions which were prevalent in the times of Christ in regard to spittle. Cyclopedias and commentaries for the most part ignore the topic. The Hindu notion of saliva is that it is unclean, and throughout the East, everywhere, not only is it an indignity to spit upon a person, but in the presence of a person. Strangely enough, side by side with these notions, we find the skill of physicians or the enchanter increased by the application of spittle for exorcising the evil spirit of disease. The ceremony of giving the forename to the Roman child was accompanied by the custom of the nurse touching its lips and forehead with spittle, and in numerous illustrations of the *Rituale Romanum*, we find classical illustration by spittle. In the Greek Church the priest touches with his spittle the ears and nostrils of the infant or catechumen, saying, "Eph-phatha" (be opened).

Instances are given by Pliny where saliva was used as a remedy for ophthalmia; and the cure of a blind man by Vespasian, by anointing the eyes with spittle, is mentioned by Latin historians. Among the Bedouin over the Arabian desert belief in the healing properties of spittle still obtains; and numerous instances are given in the rabbinical writings showing that saliva was the popular remedy for sore eyes. Among the Jews, however, what is called "the fasting spittle" is one of the most trusted forms of remedies to this day. By the "fasting spittle" is meant the saliva of one who has not yet broken his fast for the day. This "fasting spittle" is not only believed to be peculiarly efficacious all over the East, but the notion is found more or less throughout Europe as far away as in Scotland.

Clay was occasionally used to repress tumors on eyelids. The use of these popular customs by Jesus is beautifully set forth by Godet in his commentary on John, but they do not, as Farrar says, detract from the splendor of the miracle, nor does the other popular notion that there was healing power in "the waters of Shiloah that go softly" as in other intermitting springs. The Moslems have always reckoned Shiloah as one of the two fountains of paradise.

There may be no special force in the phrase that this blind man "sat" where he begged, but the Rev. William Ewing says no oriental will stand to do anything he can do sitting down. He says an Arab does not ask, "Where do you live?" but "Where do you sit?" These oriental beg-

gare has places which each precepts for himself, as his spot to sit on while soliciting alms, and thus they become known in connection with their locality. Hence the people say of this man, "Is not this he who sat and begged?" He was familiarly known by the location on the temple steps or somewhere else where he was always the occupant.

### By Way of Illustration.

*Verses 2, 3.* Sin and its consequences are not of God, but they afford him an opportunity of manifesting forth the glory of his grace, just as the death of Lazarus afforded an opportunity for Jesus to display the glory of God. If we catch this spirit from Jesus and profit by his lesson, we shall always look upon sinners not with a curious eye, as to how they became such, but with a loving eye, with the purpose of helping them out of sin into salvation.—*Bible Studies.*

*Verses 6.* The power to save is not in the mere preaching of the word with which we can only, as it were, anoint the eyes of the blind and touch the ears of the deaf, but in the Holy Spirit, sent down from heaven to convict and convert. Nevertheless, we are to anoint blind eyes with the eyesalve of the word, and speak that word in the ears of sinners, and lay it like a tender hand of sympathy on the sinful souls of men, while we count on the divine power to save in connection with it.—*Pattecost.*

*Verses 7.* Christ sent the man away from himself, the only light of the world, to find the light. And how often it happens that when we go to Jesus inquiring for some explanation, some important disclosure, he sends us away to some task apparently without any connection with the knowledge we are seeking! He sent the blind man to the pool to test his faith and obedience. Light, knowledge, are not always to be had for the mere asking. Sometimes they are involved in our obedience to some unrelated duty.—*E. S. Tead.*

*Verses 8, 9.* The circumstance that he had abandoned his occupation as a beggar called attention to the marvelous change in him. A change in conduct is what the world usually notices first in those to whom spiritual eyesight is given. And such a change occasions debate, as in this case. I knew a manufacturer who was converted, and almost the first notice I had of the fact was from one of his workmen who told me that he had immediately enlarged the drum on which his goods were measured so as to make the fact correspond with the labels.—*G. W. Clark.*

*Verses 11.* The argumentative value of experience.

This man, blind from his birth, and the cripple, lame from his birth, who was healed at the gate called "Beautiful," had one thing in common. They knew. The first knew that he saw, however men might cavil about the how and the door. The second knew, as he walked and leaped and praised God, that those withered feet, unused for over forty years, were made whole. And the others, seeing the man that was healed standing with them, could say nothing against it. It means a great deal when the mouths of such cavillers are stopped.

Facts are the unanswerable argument in favor of Christianity. The changes which Christianity has wrought in the world, showing everywhere the superiority of Christian nations, are arguments which infidelity cannot answer.—*Bishop H. W. Warren.*

### Heart Talks on the Lesson.

It is better to know one good thing well than to know a great many things only partially well. The man who thoroughly understands one kind of business, even if he knows very little else, gets on in a business way better than the one who knows a little about everything, but is master of nothing. These are days in which specialists are in demand. To succeed well in earning one's living in the crowded markets of the world it is necessary now to select one branch of trade, art, or profession, and so devote time and preparation to it as to become an expert, and be able to say, "One thing I know." One of the distinguished generals in the late war said, "The success in war matters, or any other matters, worth the name, waits on preparation; and the right man in an important place is the man who has learned how beforehand."

There is no branch of knowledge in which it pays so well to be a specialist as in spiritual knowledge. The majority of Christians have really only what in secular learning we call a "smattering" of truth. They are not, therefore, very successful in the business of being Christians. A Christian's business is the same as that of his Lord. Jesus said, "I must be about my Father's business," and he tells us what that is when he says, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord." To be successful in such a great business as that we indeed need to be specialists in spiritual things. The "one thing I know." Christianity is the kind the world has need of for comfort and help.

I heard Mr. Stud, the young English evangelist, say that once in crossing the ocean he was arguing with a man about the truth of Christianity, talking for hours without any impression upon the doubter's mind. Finally he said: "I cannot convince you; I wish I could. But one thing I know, that once I had a restless, unsatisfied soul, and since I have found Jesus I have a quiet mind, a heart at peace, and a secret joy different from anything the world ever offered me."

"Well," said the other, "if you have that, you are a lucky fellow, for we are all seeking that; and if your religion gives it to you, I am quite ready to say it is a good thing, and I would like to have it myself."

Spiritual consciousness may be, and should be, as distinct an experience as the passing of this man from lifelong blindness to clear sight. We are born blind spiritually. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The process of recovery is the same for us as for this man. He could not see Jesus, but Jesus saw him. Jesus touched his eyes to make him conscious that he was near. He touches us through sorrow, sickness, adversity, preaching, teaching—all life's varied experiences—so that we begin to think of him and realize his presence. The man was obedient, following the light he had, and using the means of cure as Jesus bade him. So spiritual sight grows clear as we use the means:—reading the Bible, prayer, the services of the church—in all of which we find the restoring power of Christ, who commands their use.

O, what visions we have of this life and the life beyond when our blind eyes are opened by the touch of Jesus! "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Clear sight, and far sight! Lord, open thou mine eyes that I may see.

### The Teachers' Meeting.

Read carefully the Explanatory and Practical Notes, and the Thoughts for Young People, in which we have endeavored to show the spiritual teachings of this incident....Read also carefully the whole chapter, which presents the peculiar characteristics of John's narrations, and is full of interest....Find in the lesson three traits of a sinner: (1) Blindness; (2) Poverty; (3) Helplessness....Find here four traits of Christ: (1) His individual notice; (2) His sympathy; (3) His helpfulness; (4) His power. Show how these traits are shown now in every conversion of a soul....Find here the requirements for a

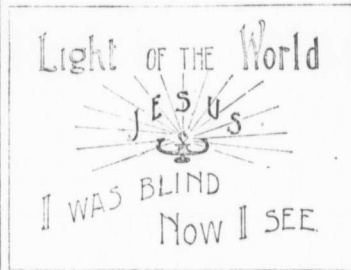
sinner's conversion: (1) He must come in contact with Christ; (2) He must obey; (3) He must confess Christ....Find also the traits of a saved soul: (1) Transformation; (2) Assurance, certainty of conversion; (3) Gratitude; (4) Testimony; (5) Steadfastness under opposition.

### 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 bring the power of love divine.  
I bring my sins to thee.  
Jesus Christ is passing by.  
Jesus, I come—I come for light.

### Blackboard.



Jesus is the Light of the World. His mission on earth was not only to be light to the seeing, but also "to open the blind eyes." Jesus lives and lights to-day. Those who once were blinded by sin have seen the Light, and those who believe and follow him are constantly enlightened by his presence. The testimony of the blind man is the experience of the children of light to-day: "Whereas I was blind, now I see."

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LESSON XII. CHRIST THE GOOD SHEPHERD. [March 19.]

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

AUTHORIZED VERSION.

[Study the whole chapter; also compare *Psa. 23; Heb. 13. 20, and 1 Pet. 5. 4.*]

John 10. 1-16. [*Commit to memory verses 14-16.*]

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 Jesus unto them; but 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.

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

2 is a thief and a robber. But he that entereth in by the door is the shepherd of the

3 sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own

4 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

5 know his voice. And a stranger will they not follow, but will flee from him: for they know

6 not the voice of strangers. This parable spake Jesus unto them: but they understood not

what things they were which he spake unto them.

7 Jesus 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

13 the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and

14 scattereth them: he *beeth* because he is a hireling, and careth not for the sheep. I am the

good shepherd; and I know mine own, and

15 mine own know me, even as the Father knoweth me, and I know the Father: and I lay

16 down 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.**—Probably A. D. 29. **Place.**—Probably the immediate vicinity of Jerusalem. **Rulers.**—Herod in Galilee; Pilate in Judea.

### Home Readings.

- M.* Christ the Good Shepherd. John 10, 1-10.  
*Ta.* Christ the Good Shepherd. John 10 11-18.  
*W.* Safety of the sheep. John 10, 19-31.  
*Th.* Hiring shepherds. Ezek. 34, 1-10.  
*F.* Seeking and feeding. Ezek. 31, 11-13.  
*S.* Safe folding. Ezek. 34, 22-31.  
*S.* *My* Shepherd, Psa. 23.

### Lesson Hymns.

#### No. 275, New Canadian Hymnal.

Saviour, like a shepherd lead us,  
 Much we need thy tenderest care.

#### No. 280, New Canadian Hymnal.

Jesus, tender shepherd, hear me,  
 Bless thy little lamb to-night.

#### No. 307, New Canadian Hymnal.

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

### QUESTIONS FOR SENIOR SCHOLARS.

#### 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 of 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. 7-10.

Who is the "door of the sheep?"

What does "come before me" mean?

Were Isaiah or 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?"

For what does the thief come?

For what does Christ come?

#### 3. The Good Shepherd, v. 11-16.

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 Christ laid down his life for us.

4. That Jesus recognizes all those 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.

Who is here called a thief and a robber?

Who is the shepherd of the sheep?

Who at once know the shepherd?

Whom does he know by name?

Why do the sheep follow the shepherd?

Whom will they not follow, and why?

What form of teaching was Jesus using?

How well was he understood?

#### 2. The Door of the Sheep, v. 7-10.

Who is the Door of the sheep?

What were they who came before him?

What would they find who entered the true door?

Whom may we find by this door? Eph. 2, 18.

#### 3. The Good Shepherd, v. 11-16.

Why does the thief visit the sheepfold?

Why did Jesus come?

Who is the Good Shepherd? GOLDEN TEXT.

How did he show that he was such?

How does the hireling act when in danger?

Why does the hireling flee?

What knowledge marks the Good Shepherd?

What says Jesus about other sheep?

### Practical Teachings.

Where in this lesson are we taught—

1. That Jesus is the only Saviour?

2. That Jesus died to save us?

3. That Jesus will save all who trust him?

**QUESTIONS FOR YOUNGER SCHOLARS.**

In what land did Jesus live? **In Palestine.**  
 What kind of a country was it? **Rough and rocky in many places.**

What was a common business there? **Keeping sheep.**

What was the sheepfold like?

Who called himself the door?

Why will the sheep follow him?

Does the shepherd lead or drive the sheep?

Did the disciples understand the parable about the sheep? **They did not.**

What did he mean by the fold? **The Church.**

Who can enter the fold and be safe? **Those who love and follow Jesus.**

Why did Jesus die for his sheep? **Because he loved them.**

What does he give to his sheep? **Eternal life.**

How does the Good Shepherd care for the children? **He gathers them with his arm.**

**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? **"I am the,"** etc.

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

**NEW CHURCH CATECHISM.**

59. After what manner hath our Lord taught us to pray?  
 "Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

**THE LESSON OUTLINE.**

**The Shepherd and His Sheep.**

**I. THE SHEPHERD.**

1. *Entereth in by the door.* v. 2.  
 Lo, I come. Psa. 40, 7, 8.  
 I am the way. John 14, 6.
2. *Calleft his own sheep.* v. 3.  
 I know thee by name. Exod. 23, 17.  
 Knoweth them. 2 Tim. 2, 19.
3. *Leadeth them out.* v. 3.  
 Feed his flock. Isa. 40, 11.  
 Leadeth...by the way. Isa. 48, 17.
4. *Giveth his life.* v. 11.  
 A ransom for many. Matt. 20, 28.  
 Christ died for us. Rom. 5, 8.
5. *Other sheep...must bring.* v. 16.  
 Hath made both one. Eph. 2, 14.  
 Neither Greek nor Jew. Col. 3, 11.

**II. THE SHEEP.**

1. *Hear his voice.* v. 3.

- 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.  
 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 be saved.* v. 9.  
 Believe...be saved. Acts 16, 31.  
 By grace are ye saved. Eph. 2, 5.
  5. *Shall find pasture.* v. 9.  
 In green pastures. Psa. 23, 2.  
 In heavenly places. Eph. 2, 6.
  6. *Shall be one fold.* v. 16.  
 Fellow-citizens. Eph. 2, 19.  
 Fellow-heirs. Eph. 3, 6.

**EXPLANATORY AND PRACTICAL NOTES.**

There is a closer connection between this lesson and the last one than appears upon the surface of the story. The blind man whom Christ had healed had been cast out of the synagogue by the Pharisees simply because he persistently declared his belief 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 difference between the hireling who serves for gain, the robber who plunders the flock, and the shepherd who leads his sheep into green pastures and 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 stone 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 in 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 over the meadows to its own pasture, with the shepherd at its head. The man who at midnight seeks to climb the wall shows himself to be a robber; the shepherd who leaves his sheep in their hour of need is no true shepherd, but a hireling; while he who owns and knows each one of his sheep is ready to die in their defense. The Saviour shows by this illustration 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, verity.** "Amen, amen," the usual opening to a significant saying of Jesus reported only by John. **He that entereth.** This is a parable, yet differing in form from most parables, and especially in the double application of both "the door" and "the shepherd" to Jesus (verses 7, 11). **Not by the door.** During the day the sheep are pastured at a distance, but at evening they are brought home to the village or city for safety, and are gathered in a fold, which is often a cave. The shepherd stands beside the entrance, and as each sheep enters he keeps the tally by touching one more notch on his staff. When all are within he takes his position outside as night watchman. **The sheepfold.** In the parable the fold seems to represent the Church of Christ, which contains within its invisible lines all true believers. **Some other way.** Any person trying to enter the fold elsewhere than through the door shows by that act that he has some evil intent.

**2. Entereth in by the door.** By the same door both the sheep and the shepherd enter, and that door, as explained below, is Christ, through whom alone is given entrance into the 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 true pastor or leader of the flock of Christ, whether a minister in the pulpit or a teacher in the Sunday school.

**3. To him the porter openeth.** It is not necessary to find a meaning in every part of the parable (though strictly speaking this is not a parable); but the porter may represent either the controlling body in the Church or the Holy Spirit, by whom the Church is guided. **The sheep hear his voice.** The sheep in this parable are not the members of the organized earthly Church, of which some are good and some are bad, but the true followers of Christ, whose names are written in heaven. These have an instinctive perception of truth, and recognize the one who utters it. (1) *Are you one of Christ's true flock? His own sheep by name.* In the East every member of the flock has an individuality to the shepherd. He knows each one, and can call it by name. One reason for this is that he is responsible for each sheep intrusted to him,

and must make it good to the owner if it is lost. (2) *So our Shepherd has each one of our names written on his hand.* (3) *So, too, should each under shepherd, whether a pastor or a teacher, have a personal acquaintance with each soul under his care.*

**4. He putteth forth.** We see no reason for making the "putting forth" from the sheepfold an emphatic part of the parable, or to draw spiritual lessons from it. "A parable must not be made to go on all-fours," says an old commentator. In a true sense the flock of Christ is never outside the fold of the true Church, **He goeth before them.** Among us the shepherd and his dogs drive the poor, frightened, ignorant sheep. But the oriental shepherd always walks in front, and they follow him, no matter how tempting the grass may be along the way. **The sheep follow him.** "Christ leads us through no darker rooms than he went through before."—Richard Baxter. Wherever we go our Master goes too. He has felt all that we feel. **They know his voice.** How may we know the voice of the Lord as distinct from our own imaginings or the strange utterances of false teachers? By its harmony with Scripture, with the mature judgment of the Church, and with the inner light within us. (4) *We must keep our hearts in tune if we would recognize our Master's call.*

**5. A stranger.** Anyone who has not the message of the true shepherd, but speaks out of his own will. **Will flee from him.** When a strange voice uses the shepherd's call it fills the flock with alarm, and they run hither and thither in a blind way. Says St. Paul, "He that is spiritual judgeth all things."

**6. This parable.** Better as in the margin of the Revised Version, "This proverb;" for this is not a parable, but rather an allegory or a similitude. It is not to be interpreted in all its details, nor is unity of plan to be sought for. We should fasten upon its prominent illustrative teachings, and not try to spiritualize its minor statements. **They understood not.** Not even the disciples of Jesus could understand the deeper spiritual truths of this "parable," and to the Jews in general it was almost meaningless. (5) *How fortunate are we who receive a clearer revelation!*

**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 the shepherds come to the sheep. These words, in Greek, may still be seen inscribed over the inner door to the Mosque of St. Sophia, which was built in the sixth century as a Christian church.

**8. All that ever came before me.** Not those coming before Christ in time, as the Old Testament prophets, but those who placed themselves before him as religious teachers. Such were the scribes and Pharisees, who claimed to be the authoritative expounders of the law. **Are thieves and robbers.** Not "were," as would be the word if the reference were to earlier teachers; but "are;" showing that he is speaking of the self-appointed rabbins of his own time. **The sheep did not hear them.** Many did hear these false teachers, and followed them, but not those who possessed the spiritual insight of the true believer.

**9. By me if any man enter in.** Through faith in Christ as our Saviour we enter into his fold, the invisible Church. **He shall be saved.** Placed in a safe position, out of danger from wolves, and sure of abundant pasture. **Fine pasture.** The food of the spiritual nature which they find who are in Christ. (6) *He never wants who belongs to the flock of Christ.*

**10.** Thus far Christ has represented himself as "the door;" now he shows another aspect of the allegory, with himself as the shepherd. **The thief.** The thief is the enemy who comes to plunder and to destroy. Such were the priests of that time who robbed the people; and the Pharisees, who were planning to murder Christ, and soon would persecute to the death his followers. **I am come.** Not now as the door through which others come, but as the great Shepherd, coming to lead and to feed the flock, and to direct all his under shepherds. **That they might have life.** That divine life, satisfying and eternal, which Christ imparts.

**11. I am the good shepherd.** Just as he is the Son of man, embodying complete ideal humanity, so he is the good Shepherd, uniting in perfection the traits of all true shepherds. **Giveth his life for the sheep.** The oriental

shepherd must face the storms with his sheep, and to find them when lost must fight with wild beasts and more dangerous robbers in their behalf. So our Shepherd gives up his life to save ours. (7) *How clearly the cross ever stood in the landscape before Christ!*

**12. 13. He that is a hireling.** That is, a hired man, working for his wages only. The application is to ministers who preach the Gospel for a living, instead of living to preach the Gospel. **Whose own the sheep are not.** All he cares for the sheep is to secure his own living whether the sheep are fed or whether they go hungry. **The wolf.** Perhaps here representing Satan, the enemy of souls, or his agents, whoever they may be. **Because he is a hireling.** To him the welfare of the sheep is as nothing, and gain everything; while to the true shepherd gain is nothing, and the sheep are everything.

**14. Know my sheep.** He knew Simon before he became Peter, and Nathanael under the fig tree, and the woman by the well, and Saul while he was yet a persecutor. He knows each one of us, with all our traits and imperfections, but with all our glorious possibilities also. **Am known of mine.** Between each disciple and his Lord stretches the invisible telephone wire of personal fellowship. He talks with us, and we talk with him.

**15. As the Father.** Notice how these two verses are connected in the Revised Version. "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." The fellowship of the Father and the Son is the fellowship of Christ and his Church. **I lay down my life.** Not only for those disciples who were following Jesus then, but for all who have been disciples since, did Jesus give his life.

**16. Other sheep I have.** Here is a plain reference to the Gentile world, in which were many true seekers after God. **They shall hear my voice.** As yet these Gentile seekers were ignorant of their Shepherd, though unconsciously led by him. Soon they were to know him, even as his Jewish disciples. **One flock.** The Revised Version is far better, "one flock." There may be many folds in which Christ's people are gathered, but there is only one flock, and only one great Shepherd.

### CRITICAL AND HOMILETICAL NOTES.

This chapter is the gospel antiphonal response to the shepherd psalm of David. Between them the angels sang a golden interlude to the shepherds on the Bethlehem hills that great night when the Babe was born. While in verse 6 this discourse of Christ is called a "parable," it is in

fact an allegory. John does not record any of Christ's teachings in the form of parables. Verse 21 shows that this discourse was in close connection with the miracle of giving sight to the man born blind. The division between the ninth and tenth chapters should have been at

verse 35 of the former, for the narrative is continuous from that point. The case of the former blind man, whom the rulers had cast out of the synagogue (chap. 9, 33)—that is, excommunicated—was the occasion of the representation of himself as "the good shepherd" by Jesus. These false shepherds, who were in fact "hieves and robbers," had expelled this man from the fold over which they assumed to have authority because he had recognized the voice of the true Shepherd and believed on him. To this cast-out member of the flock the Shepherd himself had gone and revealed himself as "the door of the sheep."

*The Many-sidedness of Christ.* Many metaphors are necessary for many-sidedness. Rhetoric must serve, not hamper, truth. We have here what is called a "mixed metaphor." Jesus represents himself as "the door" and as the "shepherd." No one word or figure is big enough to express "all" that Christ was. All greatest metaphors together fall far short of fully telling us what he was. Some of them seem contradictory, but they are not; they are only views of his greatness from different angles. For instance, he is called, in relation to the great asizes of human destiny, "Witness," and "Advocate," and "Judge"—a very contradictory thing, according to our small standards. Because Jesus was many things he is given many names. Jesus is also represented as at once the High Priest who offers the sacrifice and the sacrifice which is offered. That looks like a contradiction, but it is nevertheless a fact. So the "door" and the "shepherd."

#### MORAL HIGHWAYRY.

**Verse 1.** "Thief and a robber." These are very strong words, full of dishonor and crime—stronger in the original terms than our English words. The Greek word *kleptes*, here rendered "thief," means literally *stealer*, in the meanest and most contemptible sense. We get our word "kleptomania" from it—a disposition to petty stealing become a disease. It is this word which John applies to Judas, where he says of him, "He was a thief, and had the bag." The word translated "robber" is *lestes*, and means plunderer, or brigand, or highwayman. This is the word applied to Barabbas, "who was a robber," whom the Jews desired Pilate to set free instead of Jesus. So, Jesus taught, there are those who sneak into the fold like contemptible pilferers, or who violently break in like desperate highwaymen. That was a grievous arraignment of the rulers of the Church, but the detailed indictment found in the twenty-third chapter of Matthew abundantly sustains it. But the truth is vital for the present day also. Whoever comes to any position which gives him power over his fellow-

men, either in Church or State, except through the door of righteousness and honesty, or who uses that power—whether he be school-teacher, preacher, magistrate, or bishop—for his personal ends, is a thief and a robber. All selfishness has in it the spirit of brigandage.

*The soul's hearing.* Christ was accustomed often to conclude his teachings with the statement, "If any man have ears to hear, let him hear." Ears of the soul, that is. Soul-deafness is beyond the help of the aurist. The string of a harp will respond in instant sympathetic vibrations to a note from the string of another harp keyed to the same pitch, but to no other. So every soul has its key, and will respond to every voice that speaks in that key. Other voices it will not hear. Jesus expressed one of the soul's deepest laws when he said to Pilate, "Every one that is of the truth heareth my voice" (chap. 18, 37). And he made a terrible revelation of the cause of the unbelief and hostility of the rulers of the Jews when he said to them, "Why do ye not understand my speech? even because ye cannot hear my word. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." If a man does not know the voice of Christ, if his soul does not by an instant responsive instinct recognize the truths in his teachings and approve it as from God, it is because he himself is not of the truth. If the voice of Christ is to a man as the voice of a stranger, it is because he does not belong to Christ's fold. A pure heart sees and hears God—a corrupt heart cannot. A false heart will reject the truth because it is the truth, and will believe a lie because it is a lie. (See chap. 5, 43; 8, 45.) But the essence of Christianity to the true disciple lies in this—that Christ knows him and that he knows Christ, even as sheep and shepherd know each other.

#### SOME WORD STUDIES.

**4.** The Revised Version has "when he hath put forth all his own," which is truer to the original, which has the word *panta*, "all," and indicates that the shepherd was careful to leave none of his flock. The original for "putteth forth" is *ekbale*, and means strictly to "lay hold upon" and "compel to go." The shepherd would not leave the sluggish, the lazy, or the stubborn, but, if necessary, drew them out.

**10.** "To kill" is *thuse*, and means literally "rush," to cause to "breathe hard," and indicates the violence of the robber driving forth the sheep, in contrast with the shepherd, who leads them forth. The contrast in purpose between the robber and the shepherd appears in the fact that the one comes to "destroy" (*apostee*, to destroy), while the other comes "that they might

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have life (*zōē*, life principle, not *psuchē*, animal life, as in verse 15), and that they might have it more abundantly" (*perisson*, "superabundantly," the same word which Paul uses in Eph. 3. 20, translated "exceeding abundantly").

11. The Greek word here translated "good" is *kalos*, and, strictly, means "beautiful." *Agathos* is the word which properly represents the moral quality of goodness, and is the one used by Christ in Luke 18. 18. Perhaps, as one critic has suggested, we must combine the two elements in order to get the full meaning, and read the passage, "I am the beautiful, good shepherd."

## 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 fold 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.

### Orientalisms of the Lesson.

Dr. Thomson, in *The Land and the Book*, has the following graphic picture of the necessity of a shepherd's care:

"Some sheep always keep near the shepherd and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings,

intent upon their own pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes and even into leaning trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away and are often utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither, and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring on the lurking thief, who quickly quiets its cries in death."

It is a little remarkable that the phrase "he leaeth his sheep" is interpreted by "he goeth before them," which is all that he does in the way of leading them, for they follow wherever he pleases to go. A great variety of paths lead either to the meadows or the forests. It is the business of the shepherd to find pasture, and the sheep have to be trained not to turn aside to cultivated fields; but in a district where there are large forests the shepherd does more than merely go before them in order to feed them. Here he is all day long busy cutting down bushy trees and branches or bending them over that the sheep may eat the tender twigs and leaves. Large parts of Carmel, Bashan, and Gilead are covered with these forests, and countless flocks are led to graze upon them. The sheep usually respond to the call of the shepherd, but if a stranger lift up his voice, they stop short, raise up their heads, and, if he continue to call, they will rush away frightened into a stampede. In the summer months, upon the cool heights of the mountains, the shepherds sleep in the open air with their flocks, depending only for protection on the slight palisade of thorn bushes. The shepherd naturally sleeps lightly and depends upon his dogs, because wolves abound, besides which fierce leopards and panthers will sometimes attack folds, fearlessly defying the shepherd himself. In the winter months they are housed in low buildings of stone. But even here wild animals are sometimes fierce enough to attack them. Wolves particularly grow bold and ravenous with the increasing limitations of food available to them. The sheep are no longer taken out in the night, but are fed chiefly in the stables; or, if occasionally taken away from the fold, it is only in broad daylight, for wolves live by hunting, and

their attacks are chiefly in the night or in stormy weather. Dr. Van Lennep says Kitto is at fault in claiming that the true wolf is not at present found in the Holy Land, and that the only species there is too small to carry off a lamb or a sheep. The full-grown male wolf is more than thirty inches high, and they hunt in packs of from six to twelve.

Godet, in his commentary on this chapter, gives us the following about the porter. He says: "A sheepfold in the East is not a covered building like our stables; it is a simple inclosure, surrounded by a palisade or wall. The sheep are taken into it in the evening. Several flocks are ordinarily brought together in such an inclosure. The shepherds, after having committed them to the care of a common keeper, the porter, who, during the night, is charged with watching over their safety, return to their homes; in the morning they return and knock at the door of the inclosure, which is strongly fastened; the keeper opens it. Then they separate each one his own sheep by calling to them, and, after having gathered their flock, lead them to pasturage. As for robbers, it is by climbing the wall of the inclosure that they try to enter into the fold."

The distinction between the mere hired man employed to shepherd the flock and the shepherd who owns the flock he pastures is a significant one in the East. It often happens that a shepherd acquires property in some part of the flock he tends, and sometimes may own very large flocks, and yet not be wealthy enough to hire all his flocks tended by others. A mere hired man might not be so disposed to risk his life, reaching over the precipices to recover a fallen sheep, or to fight with wild beasts or robbers, as the owner of the sheep might do.

### By Way of Illustration.

*Verses 1, 10, 12, 13. The robber shepherds.* The imagery of Jeremiah, Ezekiel, and Zechariah was very plainly in the mind of Jesus when he thus characterized the Pharisees. They had "fed themselves" instead of feeding the flock. They had "scattered them" instead of folding them, as in the case of this blind man whom they had cast out of the communion of God's people. They had "slaughtered" the poor flock and yet "held themselves guiltless." Stealthily as thieves do, they had robbed the people of the true knowledge of God, and violently as robbers they had oppressed them and enriched themselves by robbing widows' houses. The people were, in fact, as sheep without shepherds; nay, worse, for

the shepherds had themselves become thieves and robbers.—*Bible Studies.*

*Verses 3-5.* An American, traveling in Syria, saw three shepherds bring their flocks to the same brook, and the flocks drank together. One shepherd arose and called out in Arabic, "Follow me." His sheep came out of the common herd and followed him. The next shepherd did the same, and his also came out and followed him. The American said to the remaining shepherd, "Give me your turban, cloak, and crook, and see if they won't follow me." So he arose and called out in good imitation of the shepherd's voice, "Follow me," but not a sheep moved an inch. They knew not the voice of a stranger.

*Verses 14.* Christ was the discoverer of the individual, and he has never lost sight of the individual he has found. The heathen viewed men in the mass. The youth was taught that the State was everything and the individual nothing. The heathen view still prevails among heathen of our day. They speak of "the masses," and of the men and women who do much of the world's work as "hands." Jesus knows neither the "masses" nor "hands." He knows individuals. It is easy to be lost to men, but impossible to be lost to God.—*J. E. Tuttle.*

An army comrade of mine who was with General Sherman's army in its northward march from Savannah told me of an incident which illustrated in another way the magnitude of the thought that every soldier had a personal individuality. The army was passing along a lonely roadway in North Carolina. A woman stood in the doorway of her cabin and saw regiment after regiment 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. To us comes the assurance that Jesus knows his every disciple by name, and that he daily and hourly speaks loving words of tenderness and counsel.—*Illustrative Applications.*

*Verses 16.* An old Scotchman who had clung vehemently to one of two small sects on opposite sides of the street, said, when dying: "The street I am now traveling in has nae sides, and if I could live, I would preach purity of life mair, and purity of doctrine less. The wranglings of faith will ne'er be heard in the kingdom I am nearing, and as love cements all differences, I'll perhaps find the place roomier than I thought in times past."—*Dean Stanley.*



### Heart Talks on the Lesson.

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. Those who live in countries where large flocks are raised understand this better than we who are not so familiar with their ways. I read the other day a description of getting several hundred sheep into the "corral," as it is called in Spanish; the fold, we would say. They were such foolish creatures. They were frightened by a storm of wind, and instead of going quietly through the door opened for them, they ran hither and thither, tumbling over each other and making such a noise with their bleating they could not hear the shepherd calling them to the place of shelter. I thought no wonder Jesus calls us "sheep." Foolish sheep we are, driven about in wind and storm, hurting others and getting hurt ourselves, drowning the voice of the Good Shepherd in the confusion of our own.

David was a shepherd, and knew what tender care the shepherd has for each one of his flock, so he summed up all good in saying, "The Lord is my shepherd; I shall not want." Isaiah says, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." What a picture is that of his loving care for us! Too weak to walk, discouraged and tired, he puts his arm around us and lays us upon his heart. And what about the foolish ones who wander from the fold? Does the Shepherd forget? He says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." He cannot be content with the ninety and nine in the fold while one is straying outside.

Are you outside or inside of this blessed door which shuts in all good and shuts out all evil? If you are outside, be sure the Shepherd is looking for you. His little black sheep, lost in the wind and the rain, is the one he is most anxious to find. He calleth his own sheep by name. I have read that the Eastern shepherd gives names to his sheep from some peculiarities they have. For instance, "Limpy," "Short-foot," "One Eye," and when he calls they follow in answer to that name. Perhaps the Good Shepherd knows us by some defect, or lack of gift or grace, which makes him especially tender of us. Even so, if we are "his own sheep," it makes no difference by what name he leads us out, for his leading surely brings us to green pastures and beside still waters. And by and by

his own name will be in our foreheads, and the faults by which we were once distinguished among his flock will belong to us no more forever.

### The Teachers' Meeting.

Make a careful picture of an oriental sheep-fold—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.

### 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.

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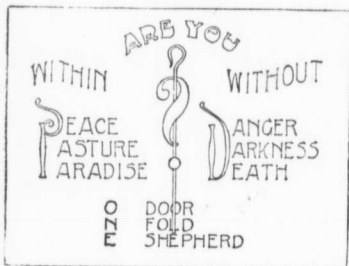
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### Blackboard.



Those who have entered in through Christ the Door "shall be saved, and shall go in and out and find pasture." Even while on earth they enjoy the peace and the more abundant life of paradise. Without there are danger and darkness and death; within there are safety and shelter. To admit them to this fold Christ the Good Shepherd laid down his life for the sheep. "Wherefore standest thou without?"

## FIRST QUARTERLY REVIEW.

March 26.

### Golden Text.

**My sheep hear my voice, and I know them, and they follow me.** John 10. 27.

### Home Readings.

- M.* Christ the True Light. John 1. 1-14.  
*Tu.* Christ's First Disciples. John 1. 35-46.  
*W.* Christ and Nicodemus. John 3. 1-16.  
*Th.* Christ at Jacob's Well. John 4. 5-15.  
*F.* The Nobleman's Son Healed. John 4. 43-54.  
*S.* Christ's Divine Authority. John 5. 17-27.  
*S.* Christ Freeing from Sin. John 8. 12, 31-36.

### Lesson Hymns.

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy,  
 Like the wideness of the sea.

No. 351, New Canadian Hymnal.

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

No. 411, New Canadian Hymnal.

God will take care of you. All through the day  
 Jesus is near you to keep you from ill.

## REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recall the TITLES and GOLDEN TEXTS of the lessons.

II. Name one important teaching of each lesson.  
 III. Draw an outline map of Palestine, and locate the following places:

1. Jerusalem, with the temple courts and the Pool of Siloam and the Pool of Bethesda.
2. Bethabara, near the Jordan.
3. Cana of Galilee.
4. Jacob's well.
5. Capernaum.
6. The Sea of Tiberias.
7. The Plain of Butaiha.

IV. At what time of the year was—

1. The feast of tabernacles?
2. The feast of the passover?

V. State the leading facts in the lessons in which the following principal characters or incidents appear:

1. A man who had been cured of blindness.
2. The pitcher filled from the Pool of Siloam.
3. The hungry people fed by a man.
4. The nobleman pleading for his sick son.
5. The gossiping woman at the well of Samaria.
6. The puzzled elder seeking spiritual light.
7. The happy pair about to be married.
8. One disciple inviting another.

VI. Where and why in this quarter's lessons is Jesus called—

1. The Light of the world?
2. The Lamb of God?
3. The Word of God?
4. The Teacher come from God?
5. The Son of God?
6. That Prophet that should come into the world?
7. The Good Shepherd.
8. The Door?

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	C. the True L.	In him was life; and—	Light and Life.	Life in the Word for <i>me.</i>
II.	Christ's F. D.	Behold the Lamb—	Our Redeemer!	Look, and see Jesus!
III.	Christ's F. M.	And his disciples—	The Wonder Worker.	I have a great Master.
IV.	Christ and N.	For God so loved the—	The New Heart.	I must be born again.
V.	Christ at J.'s W.	Whosoever drinketh—	The Water of Life.	Living water for me!
VI.	The N.'s Son H.	Jesus said unto him—	Power to Heal.	Jesus cures sin.
VII.	Christ's D. A.	This is indeed the—	Honor to Jesus.	Choose Jesus and be safe.
VIII.	Christ F. the F. T.	I am the—	Jesus the Helper.	Jesus helped—some! I.
IX.	Christ at the F.	If any man thirst—	One Greater than All.	Jesus for me.
X.	Christ F. from S.	If the Son therefore—	A Great Deliverer.	Who is my Master?
XI.	Christ H. the B. M.	One thing I know—	Ready to Help.	Blind eyes may see.
XII.	Christ the G. S.	I am the good—	One Who Cares.	Lambs need care.

## THE LESSON OUTLINE.

## An Aspect of Christ in each Lesson.

## I. THE SON OF GOD.

*The Word was God.* John 1. 1.  
Spoken . . . by his Son. Heb. 1. 1-3.  
Image of the invisible. Col. 1. 12-16.

## II. THE LAMB OF GOD.

*Behold the Lamb.* John 1. 36.  
Taketh away . . . sin. John 1. 29.  
He was wounded. Isa. 53. 5-7.

## III. THE MASTER OF MEN.

*Whosoever he saith.* John 2. 5.  
Every knee should bow. Phil. 2. 10.  
Master and Lord. John 13. 13.

## IV. THE TEACHER OF TRUTH.

*Teacher come from God.* John 3. 2.  
Having authority. Matt. 7. 28, 29.  
Never man spake. John 7. 46.

## V. THE WORKER FOR SOULS.

*If thou kneepest.* John 4. 10, 14.  
Lift up your eyes. John 4. 35, 36.  
Save a soul. James 5. 20.

## VI. THE MIGHTY HEALER.

*Thy son liveth.* John 4. 50-52.  
Bare our sicknesses. Matt. 8. 17.  
Went about doing good. Acts 10. 38.

## VII. THE JUDGE OF MEN.

*Judgment unto the Son.* John 5. 22.  
*Before him . . . all nations.* Matt. 25. 31-33.  
We shall all stand. Rom. 14. 10.  
By that man. Acts 17. 31.

## VIII. THE BREAD OF LIFE.

*Jesus took the loaves.* John 6. 11.  
I am the bread of life. John 6. 35.  
This is my body. Matt. 26. 26.

## IX. THE WATER OF LIFE.

*Come unto me, and drink.* John 7. 37.  
With joy . . . draw water. Isa. 12. 3.  
Whosoever will. Rev. 22. 17.

## X. THE GIVER OF FREEDOM.

*Shall make you free.* John 8. 32, 36.  
Christ hath made us free. Gal. 5. 1.  
Free from sin. Rom. 6. 16-18.

## XI. THE LIGHT OF THE WORLD.

*I am the light.* John 9. 5.  
Lightheth every man. John 1. 9.  
Ye are the light. Matt. 5. 14.

## XII. THE GOOD SHEPHERD.

*Giveth his life.* John 10. 11.  
Shall feed his flock. Isa. 40. 11.  
One shepherd over them. Ezek. 34. 23.

## Heart Talks on the Lesson.

A golden treasury of truths has been opened before us in the past three months. How much of it is now our very own? By how much are we spiritually richer than when we began this series of lessons the first day of the year? Let us recall the story of Jesus. He was in the beginning with God. He was God. All things were made by him. He took the form of man and dwelt upon earth. He was the Word, giving utterance to the thought and will of God. He was the Life, raising the world from spiritual death. He was

the Light, revealing God opening before us eternal day. And yet, so blind and hard is the human heart, he was despised and rejected.

But a few happy souls received him as their Saviour, Teacher, Friend. So sure were they in their belief that they influenced others to believe in him too. You remember he went to a marriage feast, when in turning water into wine he manifested the glory of his ministry of love and service in all human relations. Teaching the learned rabbi by night, he enforced the truth most necessary for all to know, that through faith in the crucified Saviour by the power of the

Holy Spirit we are born into spiritual life. Beside Jacob's well we heard him say, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him." Have we asked? How much he gives for the asking!

Through the recovery of the nobleman's son we learned how faith must grow from bud to blossom and fruit; and in the healing of the man at Bethesda we learned that only a humble, believing heart, not signs and wonders, will bring men to Jesus. You remember that famished multitude of five thousand men, women, and children fed to satisfaction with a little bread and a few fishes, and there we learned how to do our daily work; to trust Jesus in emergencies; use the resources at hand; give thanks for what we have; be systematic; share our work with others; do it heartily; waste nothing; remember that God will supply all our need, but will make no provision for wasteful extravagance.

At the feast we heard his blessed voice calling us to come to him for living water to quench the thirst of the soul; and again, his promise of freedom from the power of sin. We saw him open the eyes of the blind man, and were taught that the passing of the soul from darkness to light is a clear and definite experience. And, last, we learned the gentleness of Jesus, as our watchful, tender Shepherd. It is a wonderful revelation of the eternal God, our mighty Saviour, our human Friend. Happy are we if he says of us, "My sheep hear my voice, and I know them, and they follow me." Hear that loving voice gently calling us to follow him. He will lead us "beside the still waters," and "in the paths of righteousness."

### Blackboard.

Use the design accompanying the first lesson to illustrate that and show how Christ, the Word and the Light, illuminates all. Lesson II tells us how the first two disciples came, and how Andrew brought his brother Peter. Lesson III shows the willingness of Christ to supply our wants; we ask and we receive. Lessons IV, V, and VI direct us to look, to drink, to believe, that we may live in Christ. He is the Son of God (Lesson VII), the bread sent down from heaven (Lesson VIII), and the water of life (Lesson IX). By his death he makes us free indeed from the power of sin and death (Lesson X). When our eyes are opened and we see Jesus we shall believe and be saved, like the blind man (Lesson XI). In the last lesson (XII) we are told of the only door of the fold, Christ the Shepherd of the sheep. "My sheep hear my voice," he says, "and I know them, and they follow me" (Golden Text).

### The Fidelity of the Stars.

ONCE as I entered the observatory of Harvard College at the close of the day, a friend who had led me there asked that I might be shown the new instrument that had just been introduced. The professor replied, courteously, "Yes, I think there may be time enough yet for him to see a star if you will find one." My companion "found one" by looking in a worn little book of astronomical tables lying there on the desk, and replied, quietly, "There is one at 5:20." So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eyepiece, lay the enthusiastic professor. While my friend stood by, with what seemed a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word "There," spoken by the professor; the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant—the same particle of the instant; they were positively simultaneous. But the man who spoke the word could not see the clock—he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer stroke could not see the star—he was looking at the second hand on the dial plate. When the index in its simplicity of regular duty marked twenty minutes after five there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he bade it ages ago!

Then I was invited to look in and see the world of light and beauty as it swept by the next fiber in the tube. But afterward I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations a thousand years old. And God's fidelity to the covenant of nature, here now almost three thousand years after David had made the Nineteenth Psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say that those two professors almost wondered (so used to such things were they) at the awe-struck devotion, the hushed reverence, with which I left the room?—  
*Dr. C. S. Robinson.*

"THE heavens declare the glory of God; and the firmament showeth his handywork" (Psa. 19. 1).

## RESPONSIVE SERVICE FOR THE FIRST QUARTER.

*Supt.* Give Title and Golden Text of Lesson I.

*Boys.* Christ the True Light.

*Girls.* "In him was life; and the life was the light of men."

*Supt.* Lesson II.

*Boys.* Christ's First Disciples.

*Girls.* "Behold the Lamb of God!"

*Supt.* Lesson III.

*Boys.* Christ's First Miracle.

*Girls.* "And his disciples believed on him."

*Supt.* Lesson IV.

*Boys.* Christ and Nicodemus.

*Girls.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*Supt.* Lesson V.

*Boys.* Christ at Jacob's Well.

*Girls.* "Whosoever drinketh of the water that I shall give him shall never thirst."

*Supt.* Lesson VI.

*Boys.* The Nobleman's Son Healed.

*Girls.* "Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

*Supt.* Lesson VII.

*Boys.* Christ's Divine Authority.

*Girls.* "This is indeed the Christ, the Saviour of the world."

*Supt.* Lesson VIII.

*Boys.* Christ Feeding the Five Thousand.

*Girls.* "I am the bread of life."

*Supt.* Lesson IX.

*Boys.* Christ at the Feast.

*Girls.* "If any man thirst, let him come unto me, and drink."

*Supt.* Lesson X.

*Boys.* Christ Freeing from Sin.

*Girls.* "If the Son therefore shall make you free, ye shall be free indeed."

*Supt.* Lesson XI.

*Boys.* Christ Healing the Blind Man.

*Girls.* "One thing I know, that, whereas I was blind, now I see."

*Supt.* Lesson XII.

*Boys.* Christ the Good Shepherd.

*Girls.* "I am the good shepherd: the good shepherd giveth his life for the sheep."

*Supt.* What do we learn from Lesson I?

*First Single Voice.* St. John's theme is Christ as the God-man. Jesus Christ came in human form to his own people to reveal the glory of God. He is called the

Word, the Life, and the Light. If we receive him, we become the children of God.

*Supt.* Lesson II.

*Second Single Voice.* John the Baptist was the first Christian preacher, and his utterance, "Behold the Lamb of God!" is the summary of all gospel preaching. We may have small talent ourselves, but we can be the means of drawing other and greater men into the kingdom, as Andrew brought Peter, and Philip brought Nathanael.

We can give this answer to those who doubt Christ's power: "Come and see!"

*Supt.* Lesson III.

*Third Single Voice.* Jesus sanctified by his presence the institution of marriage and the joys of social life. We should go to Jesus with our temporal wants. He has sympathy with all needs, with the finer as well as the commoner needs of our lives.

*Supt.* Lesson IV.

*Fourth Single Voice.* If Nicodemus needed to be converted, then surely we all need to be converted. The mysteries in religion are like the mysteries in nature. In both cases the facts are plain enough even for a child to see, but the methods of operation are mysterious. We can measure God's love and the value of our salvation by what they have cost.

*Supt.* Lesson V.

*Fifth Single Voice.* A single soul, even the poorest and most obscure, is worthy of our best efforts. Christianity breaks down barriers of race prejudice and social position. Salvation is the gift of God, and the condition of receiving it is asking. The water is always ready; it is the thirst only that is wanting.

*Supt.* Lesson VI.

*Sixth Single Voice.* Jesus is the Great Physician. The very hour that the nobleman believed the word of Jesus his son was healed. Miracles were wrought to strengthen faith and as a reward of faith.

*Supt.* Lesson VII.

*Seventh Single Voice.* The best of deeds may be misunderstood. The example of Jesus shows us how we should keep the Sabbath. He performed deeds of mercy, and we know it was his custom to go to the synagogue on the Sabbath. We learn that all power in heaven and earth belongs to Jesus.

*Supt.* Lesson VIII.

*Eighth Single Voice.* Jesus knows our need of daily bread. When we give freely what God gives us we shall find that more is left than we received at first. With Jesus's blessing we can make a little go a great way.

*Supt.* Lesson IX.

*Ninth Single Voice.* Like the people in the temple

who listened to Jesus, we have opportunities that last but a little time and then pass away. All men have a thirst which the world can never satisfy. Jesus Christ has the living water which will satisfy this thirst.

*Supt. Lesson X.*

*Tenth Single Voice.* We know we are the disciples of Christ if we follow his word. The sinner is a slave to sin. When Christ makes us free we are free indeed.

*Supt. Lesson XI.*

*Eleventh Single Voice.* Jesus is the light of the world. We receive the light by doing just what Jesus has told us to do. It is our duty to bear personal testimony to the fact that Jesus opened our eyes.

*Supt. Lesson XII.*

*Twelfth Single Voice.* Jesus the Good Shepherd knows each of his sheep by name. He has prepared a fold for them—a church on earth, a home in heaven. He goes before them, a perfect example. He defends them from all enemies. He gives his life for them.

ELLIPTICAL REVIEW.

This may be used in the class by the scholars writing in the missing words, or it may form a part of the public review.

I.

There was a man sent from —, whose name was —. He came to bear — of the Light. The Word was made —, and dwelt among —.

II.

John the Baptist, looking upon — as he walked, said, Behold the — of —! The two disciples who heard John the Baptist say this were — and —. — found his own brother —, and brought him to —. Philip findeth —, and said, We have — him of whom — in the — and the — did write, — of —, the son of —.

III.

There was a — in — of —. Both — was called and his — to the —. When they wanted — Jesus said, — the waterpots with —. And they filled them to the brim. And when it had been drawn out and carried to the — of the —, he said, Thou hast kept the — wine until now. This — of — did — in — of —, and manifested forth his —.

IV.

There was a ruler of the — named —. He came to — by night. Jesus said to him, Except a man be —, he cannot see the — of —. As Moses lifted up the — in the —, even so must the — be lifted up. God so loved —, that he gave —, that whosoever —, that whosoever —, but have —.

V.

When Jesus sat at Jacob's well a — of — came to draw water. He asked for a —. He told her that he could give her —. The woman said to him, Sir, give me this —, that I —.

VI.

The — of a certain — was —. When the — heard that Jesus was in Galilee he besought him to — his —. Jesus said to him, — — —; — — —. And the man believed. And as he was going home his servants met him, saying, — — —.

VII.

The Jews wanted to kill — because he made himself equal with —. Jesus told them that the — had committed all — unto the Son: that all men should — the Son, even as they — the —.

VIII.

When Jesus was with a great multitude, and they had nothing to eat, Andrew said to him, There is a — here who has — — — — —. Jesus took the —, and when he had — — he distributed to the —, and the — distributed to the others; and likewise of the —. The number of men was —. The fragments that were gathered up filled —.

IX.

When Jesus was at the — the — sought to —. Many of the people — — —. On the last day of the — Jesus cried, saying, If any man —, let him come unto —, and —.

X.

Jesus said, I am — — — — —. He said to those who believed on him, If ye — in my —, then are ye — — —. Whosoever — — is the servant — —. If the Son therefore shall make you —, ye shall be — —.

XI.

Jesus, passing by, saw a man who had always been —. Jesus opened his eyes, and when his neighbors asked him how it was done he said, A man called — made —, and — — —, and said unto me, Go to the — of —, and —: and I went and —, and I —.

XII.

Jesus said, I am the —: by me if any man — —, he shall —, and shall go in and out, and find —. Jesus said, I am the good —: the — — giveth his — for the —.

## PRIMARY TEACHERS' DEPARTMENT.

### Primary Notes.

Did you hear that bluebird singing above the March snow? What strain of music could be more delicious than its sweet voice saying, "Spring! spring! Coming! coming!" Thanks, bluebird. We needed your song, your soft bugle note asserting in the presence of lingering snowdrifts and shivering winds at twilight, that winter's reign is hopelessly going. Did we stop to think where that bird came from? Can you track in thought its passage from its Southern home to that apple bough in the mossy old orchard? The story of a birdsong would not be a hopeless task. The very attempt would interest. If we cannot have the story, let us be grateful that we have the song, this cheerful heralding. Teacher, do you realize what a flock of bluebirds you have in your Sunday school class? What sweet songs they can sing! We don't know as angels nestling close down to our assemblings envy our singing unless they fold their wings above a big brood of children singing away to the praise of Jesus, and then there is a chance for the wish to sing as tellingly. Are you making much of the music of your bluebirds? Make that subject prominent. Develop these gifts all you can. Now and then tell them the story of a hymn of some song-flight over earth's chilliness, like Charles Wesley's "Jesus, let me to thy bosom fly." Then send them out, these song evangelists, these Sunday school bluebirds, to warble the message of God's love for souls astray in the winter of their sin. To some one it will come as a spring song of heavenly hope.

### Making Clear the Meaning of Hymns.

OFTEN too little attention is paid to the explanation of the Sunday school hymns, especially with the youngest children. Many a teacher seems to take it for granted that children who can read or memorize must know the meaning of the words, and little care is taken to discover whether the singing is mechanical or not.

A child went home from an infant class one Sunday and told her mother that she had learned to sing a song about a little girl named "Bessie Jewett." "It is so pretty, mamma," she said. The mother, somewhat surprised, decided to attend school with her daughter the next Sunday, and when the beautiful old hymn, "Precious Jewels," was given out the mystery was solved.

The old story of the "consecrated cross-eyed bear" should forever stand as a warning to all careless or indifferent teaching of hymns.

It should be a part of every teacher's mission to make the scholar understand not only the meaning of the words, but the spirit of the hymn. The seed thus sown may bear fruit where least expected.

A little girl asked her teacher many questions about "the shining shore," and when, a few years later, she died, far from her home and Sunday school, she said to her mother "When you go home tell my dear teacher that I have always remembered about 'the shining shore,' and all that she said about it, and now I am going to see it first, and I am so happy."

Explain the hymns, and make them so plain and so precious to the Sunday school children that they will sing with the heart and the understanding also.—*Selected.*

### How to Avoid the Dangers of Object Illustration.

BY A. M. D.

THERE is no branch of class work which requires so much judgment as does object illustration. Jesus excelled in this art, and his methods should be carefully studied by the teacher. When Jesus wished to draw the attention to some beautiful truth he chose an object which was pleasing to the senses, such as the birds of the air or lily of the field. Teachers should do the same. Few appreciate the beautiful as do children, and their lives should be surrounded by it.

Homemade objects used to represent different articles of Eastern life are of necessity manufactured from things with which the children are familiar. For this reason the material from which they are made should be concealed as much as possible, and the scholars should never know what they were originally. Otherwise the atmosphere of the lesson would be spoiled.

When object illustration is introduced for the sake of analogy—to draw the attention of the class to some great truth—it is very well to introduce familiar objects, as did Christ, who always drew his lesson from what was nearest at hand. But when objects are introduced to make the narrative of the lesson more realistic they should be as unfamiliar as it is possible to procure, that the minds of the children may be

conveyed to strange lands where were wrought the marvelous works of the Master.

"This distance lends enchantment to the view."

And to us who have not been brought up in the Holy Land is there an enchantment about the Bible which cannot come to those of Palestine who have always been familiar with the scenes and customs it portrays. As far as the lesson story goes it is well to cultivate this sense of distance, and then in summing up the practical teachings to draw upon home facts.

As a general rule it is best to use an object but once. If it be used more than once, the children get the lessons it has been made to illustrate confused. There are, of course, exceptions to this rule—representations of Eastern furniture, for example—but in most cases it can be followed.

It is desirable to have that which meets the gaze Sunday different from what is viewed during the week. The temple furniture was different from that of the Jews' homes, and the Catholics, notwithstanding the questionable uses to which they put some of the paraphernalia of their cathedrals, fully understand the fact that people want a change on the Sabbath, and give it to them.

### The Point of Contact.

BY MARY A. LATHBURY.

LILLIPUT came home from church yesterday satisfied with the sermon, and particularly with the walk, and the blue sky, and the sunshine.

"What did the minister talk about, Lilliput?" asked auntie.

"O, he talked about furniture, and chairs, and sashes, and about burying a man three times."

Auntie was inclined to think this a very unsatisfactory report of the sermon until she remembered that Lilliput's brain had faithfully recorded the few references ("by way of illustration") to concrete things, and that the abstract thought, which had found interested receivers among adults, had flowed against her ears on the waves of sound, and had receded, leaving little or no impression.

She was very much like that dear old infant in *The Diary of Kitty Trevelyan* who came home from church full of the fine sermon she had heard.

"It rolled along like the sea!" she said.

"But did you understand it, Betty?" said her mistress.

"Understand it? Bless you, no! Do you think I'd make so bold as to understand our parson?"

Her child mind had been content with the mu-

sic of the rector's voice and the atmosphere of worship.

One of the most vivid of the recollections of my childhood is that of sitting in the village church and looking up into the great bare spaces above me to try to follow the echoes of the preacher's voice which seemed to float here, there, and everywhere, like some unseen, winged spirit. Some may remember the full round vowel tones, almost guiltless of consonants, sounds with which the Rev. Calvin Coates of blessed memory used to convey the Gospel to his people in his later years. No word or thought of his—and I have heard that his sermons were most excellent—ever lingered in my conscious memory, but the curious music of his voice will be a distinct and oft-recurring recollection while I live.

Without doubt a child gathers fragments from sermons addressed to their elders, as Lilliput seems to have done, words that convey a distinct picture of familiar objects; but a divine Providence has made it impossible for the severely doctrinal, the abstract, or any highly wrought deliverances of the pulpit to find admittance within the serene consciousness of the little child.

Even exhortations to repentance, which might seem to appeal to the emotional or affectional nature, have little effect upon one who does not know what it is to even wish to wander from the Father's house. Only the tone of the speaker may fill the child's heart with an undefined dread, as in the case of Lilliput's sister, who, as a four-year-old in the primary school, was present in the main school during a "special revival service." She heard the sonorous and awesome voice of the kindly and beloved superintendent, and with tears filling her blue eyes she cried out, "I don't like to hear him say it!" Dr. Cuyler once preached in the church of Robert McCheyne, of sainted memory, and asked if there were any present who had heard McCheyne preach, and an old man was pointed out to him who had heard him in childhood. The old man said he could not remember anything that Dr. McCheyne had said in his sermons. "But I remember," he said, "when I was a boy playing by a country road, Dr. McCheyne came along, looked at me, and said, 'Jamie, I am on my way to see your sick sister,' and then putting his hand on my head, he said, 'Jamie, boy, I'm concerned about your soul.'" The old man lifted his face and said to Dr. Cuyler, "Do you know, sir, I can feel the touch of his hand to-night?"

Since, then, the Lord interposes a closed door between a large part of our teaching and the inner world where the child lives, why should we not be content to sit down by the door with the



text-books of nature and revelation and patiently and reverently study those divine movements of the soul within the Jewish temple, the order and uses of the house, the outer and inner courts, and the gates thereof, until they freely open to the teacher who has himself become "as a little child?"

The Lord himself walked in the outer courts of the Jewish temple and talked in simple parable to the people; and there the children sang their chorals of joy and praise to him. The learning and logic of the Pharisees and doctors of the law can never find place in the courts of the child mind, though to the great Teacher and his true disciples they are always open.

That disciple is wise who does not try to bring with him his own outfit of knowledge and experience with which to arm the child, as Saul tried to arm David for the battle with the Philistine, but who walks watchfully beside him in the ways of nature and lets him gather his own smooth stones from "the brook in the way" to use as his own spiritual instincts shall direct for the overcoming of evil and the establishment of the kingdom within.

The Lord and his holy angels are within and around the child, and the human guide has little to do beyond living himself the life of faith and love and storing the word of life in the child's memory. God will do the rest.

One may well wonder how childhood survived the storm and stress of those periods when Christianity was represented by Rome and the Inquisition, or by Geneva and Puritanism, and men walked

"in shadows they themselves had made;"

but it is a relief to know that heaven lies about the child, and the shadows that oppress and terrify the reasoning mind do not fall within that sphere of light, unless they take tangible shape, as in certain localities where martyrdom was common. Even then, as it was in the days of the early Christian Church, the mercy of the Lord was thrown around the young creatures who were put to cruel deaths, and who went to them peacefully and even gladly because they were drawn so far within the light of heaven that they could not see death.

So does the Lord of this human vineyard guard the tender vines of his own planting set in his invisible Church. "I, the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

And for ourselves let us beware how we add to the work of the chief Husbandman by our own methods of forcing the tender growth of souls.

## Education by Example.

BY A TEACHER.

ONE has said, "The prevailing tone of a family is preeminently influential, whether for good or for evil." Hence how important it is that a teacher should become acquainted with the home life of her pupils, especially if she has reason to believe that this home life is not all that it should be. It is the house at which one has been suffering from some contagious disease which the members of the board of health oftenest visit, and it should be the home most under the influence of sin which the instructor of the children should visit most frequently.

Long ago Juvenal said: "It is astonishing how rapid is the poison of a bad example at home, reinforced by great influence in him who sets it. It may be that here and there some young man will escape its influence; but most children will follow even the evil footsteps of their parents. The path long pointed out by the sins of their elders entices them." His remarks are just as true to-day as ever, and each teacher should do everything in her power to try to elevate each home that needs elevating. This she can do largely by her presence in that home. Nothing is more pleasing to parents than to have their children's teacher call upon them.

Niemeyer speaks thus: "The most important means of education is example.

"What children see constantly done by those whom they respect and love they very soon come to think is what ought to be done. Thus it is that the morals and manners of nations, as well as of smaller societies and families, are perpetuated. Innumerable persons would have remained good, or would have become far more capable of lofty and noble labors, had they lived in more favorable circumstances.

"Even the neighborhood of the good, as well as that of the bad, has its influence. Ideas awakened that were never awakened before; impulses spring up that had always slumbered, and desires become active that would never have been known."

A few years ago a writer said that the Sabbath school was doing away with the religious instruction children formerly received in the home. There is some truth in this statement, and for that reason the teacher should seek to interest the parents in the religious welfare of their children, and this can best be done by inducing them to attend divine service.

How much it means to a child to have a religious home! Bowen, in his book, *Froebel and Education Through Self-Activity*, says:

"Froebel holds that the first germ of religious

feeling lies in the feeling of community, and that this feeling first comes into active consciousness in the family life. The family life, therefore, is the basis and medium of religious development, as is also the school life if based and modeled on that of the family. Moral practices, 'the expressions of the kind heart, and the thoughtful, pure mind,' are what he urges both for home and school; linking these on to what has been said above of the child's perception and feeling of God's fatherhood, and taking the life of Jesus as the model life. 'The boy's life,' he says, 'should be an expression in action and production of the prayer of Jesus.'

INTERNATIONAL BIBLE LESSONS.  
FIRST QUARTER.

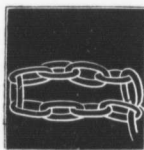
LESSON X. (March 5.)

CHRIST FREEING FROM SIN. John 8.  
12, 31-36.

GOLDEN TEXT. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Primary Notes.

BY JULIA H. JOHNSTON.



Write initials of lesson title, first four words of Golden Text, and the word "free" in lesson link for to-day. Drill in these and review former lessons very briefly.

Once upon a time a man was shut up in prison.

He had some friends who went to the governor for him and got a pardon. It was not signed till late at night, and the news had to wait till morning. The man slept in the prison cell, though really, after the governor signed the pardon, he was free to go out. He did not know it. It was true, but the truth had not come to him. In the morning he heard the glad word, and as soon as he knew what was true before he went out a free man. Jesus, in our lesson to-day, had something like this to say to the people. He told them that if they kept on in his word, and kept on learning from him, then they should "know the truth, and the truth should make them free." They would be free from their sins, free from doubts, and free from care if they really learned and believed the true things he taught. Then he told them that those who did wrong were slaves of sin. It is easy to find out who is a slave's master. A slave is one who is

not free to do as he wishes, who obeys his master whatever happens, just because he must. A loving son obeys his father because he is his father, and because he loves his father and his father loves him. A slave obeys because he is owned, not because he loves to. He doesn't live in the house, as the son does. God says we are the servants of the one we obey.

If a boy always pleases himself, if he listens to what self says, goes where self wants to go, whose servant is he? If a boy does just the easiest things always, isn't laziness his master? If a boy does nothing but play, isn't play his master? If a boy gives up to angry feelings, isn't anger his master? Watch and see what you serve; you can tell what kind of a master you have by what you do.

But Jesus wants us to be free from all bad masters. He only can make us free. A stranger might come to a man in prison and say, "You are free," but that wouldn't make him so unless the governor pardoned him. Then he would be free indeed.

Have you ever seen a jail and a jailer? How sad to be shut in a prisoner, day after day! Yet it is worse to have your soul in prison than your body. There is something inside of you that says "I will" and "I won't." Now, when "I will" is a prisoner to sin, then we can't make up our minds to do right. It is very sad. There is one dreadful prison that people get into when "I will" gets to be a slave of sin, which you must hear about to-day. It is the prison of strong drink. Satan himself is the cruel jailer. He loves to shut men up here because he knows it is so hard to get out. They are slaves and in prison, and "I will" can't seem to do anything against it, and can't get out—that is, alone. In this prison men are bound with chains, not a chain of golden links let down from heaven to help people up, as our lesson chain, but something like an iron chain. Here are some of the links; we'll make them on the board. Remember that some chains are to hold fast and save us, as the chain that holds an anchor in the ocean bottom, and others to bind and hold us fast as prisoners. And this one is Satan's chain:

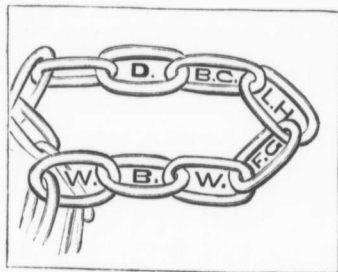
Disobedience, bad company, late hours, the first glass, wine, beer, whisky.

Let a boy disobey his parents, go with bad boys, stay out late at night, take the first glass—maybe he says it is "only cider," but it may have alcohol in it, and may be the beginning of a taste; let him go on, then, to other strong drinks, and he will find himself in prison and bound with a chain. Jesus is the only one who can make such a prisoner and slave free indeed.

But he can do more. He can keep people from getting in. Isn't this better? By Jesus's help be obedient, careful, and true, and never touch the first glass, and you will stay free from this dreadful bondage of sin. If the first link is never made the chain never will be.

Now let us say these lines, and make them true:

"Somebody asked me to take a drink.  
What did I tell him? What do you think?  
I told him 'NO.'"



### Study and Occupation for the Sub- primary Department.

BY ALICE MAY DOUGLAS.

CHRIST FREING FROM SIN. John 8, 12, 31-36.

MEMORY GEM: "The truth shall make you free." John 8, 32.

LESSON STORY: Jesus went into the temple. Many persons were there. He talked to them about slaves. At that time people had slaves. Slaves were men and women who belonged to other people, and did their work for them, and got no money for working. Slaves did not like to be slaves. God did not want them to be slaves. The people who owned slaves did wrong. The men who owned slaves were called masters. When slaves did what their masters did not like they would be chained. We will call this chain a slave and put this chain on it.

Some people say they are Christ's disciples, but they are not, for they do not do what he tells them to. Jesus's disciples were near him and he told them that if they did what his words told them to do, then they were his real, true disciples. But Jesus was afraid they would forget to do right always, so he wanted them to remember every morning that they must be good through the day. We, too, can say to ourselves every morning, "I will be good to-day."

Jesus said that all people who were not real Christians are like slaves. They can't do good,

and they can't go where it will be easy for them to do right, for their chain holds them. We will call another chain a sinner—that is, one who does wrong. Yes, we will call him a slave too. Here is his chain. It is made of every sin—that is, every wrong thing he ever did.

When a slave was no longer a slave he was said to be free—that is, he could go where he wished, do what he wished, and get money for his work. There was nothing slaves wanted so much as to be free, to have their chains taken off and never to be put on again.

Jesus said that the truth—that is, the words of the Bible—can make free the slave sinner. That is, if those who do wrong read and believe the Bible, and ask God to take all the sin away from them, he will do so and their sins will trouble them no more. We will now free the chain that we call the sinner slave. [Give a child a hammer and tell him to break the chain.]

The slaves I told you of first generally have to be slaves always.

The sinner slaves do not have to be slaves always. Jesus will make every one of them free with his truth if they will only pray for him to do so.

Some people who were not Christians heard what Jesus said about their being slaves; they said, "Our people were never slaves." But this was not so. They had been slaves.

Jesus said that anyone who does wrong is like a slave, and his master is sin. I will tell you a story to show what Jesus meant. Katy's mother told her not to take a piece of cake. Katy thought she would do but one wrong thing—would just take a piece of cake and then be good. But one sin makes another sin. When mother came home she asked, "Where is that piece of cake?" Katy did not want to be punished, so she said, "I do not know." She told a lie. When she took the cake she did not think that she would be telling a lie about it, but her first sin—her not minding her mother—was like a cruel master, making her do what she would not have otherwise done, and she was like a slave, doing just what sin he told her to. No one could take her away from the cruel master sin but Jesus. He would do so when she prayed to him.

Because a slave can be bought and sold he does not always live in the house with his present master, but the master's son does.

Jesus is the Son of God and will live forever in heaven. When he makes sin's slaves free he says they all can be God's sons and live with him forever in his Father's house in heaven.

AS A TEMPERANCE LESSON: Do not go into repulsive details. Speak of the evils of the first drink:

of the links that form intemperance, binding a drinking man like a slave. Instruct the children to pray for the children of drunkards.

Directions for making objects to be used: *The first chain*; make of strips of black paper. Interlace by gluing. *The second chain*; make this as unattractive as possible. Represent sin in some symbolical manner explaining it. Use red paper, the color of wine, for intemperance; white paper defaced with marks for a lie; a link with torn (broken) edges for breaking the Sabbath; black paper for the greatest sin of all—forgetting God, a soiled link, unclean words; being fretful, a crumpled link. *Hammer*; use a gavel or small hammer, with a picture of the Bible cut from some advertisement placed upon it. Or a hammer can be cut from cardboard.

### LESSON XI. (March 12.)

#### CHRIST HEALING THE BLIND MAN.

John 9. 1-11.

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

#### Primary Notes.



After review tell story of the healing of the blind man, the way Jesus commanded, "Go, wash;" the obedience of the man who "went and washed, and came seeing;" the curious neighbors, the angry Pharisees, what they said, what

they did, the man's "One thing I know," the meeting with Jesus, and the "Lord, I believe."

Now we have learned about several people and several things. We will put some of them on the board, and see what we can tell of each. First—yes, always first, Jesus. Sing "The lessons are all about Jesus our Lord."

As the Lord talked with the people in the temple in our last lesson they grew very angry at him, many of them, because they did not believe what he said. They took up stones to stone him, but he went out of the temple, going through the midst of them, and "so passed by." They had no power to hurt the Lord. But just pay attention to this: As he passed by, going out of the way of those men that wanted to stone him, he took time to look in pity upon this poor blind man, who was also, as his neighbors said, a beggar. Would anyone else have done this? Is Jesus different? Does he ever pass by anyone without feeling sorry for any trouble, and wishing to help? He is the same Jesus now who stopped to cure that poor blind man. You

may be sure that he sees us when we are in any trouble.

Now, second, in this story, we have the blind man—write that down. Have you ever seen a blind person? Can you think how it must feel to be blind? Shut your eyes a moment, and try to think. But you can't, really, for you know that you can open your eyes again. Can a blind man work, just as others do? Can he help himself? How sad it is! How long had this man been blind? O, to think that he had never seen the sun and sky, the flowers and stars, his mother's face, or anything about him. Could he make himself well? Could any doctor heal him? Had he anything to do then? Yes, "Go, wash," Jesus said. He could obey. He did. Then when the Pharisees quarreled about its being done on the Sabbath, and asked the man and his parents again about the deed, and tried to make the man tell more than he knew, he said he only knew one thing—he was blind, but now he saw. It must have been a good man who did such a good deed. Then the Pharisees would not let the man belong to the synagogue any more, so they put him out, but, O, Jesus met him. He must have gone to find him this time. He told the man who he was, and the man said, "I believe."

We will write on the board, What Jesus did; then, What the blind man did. What did Jesus do? Pityed and healed. What did the man do? Obeyed, believed and worshipped. [Put these in brackets.]

Do you see this open eye? It is a seeing eye, not a blind one. What did the man say was the one thing he knew? "I was blind, now I see." Was that enough to make the man glad? Was that enough to prove that Jesus was good and powerful? If Jesus could open blind eyes, could he not do anything? Did the man have to understand all about the great Son of God, all about what Moses wrote of the coming Messiah, or Anointed One, all about the way the Lord did miracles, in order to see, or to believe in Jesus? O no. Do we have to understand everything in the Bible, and all Jesus does, before we can belong to him? No. We can be his if we know as much as the blind man did. We will put "I see" in our lesson chain. That is what we want most. Sin keeps us from seeing Jesus as our Saviour. He can make us see him, in our hearts.

A boy says, "I don't understand this hard lesson." When it is explained he cries, "I see." He means, "It is plain now."

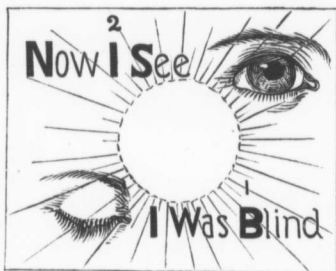
No one can make you think you don't see what you know you do see with your eyes. So, you may be sure that in your heart you see

Jesus as your loving Saviour, ready to forgive and make you his. In the Bible we see Jesus. In our hearts we feel him. Can you say, "I see?"

Sing:

Teach us, Lord, this precious lesson,  
Written for us in thy word;  
Help us, Saviour, to remember  
Truths that we to-day have heard.

(Air, Dorrance.)



### Study and Occupation for the Sub- primary Department.

CHRIST HEALING THE BLIND MAN. John 9, 1-11.

MEMORY GEM: "I am the light of the world." John 9, 5.

LESSON STORY (for the blackboard): Some Jews who did not love Jesus wanted to do him harm. They went to the temple [a square] to find him, so he came out of the temple to get away from them. On his way he saw a blind man [a mark]; you may all close your eyes. What do you see? Nothing. Some people are this way all the time. They are blind. This blind man could not see to work, so the people who could see gave him money when they saw him holding out his hand for it [hold out your hand].

The blind man was saying to himself, "How nice the birds sing! How I wish I could see them! How sweet the flowers smell! How I wish I could see them, and the sky too, and the fields! [Make all as alluded to.] I am so sorry that I cannot see." Jesus will always hear people when they are sorry.

The disciples were with Jesus [several marks]; they had often given the blind man money, and knew all about him. [Repeat verse 2.] Blindness is such a dreadful thing that the disciples thought that God had made this beggar blind because his father or mother had sinned—that is, had done wrong. [Repeat verse 3.] This means: "God let this man be blind so that I, by

helping this beggar, can show that I can do God's work."

Then the disciples began to whisper to one another, and to say, "What do you suppose Jesus will do?" "He has done many things that no one else could do [allude to the miracles]; do you think he can make a blind man see?" "Let us watch him and we will know." [Point to the different disciples, putting in the mouth of each one of the foregoing quotations.]

But Jesus kept on talking. [Repeat verses 4 and 5.] The blind man never saw the light, but he knew it was very nice, for he had often sat in the sunlight.

The disciples and the blind man always thought that the sun was the light of the world, for they knew that this great earth is warmed and lighted by the sun. When Jesus said that he is the light of the world he meant he did people as much good as does the sun—yes, more—and to be without Jesus people are worse off than to be without the sun. [Draw out the children on the blessings of sunlight, speak freely on the advantages of Christianity, and draw the comparison.]

While the disciples were wondering what Jesus would do he spat upon the ground, made clay of the spittle, and put it upon the eyes of the blind man. Then he told him to go and wash in the Pool of Siloam. The blind man had to feel his way to the pool. He washed. As soon as he did so he looked up—there was something blue over his head. What was it? Yes, the sky. There was something green under his feet. What was it? Yes, the grass.

"I can see! I can see!" he cried. "Jesus has taken away all my blindness! I must go home and see my mother!"

He started for home. He saw a flower [hold one up], and stopped and picked it. He had never seen a flower before, he had only felt of the blossoms and smelled of them before—he could not tell their color, could not tell what they were like. He saw people and houses. Some one cried out: "That blind beggar can see! That blind beggar can see!" Then men, women, and children rushed out of the houses to look at him. He did not now walk feeling his way along, but he walked just like other people, for he could see, and was not afraid of falling.

He reached his own house. He could always tell his mother's steps—he loved her so much. He heard her coming toward him. He looked up. He saw her face for the first time. He threw his arms around her, and said, "O, mother, I can see! I can see! I can see you!"

His mother had always been so good to him. He had felt of her face so many times and wished that he could see it, and now he could.

Then how glad the man was that he had gone and washed in the pool as Jesus told him to; for Jesus had to find out first if the man would mind, and so because he did mind and did what Jesus told him to do Jesus gave sight to his eyes.

### LESSON XII. (March 19.)

#### CHRIST THE GOOD SHEPHERD. John 10. 1-16.

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

#### Primary Notes.



What do we call a man who keeps sheep? What does he do for the sheep? He leads and feeds and keeps them safe. In far-away Eastern lands the shepherds almost live with their sheep. They know each one by name, and the

sheep know the shepherd's voice and come at his call. Well, what about the little lambs? Do you suppose the shepherd of a big flock would say, "O, these lambs are so small and weak it isn't worth while to look after them till they get stronger and larger?" Would any shepherd say that? O no. The weakest ones have the most care. The shepherd even carries the lambs in his arms when they cannot walk.

What about the lost ones? Sometimes sheep are very silly, and go astray, and get lost, and are in danger. Wolves and bears, in those far-away lands, long ago, and even lions, would be likely to find and eat them. Would a shepherd leave them to be eaten? No; he would go after the wandering ones, even over rough paths that hurt his own feet.

Most shepherds love their flocks and care for them; but there are bad shepherds sometimes, who cannot be trusted to look after the sheep and lambs. We are to hear to-day of the Good Shepherd, the best one of all. But it is not a man, and the flock is not made of woolly sheep and lambs, but of people. Ah, you know who is called the Good Shepherd, don't you? It is Jesus, our loving Lord. And this name is given to him because he cares for his children, little and big, as a tender shepherd cares for his sheep and lambs. We will put in our lesson link "shepherd and sheep." Let us learn to-day all we can about the gentle Shepherd, what he does for us, and what we should do.

Jesus, in the lesson, tells what he is like. He is not like a thief, who comes climbing into the

fold, but he is the one who owns the fold, or the safe place where the sheep are kept, and when they go out he goes before, as a good shepherd would, to lead and to clear the way. The sheep that belong to the shepherd will follow him, Jesus says, for they know his voice. Now, even little lambs can tell the shepherd's voice, and little children, who are the Saviour's lambs, know when he speaks to them in their hearts; they can tell what Jesus wants them to do, and they can follow, too, as well as the sheep, which means the grown-up people.

We will spell out what our Shepherd is like, using the letters in the word for the beginning of other words, so:

Our Shepherd

S eeks us out,  
H elps us,  
E ases us,  
P ities us,  
H olds us fast,  
E nfold us,  
R estores us,  
D ied for us.

We never would know the way to the heavenly fold if Jesus did not seek us out. We never could get there alone, but he helps us. He is so sorry for our weakness, and pities us so when we are sorry and sinful, or in any need at all, that surely we know he loves us dearly. He holds us fast. A little girl, walking with papa, took hold of his fingers with her hand till they came to a slippery place, where she was afraid of falling, and then she cried, "Papa, take hold of my hand, please!" She was safe then. So Jesus holds us fast. He enfolds us—that is, he clasps us in his arms and carries us to the heavenly fold. We are as safe as if we could see his arms about us. When we run away from him he restores us, which means, brings us back. The Shepherd Psalm, the twenty-third, says, "He restoreth my soul." Then our Shepherd died for us. "The good shepherd giveth his life for the sheep."

What kind of sheep and lambs does Jesus do all this for?

Timid,  
Forgetful,  
Weak,  
Wandering } Sheep.

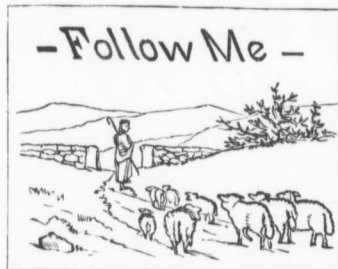
O, how good our Shepherd is! We never can pay him, but we can please him. So let us

Love, }  
Trust, } The Good Shepherd.  
Follow }

A little lamb named Playful used often to run away from the shepherd, even from the pleasant pasture and from the safe fold. If some tempter

said, "Come, see what is here," she would forget, and off she would go, without thinking. She often got into trouble and danger, but the shepherd always went after her, and—one good thing—as soon as Playful heard his voice she ran toward him, to be taken safe home, sure that he would do it.

When Jesus's lambs forget, and get away from him, let them run toward him as soon as he calls, and be sure that he will "resto,e" them; but, O, each time, let them come closer and remember better.



### Study and Occupation for the Sub- primary Department.

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

MEMORY GEM: "The Lord is my shepherd."  
Psa. 23. 1.

LESSON STORY: Some of the people who came to hear Jesus preach were shepherds. Shepherds are men who take care of sheep. So Jesus thought it would be nice to talk to them about sheep.

Here is the fold where the sheep live [form a fold of stones]; here is the grass the lambs eat [green paper fringed]; here is the brook where they drink [tin foil]; here are the sheep running around [these may be cut from paper]; here is the shepherd [a sandmap man]; here is the porter who takes care of the door of the fold. The shepherd has come to the door. He says, "Here I am."

The shepherd calls the sheep by name. The shepherd now takes the lambs out where there is better grass than near the fold. Here is a deep place [a depression in the sand or a gully represented by a hollow receptacle lined with crushed paper]. The shepherd falls into this. He says: "Better for me to be hurt than my lambs. I won't ever take them here."

[Follow out this train of thought, introducing

obstacles and speaking of the love and self-sacrifice of the shepherd.]

The shepherd has now put his sheep into the fold [do the same], and goes home. Here goes a man who tries to get into the fold by climbing over the wall. He wants no one to see him get into the fold, for he is a bad man, and comes to take the shepherd's sheep and call them his own. He does not love the little lambs. He just wants to get them and sell them and keep the money. He says, "Come, lammie; come! come!" But the lambs do not move. They never heard his voice before. They run away from him [move the lambs to the opposite side of the fold].

Jesus calls Christians his sheep. Of course Christians are not sheep. They are people. But Jesus calls them sheep because he loves them and they love him, and he takes care of them as the shepherd takes care of sheep.

Jesus calls heaven his fold. We will make a picture of this on the board. We will first put a gold wall around our fold [use yellow crayon]; the floor is of gold. Here are the people in heaven [white crayon marks.] No one can get into the fold of heaven unless he goes through the door [point to it].

Jesus says that he is the door. He means that people must go to him before they can get into heaven, just as they must go to a door before they get into a house. We will put a cross at this door to make us think of Jesus. Sometimes people say they can get into heaven if they are not Christians. They go to the door, but Jesus knows that they are not his sheep, and that they will do wrong things if they get into heaven. No one can do anything wrong in heaven, so Jesus will not let them in. Then they try to get in some other way. The walls of heaven are too high for anyone to get over them. So only the Christians and the people whom Jesus calls his sheep can get into heaven. [Speak of Christ's care for his sheep and of the new name he gives each.]

Jesus calls Christian people his sheep because they love him and he loves them and he takes care of them and knows their names. They know his voice. When he calls them they go where he goes. He gives them their food, and watches over them every night when they sleep. He makes easy all their paths. He was hurt for them so they would not be hurt. Jesus died on the cross for us, his sheep. If people do everything that Jesus wants them to, they are his sheep, and the children are his little lambs. Anyone who wants to be a Christian—one of Christ's fold—can be one. Jesus owns all Christians just as the shepherd owns all sheep. The shepherd bought his sheep with money. Jesus bought the Christians, whom he calls his sheep, with his life.

That is, he died so that they might be Christians.

Sometimes wolves would go and hurt the sheep, and sometimes Satan comes and tries to hurt Christians. Jesus calls Satan a wolf, but if people keep right near Jesus, Satan can do them no harm.

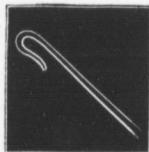
[A sheepfold model may be obtained of Milton Bradley Company, Springfield, Mass., for twenty-five cents.]

**LESSON XIII. (March 26.)**

**REVIEW.**

**GOLDEN TEXT.** "My sheep hear my voice, and I know them, and they follow me." John 10. 27.

**Primary Notes.**



The whole quarter's lessons have been a preparation for review day. As much vivacity as possible must be put into the questioning, and the teacher will need to be on the alert to keep the lessons from dragging. There will need

to be unusual drill in concert replies. The lesson links, preserved on blackboard, manilla paper, or cloth, having been added one by one during weeks past, will now be complete and may be gone over from the beginning. Open lesson with the hymn verse, "The lessons are all about Jesus our Lord;" and break into the review with a hymn or motion song, when needful, to prevent weariness.

If the class is small, it may be feasible, and it will certainly be of advantage, to make copies of the lesson chain by hektographing, or by some other process, and give one to each child to take home.

Impress the preciousness of this golden chain and necessity of keeping every link in place and bright in memory. Then make a rivet or a clasp, or something which will stand for this, and explain that now the quarter's chain is ended, and must be made fast in memory. Write over this clasp or rivet the word "Hear," and below it the first three words of the Golden Text for review: "My sheep hear my voice, and I know them, and they follow me."

A fastening is very important. You can draw nothing with a chain, nor can you make anything tight with it unless you have it fastened well.

Once a boy went to Sunday school and the teacher taught a most wonderful lesson. A

scholar who sat beside this first boy never forgot some of the words. They were like a precious treasure to him. He took them home in his heart, and they were worth more to him than much gold or silver. But the first boy, who had the same chance to take home something worth more than gold or silver, went home with nothing in his heart at all. It was not because he had no chance to listen; it wasn't because he had no ears to hear, but because he did not care to listen, and he did not hear. All that treasure of truth was lost to him because he did not hear it. So, no matter how much treasure is brought to the class, no matter how much is offered to you, if you don't hear the precious words that Jesus speaks to you through the lesson, you will not be any better for them.

Who are they who hear Jesus's voice? His sheep. His lambs too? O yes. A tiny baby can hear and know his mother's voice before it can even speak. So little children, Jesus's lambs, can hear his voice. How? By listening—that is, paying attention to the Bible lesson, to the sermon, to the prayers heard, and the hymns sung, and by keeping quiet hearts, looking up to Jesus for his word. Jesus's word comes softly. When your mother says, "Darling, I love you," does she shout it out in a loud, sharp voice? O no. If you are longing to hear mamma say something comforting and sweet to you when you feel sick or sorry, you can hear her if you listen, no matter how low her voice. Jesus does not speak in thunders from the sky, but in the Bible when we read it, and in the whisper that we can hear in our hearts if we are still, and if the thoughts about our play, thoughts about our work, angry thoughts, selfish thoughts, and all these, do not crowd and make our hearts full of noise, we can hear Jesus speak to us, and tell us he loves us, and tell us what to do.



How shall we know, then, that we are Jesus's lambs? Why, if we hear his voice, and love to



listen; and then, one thing more, if we follow him—that is, if we do as he says. He knows every one of us. He never forgot the name of one child of his. He can tell whether we are his or not by looking in our hearts, but others can tell only by what we do.

Can we hear Jesus's voice to-day saying, "Shine," "Follow," "Believe," "Love," "Come," "Pray," "Work," "Give," "Trust," "Be free." He can help us to do what he tells us to do. Let us ask him, in our little closing verse, saying lessons, instead of lesson:

Teach us, Lord, these precious lessons,  
Written for us in thy word;  
Help us, Saviour, to remember  
Truths that we to-day have heard.

### Study and Occupation for the Sub- primary Department.

#### REVIEW.

MEMORY GEM.—"I and my Father are one."  
John 11. 30.

All our lessons so far this year were written by John. Some people did not believe that Jesus was God, so John wrote all these lessons to show them that Jesus is God. We will call every lesson a picture, and we will make frames for them all. [Draw upon the board four parallel horizontal lines and, intersecting these, five vertical parallel lines. Call each square a picture frame, and place in it at the proper time an outline picture cut from paper.]

Our first lesson shows that Jesus is God because he helped God make everything, and because Jesus does so much more for us than does the light of the sun he is the light of the world—the life that Jesus gives us being Christian life. So our picture for this lesson will be a candle to give light.

Lesson number two shows that Jesus is God because, when John the Baptist baptized Jesus, God spoke out of heaven and said that Jesus was his Son; because Jesus knew Simon's name without being told, and could see Nathanael under the fig tree when no one else could, and because John the Baptist said Jesus is the Lamb of God. Our picture for this lesson will be a lamb, because God sent Jesus to this world to make bad people good, just as the Jews sent lambs to their temples to make themselves good.

The next lesson shows that Jesus is God because, at the marriage feast, Jesus turned water into wine, and no one but God can turn water into wine. Our picture will be a waterpot.

Our fourth lesson shows that Jesus is God because Nicodemus, who knew all that books could tell him, said that Jesus had come from God, and went to learn of him, and because Jesus spoke to Nicodemus words that could come only from God. Jesus told Nicodemus that a person must be born again before he could go to heaven. Our picture will be a bud and a blossom because a Christian, like a flower, has two birthdays.

The next lesson shows that Jesus is God because he told the woman at Jacob's well all that ever she did, and no one but God knows what a person does without being told; and this lesson shows that Jesus is God because he told the woman that he could give her new life that would never end. No one else could give her new life that would last for a single moment. Our picture is a well and a ring around it—the ring to make us remember that the new life Jesus can give has no end.

The lesson about the nobleman's son shows that Jesus is God because Jesus made the little sick boy well by just telling him to be well. No one but God can make a sick person well in this way. Our picture is a little boy.

The next lesson shows that Jesus is God because Jesus made the sick man at the pool well by just telling him to take up his bed and walk; and this lesson shows that Jesus is God because Jesus told the people that he and God are one, and that some time all who are in the graves will hear the voice of Jesus and will come out of their graves. No one but God can do this. Our picture will be a bed like the one the sick man carried when cured by Jesus. [A sheet of note paper, rolled up and tied.]

When Jesus fed five thousand people with five barley loaves and two small fishes he showed that he is God; for no one but God can make a little bread and fish grow to be a great deal. Our picture will be of the little lad's lunch—two fishes and five loaves [these resemble biscuits].

When Christ went to the feast of tabernacles he showed that he was God, for he told the people that he could give them something that would do them more good than water; that he could give them goodness and life that would never end. He had never been to school where ministers learn how to preach, yet he could preach better than anyone else who ever lived. One who knows so much without ever learning must be God. Our picture will be the golden pitcher which the priest at the feast filled with water, and a branch of the tree which the Jews used in the march, and from which they built their tents.

The lesson we come to next shows that Jesus is God because in it Jesus says that when people do wrong, and their sins make them like slaves, he can take away all their sins and make them free. The words of Jesus can take the bad out of people. The words of Jesus are in the Bible, so our picture is of a Bible and of a broken chain, for the Bible can break this sin chain.

Our lesson about the blind man shows that Jesus is God because Jesus says that no one but God can make a blind man see. Our picture is of an eye, to make us remember that God gave sight to the eyes of the man that had never before had sight. [Pin up the picture of an eye, which may be cut from some old lesson help or printer's catalogue.]

Our last lesson shows that Jesus is God because he says that no one can go to heaven unless he comes to him first. He says he will keep his sheep—that is, his people—from all harm. No one can keep people from all harm but God. Our picture is of the rod with which the shepherd pulled the sheep from places where they might get hurt, and the staff with which he guided them along.

[Give each child a cross with the word "God" on one side, "Christ" on the other.]

### Whisper Songs for March.

#### TENTH LESSON.

Dear Saviour, sin would bind me,  
But thou canst make me free;  
Thy loving and beloved child  
Forever I would be.

#### ELEVENTH LESSON.

When sin and self would blind me,  
I lift my eyes to Thee;  
Thou art the Way, the Truth, the Life,  
The Light by which I see.

#### TWELFTH LESSON.

When self would seek to lead me,  
And sin would do me harm,  
Good Shepherd, lift thy little lamb,  
And bear me on thy arm.

#### THIRTEENTH LESSON.

Though many voices call me,  
The Shepherd's voice I hear:  
"I know mine own, mine own know me,"  
And so I cannot fear.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### First Quarter.

#### CONCERT RECITATION.

Safely through another week,  
God has brought us on our way;  
Let us now a blessing seek,  
Waiting in his courts to-day;  
Day of all the week the best,  
Emblem of eternal rest.

*Teacher.* Lord, open thou our lips:

*Class.* And our mouth shall show forth thy praise.

PRaise SONG. "We praise thee, O God."

*T.* Come, let us worship and bow down.

*C.* Let us kneel before the Lord, our Maker.

#### WHISPER PRAYER.

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.

#### PRAYER.

MOTION SONG, 66, "Melodies for Little People."

#### CONCERT RECITATION.

Small are the gifts that we can bring,  
But thou hast taught us, Lord,  
If given for the Saviour's sake,  
They lose not their reward.

OFFERINGS. "Give, said the little stream."

#### RESPONSIVE EXERCISE.

*Teacher.* For life, and health, and happy days,

*Class.* We praise our loving Lord:

*T.* For love that leads in wisdom's ways,

*C.* We praise our loving Lord;

*T.* For this dear friend, so kind and true,

*C.* We praise our loving Lord:

*T.* That she may know and serve thee, too,

*C.* We pray our loving Lord.

#### BIRTHDAY GIFTS.

#### FIRST PSALM.

#### LESSON TAUGHT.

#### ECHO PRAYER.

#### SINGING.

#### CLOSING CONCERT PRAYER.

Be with us, loving Saviour,  
Through all our childhood days;  
And help us now and always  
Walk in thy holy ways.

*Teacher.* The Lord watch between thee and me,

*Class.* When we are absent one from the other.

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