

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 8.]

SEPTEMBER, 1875.

[No. 9.

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## THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

Published Monthly, 32 pages, at the low rate of **SEVENTY-FIVE CENTS per Annum**, invariably in advance, free of Postage. Single copies, ten cents.

Address Rev. S. ROSE, Methodist Book-Room, Toronto.

**TORONTO:**

PRINTED AND PUBLISHED BY SAMUEL ROSE.

80 KING STREET EAST.

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VOLUME VIII.]

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[No. 9.

## "Thou art the Guide of my Youth."

On Thee, my Father and my God,  
My trusting soul expectant waits,  
For strength to tread the narrow road  
That leads to Salem's heavenly gates.

Oh turn to me a listening ear,  
Though oft my feet have gone astray;  
Still let me feel Thee ever near,  
To hold and guide me in Thy way.

Be Thou my Sun—Thy beams illumine  
And bathe me in celestial light,  
To banish fear's perplexing gloom,  
And put the shades of doubt to flight.

Be Thou my Shield—from every snare  
Of Satan and the world defend,  
So shall I wage a glorious war,  
And rise a conqueror in the end.

Oh had I but an eagle's wings,  
I'd bear me joyful hence away,  
Far from the crowd of earthly things,  
To scenes where dwells unclouded day!

But peace! ye murmuring thoughts, be still!  
Nor lurk within my peaceful breast;  
Here, Lord, I wait to do Thy will,  
Till Thou shalt call me to Thy rest.—G.



## "If Children, Then Heirs."

The wandering sheep returneth,  
His feet no longer roam,  
Back to the heart that yearneth  
The prodigal comes home.

Comes home to what? complaining,  
And chiding for delay?  
Does heavenly love reclaiming  
Find out some smoother way?

Comes home to what? the welcome  
Warmer than words e'er gave,  
The love which makes a new life  
Bloom o'er the old life's grave.

Comes back to port the fair ship,  
Guided by pilot true,  
A son with more than heirship,  
Joint-heir with Jesus too!

The songs of time die, failing  
To tell a love so rare,  
Faith looks to Homeland, hailing  
New life to praise Him there.

ISA KAR.



## God's Beam.

I HAD been invited to spend a few days in the family of a Christian physician. "What a pleasant home you have, Doctor," I said to him one day soon after my arrival, "and your house has an appearance of solidity and strength particularly observable in a land like this, where many of the dwellings seem constructed as if to crumble into mould as soon as the occupants no longer need their protection."

He smiled significantly and answered, "This house should indeed be well built,

for the Lord Jesus laid the foundation and carried the work forward to its completion."

"I do not understand you," I answered.

"I will explain. While building this house, my wife, an invalid, had no shelter besides that which a tent afforded. I was anxious that the work should be pushed forward as speedily as possible, and also that it should be well done; and as I must leave much in the hands of others, and those, too, who had the power to do me harm, I laid the burden on Jesus, and asked him to bear it for me.

"One day the foreman came to me and said that he would soon need a very large and long beam, and that unless obtained, the work must be suspended. It would be difficult, I knew, to procure the required piece of timber, but I asked God to provide for me. From many sources I tried to obtain the much needed beam, but all my efforts proved fruitless, and the work was suspended.

"One day one of the workmen walked down to the river's bank. While gazing about he saw far up the stream an object moving towards him. He stood idly conjecturing what it could be, when, as it approached nearly, he saw that it was a raft. Wondering what freight it bore, he watched it a little longer. Nearer to the spot on which he stood it came, and now he was thoroughly interested, for securely resting there he saw a long stout beam.

"What is the size of that beam?" he asked as soon as his voice could reach the raftsmen. His answer startled the questioner, for it was precisely the size of the beam upon which so much depended.

"What are you going to do with it?" was next asked.

"Sell it, if I can find a purchaser," was shouted back.

"Name your price," was the answer returned; "I will take it."

"The timber was purchased, and proved exactly what was needed, and the work went rapidly forward.

"God," continued the Doctor, "sent me that beam as surely as if it had dropped from His own hand, and when in straits, and I have cast all my care upon Him, He has always come to my aid."—  
*Christian at Work.*

### Medicine versus Alcohol.

TEMPERANCE medical men can point to the fact that the value of alcohol as a diet was universally credited, till disproved by the finest tests of science, and the unerring touchstone of experience. They can show that there has been a great fluctuation of professional opinion on this very point of the use of alcohol in medicine, and that the more modern fashion of its free administration is already discountenanced by physicians and professors of distinguished reputation. What is more, and weightier than all, they can allege, as they have done on the platform, and in the past, that in proportion as alcohol has been eliminated from medicinal prescriptions the recovery of patients has not been less, but more rapid; and that in sickness, its introduction into the system has not a beneficial but injurious effect, depressing the physical energies, and retarding that restoration which the patient and physician alike so much desire. It is indubitable that some of the primary results, long considered infallible indices of benefit received by the use of stimulants, are now regarded with suspicion and distrust by intelligent practitioners: and the recent declaration of Dr. Russell Reynolds, Physician to University College Hospital, that after eliciting vital force by such means, it is found that the vital functions are exhausted and that patients die, is strikingly pertinent to this question. The experience of the London Temperance Hospital has been limited, but is fairly available as evidence, and the visiting physicians and surgeons of that institution are not men who would ride any hobby to the death of those who are entrusted to their charge. They are empowered by the rules of the Hospital to administer alcohol if they think it needful; and the fact that they have not seen reason to do this except once (and then as a last resource, and without any advantage) is of considerable significance, and will be assigned its due weight by the candid observer. That too much alcohol is mixed with medicine, and a ridiculous value is placed upon it in ailments of every kind, from the slightest to the severest, will be granted without a moment's question; and

if the London Temperance Hospital should have no other effect than that of reducing the mischief thus occasioned—a mischief often sadder in its moral aspects than in its physical tendencies—its managers will be entitled to the thanks of the enlightened public.

—o—o—

### Little Rosa's Prayer.

A LITTLE girl, about five years old, lived with her parents, who were very poor, in a small cottage in a village of Prussia. One day, when her father was out, little Rosa was sitting by her mother, who was just recovering from an attack of fever, which had weakened her very much. She was singing a little hymn, when the door opened suddenly, and six soldiers walked into the room. The poor child was so terrified at first that she fell from the bench on which she had been sitting. A few moments afterward, however, she rose to her knees, and in her own simple, child-like words, while the big tears trembled in her eyes, she prayed that God would pity them and help them; that he would make the soldiers kind to her mother, and tell them to go away to some other house where they might get something to eat and drink, and ending with those words, "For thou knowest, Lord, that we are very poor."

One of the soldiers patted the child's head kindly, and said, "Who taught you to pray so nicely, little one?"

"Jesus and mother," was her simple reply.

The soldier, a tall, strong, rough-looking man, turned aside his head, and brushed a tear from his cheek, then, putting a piece of money in her lap, he kissed the little girl, and said to her kindly, "There is something for your mother, my child. Pray for us soldiers also sometimes, like a good little girl, for we need prayer very much."

A few moments later, little Rosa, who had rushed to close the door after the soldiers, was clasped in her mother's arms. And how gladly that mother thanked the Lord, who had so kindly protected them from harm and danger, in answer to the prayer of her dear child.—*Pacific Methodist.*

### God's Teaching.

A POOR girl was dying—fading away in consumption; but she always said she hoped to get better, and did not like any one to speak to her about death. This distressed her friends, as they knew she was *not ready*. All they could do was to *pray* for her, and soon God answered their prayers. A little child called one day and left some flowers. The invalid was struck by the beauty of one of the roses; she wished it put in a glass by itself, and had it stand near her bedside. Day after day she watched the lovely flower, till it drooped and withered; *then* did the spirit of God impress her with the thought that she too must soon droop and wither; and as she looked at the flower which a few days ago was so beautiful, the shortness and uncertainty of her own life dawned upon her. She felt her need of Jesus; she came to Him. He made the remainder of her life happy, and she was not afraid to die; she knew she was going to be with Jesus.—*M. S. M.*

—o—o—

### The Poorest Place on Earth

FOR a man to repent of sin and prepare for heaven, is on his death-bed. In the first half of that sickness he will expect to get well, and in the last half of it he will not be fit to think. What a foolish thing it is to tarry in the plain, when more people perish between Sodom and the mountains than actually perish in the city. A gentleman was telling me, a night or two ago, walking up the street, of a lady who said: "I will repent and turn to God in six months. I have made up my mind deliberately to that, and when I make up my mind I stick to it. In six months I mean to be a Christian." Three of the six months passed along, and one evening, at the expiration of the three months, she said to some one who was talking on serious subjects, "Just three months more and I will attend to it." The next morning they knocked at her door. She gave no answer. They went in. She had passed up to reckon with God. Oh, man immortal! woman immortal! tarry not in the plain. If it were a mere matter of temporal peril, I



could not help but be interested in you. If I saw your house kindling with flame, I could not help but cry out, "Fire, fire!" If I saw you smitten with some terrible disease, I would run for medication; but when I find it is the soul that is in disease and in peril, I feel like coming, and with almost a violence of earnestness crying, "Why will ye die?"—*Talmage*.



### Wet Sundays.

I WAS very tired one Sunday afternoon, very cold, and not at all inclined to take my usual place in the Sabbath School. It looked miserable outside, and with an unprepared lesson miserable inside too. "Perhaps the children won't be there," I thought; "but if they do come and I am not there, on another wet Sunday they will surely say, 'Teacher don't come on wet days, so I won't.'" My thoughts thus directed, soon determined me on going, only half an hour to the time. I opened my Bible, found the "Golden Text," and the beautiful references given in that valuable magazine, the *Sunday School Banner*. Warmly clad, I went out; truly the rain did pour, and it was very bleak and cold, but I knew it was right to go, and I prayed earnestly that God would richly bless *His own* word.

Arriving at my class, I was rejoiced to find not one absent face, and certainly I was cheered by their loving welcome; they were so attentive, so thoroughly in earnest and interested in the lesson, I felt that God was there, and I trust from that day each can answer from her very heart, "Yes, teacher, I do love Jesus."

Dear Sunday School teacher, when the day is very wet and cold (as likely there will be many such wet days in the coming wintry weather), and you feel far more inclined to sit over the cosy parlor fire, do ask yourself, "Do I love the cause of Christ or my own comforts best? If you are not there the children will miss you, and Jesus, from his heavenly home above, will miss you, too. Will not his smile of approbation be enough? and when at last we enter the bright home above, may each and all hear His loving voice say, "Well done, good and faithful servant." S. E. S.

### A Faithful Teacher.

THE following beautiful testimony of a teacher's faithfulness was found among her papers after she had gone to the sleep of death:

"A class of seven was committed to me for instruction, of different ages from twelve to sixteen, and one was older than that. Most of them were girls, with whom I had little or no acquaintance, and as I took my place with them for the first time, I feared I should not have a very interesting class. However, I resolved to be faithful to my class when with them, and in my preparation to meet them; though often fearful that I fell very short, both in teaching them and in commending their case to God in private.

"It has been my habitual practice to press upon their attention those questions in the lessons which are addressed to the conscience and the heart; and frequently to ask a number more, which the subject seemed to suggest, that, if possible, some valuable and lasting impressions might be made; always requiring every scholar to pay her undivided attention during the recitation. Sometimes I was hurt to observe some individuals in the class gazing about the house in a careless manner, but in general their attention seemed absorbed in the lesson.

"About the middle of summer, one of the oldest members of the class began to be anxious about the salvation of her soul. This concern continued for several weeks, until three more of the class were saying, 'What shall we do to be saved? These four were soon brought to rejoice in hope. Two of the others, I soon found, were mourning over their lost state as sinners, while one seemed hardened, and I feared would be left to her own chosen way.

"It was my usual practice to inquire of each individual respecting the state of her mind, after the close of the recitation, in addition to the practical remarks during recitation. Before the time for closing the summer term arrived, I had the happiness of hearing every member of the class express her hope in Christ, and of seeing six of them united with the Church. (The seventh united soon after.)

"I could not, should I attempt it, describe

what my feelings were, on meeting my class all rejoicing in the Saviour.

"I do not know that my instructions were, in any considerable degree, the means of leading the class to seek religion; that is left to be developed another day. But I felt, when I saw them all hoping in the Saviour, as if I should like to commit them to the care of some other person, and take another class, that I might still teach sinners."—*Dr. Todd.*



### The Supreme Question.

DYING is nothing in itself. A preparation for dying is everything. Whether to be in the body or to be absent from the body is a question of very small moment, but our spiritual condition whether in the body or out of the body is the supreme question. To leave the cars at Sing Sing to be cast into prison under sentence of confinement and hard labor for life is a most painful event, a very sad catastrophe; but to leave the cars at the same place to enter a home of beauty, where love and joy and peace abound and abide, is most delightful, is a real blessing. So to leave the body, to be cast into outer darkness, where there is weeping and wailing and gnashing of teeth, and where the smoke of their torment ascends up forever and ever, is a most appalling event; its contemplation is even most melancholy and afflicting; but to leave the body to enter that mansion which Jesus has gone to prepare for us in heaven, to go into the presence of God where there is fulness of joy, and up to his right hand where there are pleasures forevermore, is the highest privilege which infinite beneficence can give to a human spirit.—*Bishop James.*



THE teacher who neglects to seek the co-operation of the parents of his scholars, in the work of preparing the children for the Sunday School hour, fails to avail himself of an important agency for his scholars' good. Parents can do much, if they will, to increase the teacher's effectiveness. Teachers cannot throw off the responsibility of securing such co-work with themselves—at all events until they have prayerfully and persistently sought the parents' help.

### Home Life.

If you have found "the blessing"—the blessedness of the man who trusteth in God—it will make you *sweet at home*—at the breakfast table, and all day long. Those who live with you, saints and sinners, must feel that you have Christ in your life. If they do not, go at once to God about it, for you have not yet the love which "endureth all things." There is a humility, sweetness, and tenderness in the home lives of those who have Christ dwelling in their hearts, which *must* be felt, even where it causes the opposition of the natural mind. Do not press this fulness of the gospel in its doctrinal, dogmatic side. It is not a doctrine to be argued, so much as a *life* to be lived. *Confess* Christ—do not *profess* to be anything. Acknowledge his grace courageously, for nothing so reaches the hearts of others, but remember that *you* are now no better in and of yourself—only that you have learned that you may dare to trust Christ for more than you ever conceived of before. Your life must be your argument to those who see you constantly. Do not worry them by doctrinal statements, but love them into the fulness of salvation. It is usual to hear persons say, "I was wrong. I could meet the arguments, but *the life* of my friend has convinced me that she was right."—*Christian Standard.*



### Responsibility of Fathers.

For ourselves we cannot get rid of the old-fashioned notion that fathers are quite as answerable as mothers for the right training of children; that God expects of both the same forbearance, gentleness and self-sacrifice; and if the children fail to come up in the right way, the mother will not be the only one held to account, but that the blood of souls will also be required at the father's hands.

Can the father, by any plea, slip out of this grave responsibility? If God gives him children they are to be held as a sacred charge; not laid in the mother's arms, and left there to receive all physical, mental and moral nurture through her.

Children are a mutual gift, a mutual trust. Parents are to bear the burden of their training together. The out-door business belongs truly to the father; the regulation of the home to the mother; but the education to both alike. The physical care is, by necessity, in the hands of the mother, and thus more frequent and favorable opportunities are given her for the inculcation of truth. But the father's life, his daily temper, his words and actions, should be a commentary on, and a constant illustration and corroboration of her teaching. His influence should not be hindering, but helpful in this their united task of love. And in cases of discipline, there should be equal tenderness and sympathy, and the maintenance of a united authority and control. To act as two, yet as one, is a nice study for father and mother, one which can be profitably pursued only by mutual prayer, and sitting together at the feet of Jesus. And we believe great good could be effected by meetings for parents, in which by prayer and conference they may stimulate and encourage one another in the greatest task assigned to mortals, that of training children to glorify God and enjoy Him forever.—*Home Guardian*.



### Do your Scholars Trust You?

A SUPERINTENDENT had promised to stop at the house of one of his scholars, on his way to a Christmas celebration at the Sunday School room, to give a boy a ride thither. He was a little delayed in starting, and was somewhat behind time at the boy's home. As the little fellow heard the carriage wheels approaching, he ran out to the street gate, and when he scrambled into the tendered seat, he said triumphantly, "Sister Mary said she thought my superintendent had gone by; but I knew he hadn't." A stranger in the carriage said, "So you thought your superintendent would be sure to stop?" "I didn't think any thing about it," said the boy, confidently, "I just *knew* he would. He'd said so." Has every superintendent the confidence of the scholars in his word to this extent? He has if he deserves it.

### All Together.

BY REV. EDWARD A. RAND.

CLAMP, clamp, clamp! The pavers were pounding down the little granite blocks newly laid in the street. There were five pairs of brown arms swinging the heavy paving-hammers, and bringing them all at once down upon the pavement. Clamp, clamp, clamp! It did me good to see them swinging and pounding together. I could see there was a stimulus in that harmony. By a kind of magnetism strength seemed to go from one arm to the next. Then there was a healthy emulation; one man wanted to keep up with his neighbor. There was system also. They had been assigned their places in successive rows, and so together the great, strong fellows went swinging and pounding across the street.

I say to myself, "I wish those brawny arms could come into some of our Sabbath-schools with their paving hammers and show us the value of systematic co-operation." There is to be system at the bottom, a place for each one to stand in, as teacher or officer, and then as the words "all together" are passed down the lines, let *all* go at it vigorously, steadily, through December as well as July, frost as well as fire, but *together*. Working along different lines, in different classes and offices, they are yet striving toward the same ultimate point, the saving of each scholar and the good of the whole school. In such harmony one stimulates another. The energy in one class gets over into the next and helps to impel that. There may be emulation, but it is all pleasant and kindly and commendable. There are no personal differences, no private, distracting aims. There are no counter currents, no eddies, but it is all *tide*: movement one way, and something will be moved. Next to the gift of the Holy Spirit in the school, there is nothing like the gift of well organized, systematic, enthusiastic co-operation. Thank you for the suggestion, knights of the paving-stones.

AN inefficient, incompetent superintendent, will render a Sunday-school comparatively useless, in spite of the most devoted band of intelligent teachers.

### The Teacher's Diadem,

Sitting 'mid the gathering shadows, weary with  
the Sabbath's care ;

Weary with the Sabbath's burdens, that she  
dearly loves to bear ;

For she sees a shining pathway, and she gladly  
presses on ;

'Tis the first Great Teacher's footprints,—it will  
lead where He has gone ;

With a hand that's never faltered, with a love  
that's ne'er grown dim,

Long and faithfully she's laboured, to His fold  
the lambs to bring.

But to-night her soul grows heavy ; through the  
closed lids fall the tears,

As the children pass before her, that she's taught  
these many years ;

And she cries in bitter anguish, " Shall not *one*  
to me be given,

To shine upon my coronet amid the hosts of  
heaven ?

Hear my prayer to-night, my Saviour, in Thy  
glorious home above ;

Give to me some little token—some approval of  
Thy love."

Ere the words were scarcely uttered, banishing  
the evening gloom,

Came a soft and shining radiance, bright'ning all  
within the room ;

And an angel in white raiment, brighter than  
the morning sun,

Stood before her, pointing upward, while he softly  
whispered " Come."

As he paused, she heard the rustle of his starry  
pinions bright,

And she quickly rose and followed, out into the  
stilly night ;

Up above the dim blue ether ; up above the silver  
stars ;

On, beyond the golden portals ; through the  
open pearly doors ;

Far across the sea of crystal, to the shining  
sapphire throne,

Where she heard amid the chorus, " Welcome,  
child ; thy work's well done."

Surely 'tis her Saviour speaking ; 'tis His hands,  
aye, 'tis His feet ;

And she cries, " Enough ! I've seen *Him* ; all  
my joys are now complete."

All forgot earth's care and sorrow ; all forgot the  
starry crown ;

'Twas enough e'en to be near Him ; to behold  
Him on His throne.

" Not enough," the Saviour answered ; " thou  
wouldst know through all these years,

If in vain has been thy teaching, all thy labour  
and thy prayers ;

That from thee the end was hidden, did thy faith  
in Me grow less ?

Thou hast asked some little token, I will grant  
thee thy request."

From out a golden casket, inlaid with many a  
gem,

He took—glistening with countless jewels—a  
regal diadem ;

Bright a name shone in each jewel ; names of  
many scholars dear ;

Who she thought had passed unheeded all her  
earnest thought and care ;

" But," she asked, " how came *these* names here ;  
names *I* never saw before ?"

And the Saviour, smiling, answered, "'Tis the  
fruit thy teachings bore,

'Tis the seed thy love hath planted ; tended by  
My faithful hand,

Though unseen by thee, it budded, blossoming  
in many lands ;

Here are names from darkened Egypt, names  
from Afric's desert sands ;

Names from isles amid the ocean, names from  
India's sunny strands ;

Some from Greenland's frozen mountains, some  
from burning tropic plains ;

From where'er man's found a dwelling, here  
you'll find some chosen name.

When thine earthly mission's ended, that in love  
to thee was given ;

This is the crown of thy rejoicing, that awaits  
thee here in heaven."

Suddenly the bright light faded ; all was dark  
within the room ;

And she sat amid the shadows of the Sabbath  
evening gloom ;

But a peaceful, holy incense rested on her soul  
like dew ;

Though the end from her was hidden, to her  
Master she'd be true ;

Sowing seed at morn and even, pausing not to  
count the gain ;

If her bread was on the waters, God would give it back again ;

If the harvest she had toiled for, other hands than her's should reap,

He'd repay her for her labour, who had bid her, "Feed my sheep."

Westfield, Mass.

N. J. M. S.

—o—o—

ANY plan for distributing library books or for receiving missionary contributions, in a Sunday-school, which necessitates the interrupting, even for a moment, of the teacher and his scholars in their class study of the Bible, is a poor plan—a bad plan, and it should be changed forthwith. The exercise of mutual Bible study is equally sacred from outside intrusion with the service of prayer. No reason which would not justify a superintendent in interrupting a class engaged in prayer, will fairly excuse him for breaking in upon that class in its prayerful study of God's word.

—

WHEN Jesus came as the Great Teacher, his chief work of instruction was not in telling new truths, but in showing old ones in a new light. Only one "new commandment" did he give to his disciples; but many times did he so review before them the familiar teachings of the old law that all became as new.

—

IN the Green Point (New York), Presbyterian Sabbath-school, a card, noting in their chronological order, month by month, the birthdays of officers and teachers of the school, is distributed at the opening of the year to the teachers, with the suggestion, that as the birthday of each fellow laborer comes round, the united prayers of all should ascend for God's choicest blessing on that worker.

—

It would be unwise to lose what was advantageous in the old modes of study, while gaining all that is best in the new.

—

"I LIKE to be busy, papa," said a little girl of about four years old; "because when I am not busy I have got nothing to do." She is a specimen child in this thing. Every child likes to be busy. Parents and teachers should bear this in mind in all attempts at the train-

ing of little ones. Unless you give a child something to do, at home, or in the class, the child will do something which you have not planned for. Children not only like to be busy, but they will be busy. A responsibility rests on those who have charge of them, to see that they are busied wisely.

—o—o—

[At our request the Rev. A. Andrews, the efficient Secretary of the Sunday School Board, appointed by the General Conference, has prepared the following lucid statement of the condition and prospects of our general Sunday School work. We would invite special attention to this statement, and hearty co-operation with the comprehensive scheme proposed.—ED. S. S. BANNER.]

### Sabbath School Department of the Methodist Church of Canada.

#### OUR ORGANIZATION.

A reference to our Constitution in the Book of Discipline will show that the provisions made by the General Conference place our Sabbath Schools in a unique position. There is not, so far as we know, any Church to-day whose Sabbath Schools are so thoroughly an integral part of her organization as our own.

The Schools are created directly by the Church, through the Minister and the Quarterly Official Meeting. The principal officer of the school is a member of the highest Church court on a circuit, the Quarterly Official Meeting. That meeting is represented on the board of management for the school by direct representation, and the schools are expected to report quarterly to the Official Board. Annually they are reported to the District Meeting and Conference, and provision is made for District and Conference Public Sabbath School meetings, which, rightly managed, will doubtless prove to be of great service to our Sabbath School cause.

The General Board, composed of twelve members, five ministers and seven laymen, and representing as fairly as possible all sections of the work, is the bond of connection between the Conferences in Sabbath School work.

The Board prepares and issues all schedules for the collection of statistics and all directions of a general character

necessary to carry out the Constitution. It is also responsible for the publication of lists of Sabbath School Books.

YEARLY RETURNS.

These indicate the nature and extent of work done, and are of importance and value as they approach correctness and completion.

The year has been marked by great prosperity in our Sabbath School work. The London Conference alone reports 2122 conversions among the scholars.

SABBATH SCHOOL COLLECTIONS.

Last year (1873-4) in the old Wesleyan Conference, \$150.49 was contributed for S. S. purposes. This year (1874-5) the London Conference alone has paid \$170.92; Montreal, \$55.79; Toronto, \$77.59; Nova Scotia, \$3.20. Total receipts, \$307.50. Of the Districts, Brantford stands first, \$35.54; Goderich next, \$30.65. For particulars see the minutes of Conferences. The highest amount from any circuit is London, North St., \$9.50. Toronto comes next, \$7.15. Some of the collections have not yet been forwarded to the Treasurer, from the Toronto Conference, and also from the Eastern Conferences, which are held later than those in the West. Until within the past two years all the expenditure of our Sabbath School work has been met by the Book Room, it being refunded from the Contingent Collections. Now, every expense incurred by this department is met by the collection taken up for this purpose in the Sabbath Schools once a year. As the whole matter is comparatively new, it may be that many do not see why any considerable sum should be required for this department. Let our people see the necessity for raising funds to carry on the cause of God and there is no difficulty in getting the money. Especially should this be true in regard to the Sabbath School work.

Our Expenditure is as follows:

	1874.	\$	cts
Book Room Account.....		0	60
Do. Printing ".....		1	80
Printing 300 circulars to ministers.....		4	00
Envelopes for do., \$1.30. Stamps, \$3.00.....		4	90
300 Post Cards for return.....		3	00
Envelopes.....		1	00
Assistant, addressing, mailing, do.....		2	00
Travelling Expenses Library Committee.....		10	50

323 Books for Examination at half price .....	77	55
Three Indexes for registration of do .....	0	75
Freight on Bks, 53c. Paid Asst. mailing, do. \$22.00 .....	2	83
Postage on books in sending to readers.....	14	50
Paid Rev. N. N. Shepherd Traveling Expenses .....	3	00
attending Library Committee.....	3	00
Telegram and Express charges for Constitutions.....	0	50
Travelling Expenses (in part) in arranging of Bk lists 1 60	1	60
Circulars to Members of Board .....	1	00
Paid Mr. Garnett preparing catalogues for printer..	4	00
Book Room for 2,000 Constitutions.....	32	00
Do. 3,000 Lists of Winnedown Hymns.....	10	30
Do. 4,250 Schedules.....	15	00
Paper and ruling do.....	40	00
Printing Circulars to Superintendents.....	3	00
Wrapping and addressing the above.....	4	00
J. Jocelyn for re-arranging list of books.....	1	50
For Printing Circulars.....	2	00
J. Jocelyn 1 1/2 days writing letters, &c.....	2	00
Express charges on Books.....	1	3
Wrapping paper, postage, &c., per petty account.....	20	42
Balance Cash on hand.....	10	29
Printer's Bill, \$10.00. Constitutions, \$32.00.....	42	30
	\$	305 45

We have given the above statement more in detail than is usual in published accounts, as we are desirous that our friends may know for themselves how the money has been actually expended.

It will be seen that no agent or officer of the Society is paid for his services, nor do we desire they should be, any sooner than we can possibly avoid it. All the payments for work done is for required assistance in office work, which is very small in comparison with the amount of labor involved.

Our collections at present received amount, as above, to \$307.50. Balance on hand at beginning of the year, \$10.29. Total, \$317.79. Expenditure, \$305.45, leaving a balance on hand of \$12.34, with which to commence operations for the year.

What do we need this year? It is desirable to purchase 600 books and send them out to the various readers, which will cost probably, including expenses of sending them out, and postage on the parcels,

	\$	cts.
For return Envelopes, Circulars and Certificates, for do.....	300	00
Travelling Expenses of Board, say .....	100	00
Schedules for Schools, Circuits and Districts.....	50	00
Mailing Constitutions and postage.....	15	00
Stationery and Letter postage.....	10	00
Contingent.....	10	00
	\$	491 00

It will be seen that we have not taken into this account anything for helping our schools in the more needy districts by letting them have books and Sunday School requisites at reduced rates; nor

yet for the employment of a Sabbath School Missionary or agent for at least a few months during the year, which for a great Connexion like ours would not be more than the wants of the work require. These objects have not yet been undertaken by the Board. We must know what the Church is willing to do before we undertake such obligations as these measures would involve.

#### WHAT HAS BEEN DONE ?

Three hundred and ninety books have been sent out to about two hundred readers; of these sixty have been reported as unworthy of a place on our list of approved works. It is surprising how strong is the language used by some of the readers in condemnation of the books sent to them. Two hundred and twenty-three books have been approved, and an alphabetical list has been compiled and published under the title of "Winnowed Sabtath School Books."—List No. 1.

Purchasers will find this list very convenient to select from, as they can tell at a glance whether any books they have are embraced in the catalogue. About one hundred books were not yet reported on when the lists were made up. A record is kept by the Secretary of every book; when and by whom it was read, and what was the opinion of the reader. This is preserved for future reference. The system of examination, though comprehensive, is yet very simple, and has been approved by every one that has examined it carefully. In addition to meeting the expenses thus incurred, as the statement shows, all the expense of Schedules, Sunday School Constitutions, &c., has been paid in full for the year.

#### SHALL WE HAVE THE COLLECTIONS EARLIER ?

According to the Discipline a collection should be taken up in each Sabbath School during each year for our General Sabbath School work. Of course it is the duty of the Superintendent of the circuit to see that this is done. He is not, of course, responsible for the amount, but should see that it is taken up. If they could be made at once and forwarded to the Treasurer, W. Kennedy, Esq., Toronto, it would save the Board from the

unpleasant responsibility of running in debt, and waiting until the end of the year for payment. The London and Toronto Conferences decided that these payments shall be made through the Financial Secretaries, as all other returns are, thus securing uniformity and correctness in the returns. Will our brethren please to help us in this matter promptly, so that our Sabbath School Department may take its place in the front ranks of our Gospel agencies, already arranged, to face the powers of evil in this new and rising Dominion ?

P.S.—Since writing the above \$35 41 additional has been received from Nova Scotia.

A.A.

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## The Sunday School Banner.

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TORONTO, SEPTEMBER, 1875.

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*Communications on Sunday School Topics invited. Address all communications, Editor S. S. BANNER, Toronto.*

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THE Reports to the Conferences of their respective Sunday School Committees have been unavoidably crowded out of this number; and that of the Chautaugua S. S. Assembly has not yet come to hand.

### Sunday School Picnics.

THESE glorious summer months, when nature is robed in her loveliest attire, are pre-eminently the picnic season. Probably scarcely any of our Sunday Schools does not have its holiday in the woods at this pleasant time. We are great believers in picnics. We recommend them not only for physical, but also for moral reasons as well.

Give the children holidays,  
 Let them be jolly days;  
 Better men hereafter  
 Shall we have for laughter  
 Freely shouted in the woods till the echoes  
 ring again.



That is our creed upon this subject.

To the children of our hot and dusty cities the sanitary benefit of a day in the free fresh air, amid the bloom of flowers and song of birds, and in communion with the great heart of nature, is very great. Nor is it less so to the children of an older growth who accompany them, and who, in the unbending from the cares of active life, recall the delight of their childhood, and for a time renew their youth in the gleeful sports of the little ones. The following pleasant verses of Longfellow so musically describe these sylvan delights that we cannot refrain from quoting them :

The green trees whispered low and mild ;

It was a sound of joy !

They were my playmates when a child

And rock'd me in their arms so wild !

Still they looked at me and smiled,

As if I were a boy ;

And ever whispered, mild and low,

"Come, be a child once more !"

And waved their long arms to and fro,

And beckoned solemnly and slow ;

Oh, I could not choose but go

Into the woodlands hoar ;

Into the blithe and breathing air,

Into the solemn wood,

Solemn and silent everywhere !

Nature with folded hands seemed there,

Kneeling at her evening prayer !

Like one in prayer I stood.

And, falling on my weary brain,

Like a fast falling shower,

The dreams of youth came back again,

Low lisplings of the summer rain,

Dropping on the ripened grain,

As once upon the flower.

Visions of childhood ! Stay, oh stay !

Ye were so sweet and wild !

And distant voices seemed to say,

"It cannot be ! They pass away !

Other themes demand thy lay ;

Thou art no more a child !"

Nor are the moral advantages to be derived from properly conducted Sunday

School pic-nics less marked. The sense of social sympathy which is cultivated knits together the hearts of teachers and scholars and parents in bonds of closest fellowship. The teacher is not only respected as a religious instructor, but is loved as a personal and intimate friend. These occasions serve to interpret to the heart of children the fact that religion is not a morose and gloomy thing ; that even pious people can laugh and enjoy themselves ; and that that solemn man, the minister, can lay aside his coat and his dignity and play ball with the boys, and help to swing the girls beneath the tall elm tree, and perhaps be the most gleeful in light-hearted hilarity of them all. Be sure his sermons will be none the less appreciated by the little folks, nor will his influence on their hearts be lessened because he unbends to share their youthful sports and amusements. The boys will have none the less respect for their teacher's Sabbath instructions when they find he is a good stroke with the bat ; nor the girls with theirs when they learn how deftly she can weave oak leaves into wreaths for their adornment, and with what readiness she can prepare tea at a gipsy camp fire.

Then the cultivation of a sympathy with nature may be made a means of grace. Its quietude, its beauty, its harmony of relations, their adaptation to the ends for which they were created, all conspire to raise the mind in adoring gratitude to the Great Architect of the universe, and to lead to the devout exclamation,

"These are thy glorious works, Parent of Good."

Again, as at the bidding of the Divine Teacher, we may consider the lilies of the field, and behold the fowls of the air, and learn lessons of God's goodness and providential care, for which the trembling harebell by the streamlet's bank is not too

lowly, nor the tall archangel before his throne too great.

"Neath cloistered boughs each floral bell that swingeth,

And tolls its incense on the passing air,  
Makes Sabbath in the field, and ever ringeth  
A call to prayer.

Your voiceless lips, O flowers! are living preachers,

Each cup a pulpit, and each leaf a book.  
Supplying to our fancy numerous teachers  
From lowliest nook.

Floral apostles! that in dew splendour

Weep without woe and blush without a crime,  
Oh, may we deeply learn and ne'er surrender  
Your lore sublime."

And in the tender regard for everything that God has made--for tiny wren and robin, for chipmunk and field-mouse, for tadpole and newt, for insect and creeping thing, we may learn not merely interesting lessons of natural history, but a recognition of the moral truth that

"He prayeth best who loveth best  
All things, both great and small,  
For the dear God who loveth us,  
He made and loveth all."

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## Communications.

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### ELM STREET CHURCH SUNDAY SCHOOL PICNIC.

THE annual picnic of this large and flourishing School took place on the 8th July at the Humber Grove. The Scholars, Officers and Teachers assembled at the Church, and after responding to the call of the Superintendent of the School, the Scholars fell into line and proceeded two and two in the most orderly manner, (the infant class leading) down Teranley St., along Queen and Yonge Sts., and joined the safe and commodious steamer "Watertown," which steamed off at 12.30 p.m., with its precious freight of youngsters all joyous and happy. It was one of the finest sights that

could be desired, to witness between 500 and 600 children marching down the street; surely in them we see portrayed the element of national greatness, and the mainstay of Victoria's Royal Throne.

On arriving at the Humber grounds it was found that everything that could contribute to the happiness of the occasion had been provided by the energy and forethought of the Refreshment and Amusement Committees. The grounds were gaily decorated with Loyal Banners, Swings erected, Base Ball and Croquet provided, Races entered into with great spirit, and altogether the children spent one of the pleasantest days of their life. There were camp stools in abundance on which the weary might rest. A good band of stringed and wind instruments accompanied the School, in the music of which the children joined, and sang many of their Sweet Sunday School Hymns. Nothing but S. S. music was rendered. The weather was delightful, and many of the city friends availed themselves of the two o'clock boat and joined the picnic, so that at one time there were not fewer than one thousand people on the grounds. The most ample provision was made in the refreshment line.

The Steamer returned to Toronto in the evening at nine o'clock, and seldom carried a heavier load. All felt thankful to a kind Providence for preserving the children from accident, nothing having occurred in any way to mar the happiness of the day. COM.

WE had the pleasure of being present on the 27th of July at the very successful picnic of the Richmond St. Sunday School, any detailed account of which would be almost identical in its features with the above. We understand that the Queen St. and Spadina Avenue Schools have had their annual picnic at the same delightful grove. The Berkely St. School went by rail to Markham, and there joined the festivities of the Markham Sunday School. Great praise is due the Teachers and Officers of our Schools for the amount of self-imposed labour that they undergo in providing for the enjoyment of the scholars as well as for their religious instruction. It was especially gratifying to witness the large attendance of the parents and friends of the scholars on these occasions, evincing as it does their practical sympathy with this important department of church operations.

[ED. BANNER.]

## INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—SEPTEMBER.

## THIRD QUARTER: TWELVE LESSONS IN NEW TESTAMENT HISTORY.

SUNDAY, SEPTEMBER 5, 1875.

LESSON X.—THE LIGHT OF THE WORLD.  
John 9. 1-11.

## Berean Notes.

**L.** 1 And as Jesus passed by, he saw a man which was blind from his birth.**School.** 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**L.** 3 Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.**S.** 4 **I must work the works of him that sent me, while it is day; the night cometh, when no man can work.****L.** 5 **As long as I am in the world, I am the light of the world.****S.** 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.**L.** 7 And said unto him, Go, wash in the pool of Siloam, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.**S.** 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?**L.** 9 Some said, This is he: others said, He is like him; but he said, I am he.**S.** 10 Therefore said they unto him, How were thine eyes opened?**L.** 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 Siloam, and wash: and I went and washed, and I received sight.

## HOME READINGS.

Mon. John 9. 1-23.	Th. 2 Kings 5. 8-14.
Tu. John 9. 24-41.	Fr. Luke 18. 31-43.
Wed. John 4. 31-39.	Sat. 1 John 2. 1-17.
Sunday. Rev. 21. 10-27.	

**TOPIC:** *Receiving Sight from the True Light.***GOLDEN TEXT:** *Open thou mine eyes that I may behold wondrous things out of thy law. Psa. 119. 8.***OUTLINE:** 1. *The Blind Man*, v. 1-3.  
2. *The Working Lord*, v. 4-7.  
3. *The Wondering Neighbours*, v. 8-11.

## GENERAL STATEMENT.

The events of this lesson took place upon the Jewish Sabbath day, John 9. 14. The term "passed by," in the last verse of chapter eight, and the first verse of chapter nine, lead naturally to the idea that the two events happened in direct connection. Dr. Strong, in his *Harmony*, shows, however, that nearly two months elapsed between them. The central character of this lesson is Jesus, presented, as our TITLE states, as *The Light of the World*. That which is illustrated by the lesson, and which is a matter concerning every human being, is stated in the TOPIC as *Receiving Sight from the True Light*. The OUTLINE presents the case thus: 1. THE BLIND MAN; 2. THE WORKING LORD; 3. THE WONDERING NEIGHBOURS. In view of the whole case each truly wise one will cry unto Jesus, in the language of the GOLDEN TEXT: "*Open thou mine eyes, that I may behold wondrous things out of thy law.*" Teachers should make it their special aim to disclose Jesus as the light for all in darkness. So shall all escape *Spiritual blindness* named in the DOCTRINE.

## LESSON HYMN.—Tune "Naomi."—C.M.

Father of mercies, in thy word  
What endless glory shines!  
Forever be thy name adored  
For these celestial lines.

O may these heavenly pages be  
Our ever dear delight;  
And still new beauties may we see,  
And still increasing light.

**QUESTIONS.**

R cite **TITLE**.

What is here meant by "the Light of the world"?

Recite the **TOPIC**.

Recite the prayer contained in the **GOLDEN TEXT**.

Give the **OUTLINE**.

1. *The blind man*, v. 1-3.

As Jesus passed by whom did he see?

What question about this man did the disciples ask?

Why did they ask this question? [ANS.—They believed every unusual affliction was the result of unusual sin, but of whose sin in this case they could not tell.]

What was the answer of Jesus?

Did Jesus mean that neither the man nor his parents had ever sinned?

What is meant by the reason "that the works of God should be made manifest in him"?

What trouble have all men which is like blindness? [See 1 Cor. 2. 14.]

2. *The working Lord*, v. 4-7.

Whose works did Jesus say that he must do?

What did he mean by "day," and by "night"?

What work of God needed to be done in the blind man?

Why did he speak the words in v. 5?

What did he do to the blind man?

Why did Jesus do so much?

[NOTE.—Siloam is a short distance south of Jerusalem, from which city Jesus sent the man.]

What was the result to the blind man?

What lessons may we learn from his cure?

[Recite **TOPIC** and **GOLDEN TEXT**.]

3. *The wondering neighbours*, v. 8-11.

How did this cure affect the man's neighbours?

What account did he give of his case?

What may every saved sinner say for Jesus?

Where does this lesson show—

1. **Why God allows suffering?**

2. **How we should obey Jesus?**

3. **How we should work for God?**

**QUESTION AND ANSWER.**

14. *What do we pray for in the fifth petition?*

In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely

pardon all our sins; which we are the rather encouraged to ask, because, by his grace, we are enabled from the heart to forgive others.

*Psalm* 2. 1. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.

*Daniel* 9. 17, 19. Cause thy face to shine,—for the Lord's sake. O Lord, hear; O Lord, forgive;—for thine own sake.

**OUTLINES, NOTES, AND LESSONS.**

1. **THE BLIND MAN.** "Blind from his birth," ver. 1. Fit type of all humanity, *Psa.* 58. 3, "They go astray as soon as they be born." "Jesus passed by, he saw," etc. ver. 1. How apt men are to pass by suffering, unsaved ones, without seeing them; or, seeing, to pass by on the other side, as did the priest and the Levite of the parable. *Luke* 10. 31, 32.

... This man was doubtless a beggar, as were most of the blind of that day, ver. 8. From *Acts* 3. 2, we learn that the custom was for such persons to be placed at the gates of the temple. Here, most likely, Jesus saw this man.

... *Laws concerning the blind.* *Lev.* 19. 14; *Deut.* 27. 18. *Pharisees pronounced blind.* *Matt.* 15. 14; 23. 16, 19, 24, 26; *Luke* 6. 39. *The ignorant pronounced blind.* *Rom.* 2. 19; 2 *Pet.* 1. 9; *Rev.* 3. 17.

**WHO DID SIN?** ver. 2. How natural it is for men to philosophize as to causes rather than remedies. Many ask, How came I thus? Few ask, How can I be saved? It is assumed that special calamities have special causes in every case. Perhaps the pre-existence of souls in other forms and states is also assumed by the questioners. They might readily have caught this notion from some of the then prevalent philosophies. The probability, however, is that they meant in a loose way to express the idea that somewhere sin had existed to cause the trouble.

... "Suppose ye that these Galileans," etc. *Luke* 13. 2. "Or those eighteen," etc. *Luke* 13. 4. "When the barbarians saw," etc. *Acts* 18. 4.

**NEITHER HATH THIS MAN,** etc., ver. 3. Not a denial that this man was begotten in sin, *Psa.* 51. 5; *Eph.* 2. 3; as it is not a denial of the actual sinfulness of his parents, *Rom.* 3. 10, 23. They had sinned, and a sinful state was at the root of all their ills; but his blindness was not the result of some particular, and perhaps glaring sin, as the questioners supposed.

... The sins of parents often do entail suffering and affliction upon children. Property is lost and poverty becomes the inheritance. Weak bodies filled with disease; evil ten-

dependencies of mind and heart, and, above all, wicked habits formed under bad examples, and, worse, home rule, are the heritage of thousands everywhere.

**BUT THAT THE WORKS OF GOD,** etc., ver. 3. In him existed an opportunity for God's wonderful works of healing and saving to be made manifest. To make these works manifest to man is an end sufficiently glorious to warrant the permission, even the sending of evil. Suffering has nobler uses than mere retribution. "*He purgeth it,*" etc., John 15. 2; "*Whom the Lord Loveth he chasteneth,*" etc., Heb. 12. 5; "*Most gladly therefore will I rather glory,*" etc., 2 Cor. 12. 9, 10. Each ill, and want, and woe of mine, affords my Lord an opening for the showing of his grace.

**2. THE WORKING LORD.** "*The works of him that sent me,*" ver. 4. This appointed sphere had Jesus filled all through his days. "*Wist ye not,*" etc., Luke 2. 49. Primarily, the work of Jesus was to "save his people from their sins," Matt. 1. 21. Incidentally, his work was to save from all the consequences of sin. For such works abundant opportunity was found in the world lying in sin. Men awaited these works, and Jesus came to do them.

... *The working Jesus:* "*My meat is to do the will,*" etc., John 4. 34; "*I have greater witness,*" etc., John 5. 36; "*Many good works,*" etc., John 10. 32; "*Who went about doing good,*" etc., Acts 10. 38.

**THE NIGHT COMETH,** ver. 4. The end of opportunity for toil comes on apace, and comes to me, in my humanity, and to all men. Our limitations, as well as our burdens and sorrows, are shared by our older brother Jesus.

**I AM THE LIGHT OF THE WORLD,** ver. 5. To dispel the darkness of natural blindness, vers. 6, 7; also to dispel the more desperate blindness of the soul, John 9. 35-38. Among the works of God to be done by the Messiah, Isaiah specifies, "*to open the blind eyes,*" Isa. 42. 7. This specific work, and every other, was done perfectly.

**THE CURE,** vers. 6, 7. **ON THE PART OF JESUS,** we find, "*he spat . . . made clay . . . anointed the eyes . . . and said,*" etc. **ON THE PART OF THE BLIND MAN,** we find, he heard Jesus, submitted to Jesus, obeyed Jesus. The text says, "*He went . . . and washed, and came seeing.*" **LEARN,** (1.) In what varied and apparently unlikely ways Jesus works; and, (2.) How certainly and how quickly success follows submission to Jesus.

... *The pool of Siloam.* Mentioned Isa. 8. 6; Neh. 3. 15; and in this lesson. The Scriptures give no clue to the location of the pool; Josephus, however, locates it at the mouth of the Tyropœon. Dr. Robinson gives its length as fifty-three feet, its width eighteen feet, and its depth nineteen feet. See *Whitney's Hand-book of Bible Geography.*

**3. THE WONDERING NEIGHBOURS.**—"*Is not this he?*" ver. 8. It seemed to be, and yet how changed. **LEARN,** (1.) The power of a changed life; (2.) Newness in Christ cannot escape observation. "*How were thine eyes opened?*" ver. 10. The wondering world cannot avoid inquiry when a true work of grace stands before it. "*He answered,*" etc., ver. 11. A frank, simple telling of his experience with Christ. To what this led, each teacher must observe carefully from the remainder of the chapter, especially observing verses 35-38.

**SPECIAL POINTS.** A darkened world—Jesus its light. The abundant opportunity for holy work—the Christian labourer's greatest spur. (1.) Jesus had a precise work to do on earth; (2.) What he did was "the work of God;" (3.) Each work had its own *time and place*; (4.) No work could be delayed or neglected; (5.) His night, like ours, pressed on, and spurred his zeal.

### English Teacher's Notes.

BY EUGENE STOCK, ESQ.

In the passage which forms the subject of the lesson before us we have another of the wonderful "*I am's*" of St. John's Gospel. And here, as with the "*I am*" of the sixth chapter, we have the truth to be brought forward "embodied in a tale," a narrative of real need and actual supply. The miraculous provision made for the hungry multitude was a picture of the "bread from heaven" given for the life of the world. And so the light which dawned on the blind beggar was the outward symbol of the rays which found entrance into his heart, and which are still continually enlightening "them that sit in darkness and in the shadow of death."

The incident is one that can easily be imagined by children. There are probably few who have not passed a blind man "sitting by the way side," and who have not felt the throb of pity, and the rising impulse to help if it were possible. To young people, whose eyes take in with delight all that is new, strange, or beauti-

ful, blindness presents itself as a condition of terrible privation and misery. Here is the teacher's starting point. After calling up to the minds and to the lips of the class the things missed, by the things withheld from the blind, he can proceed to show that there is a worse privation than want of bodily sight.

There are things strange and glorious, ancient and wonderful, yet ever fresh and new, which some people *have never seen*, because the eyes of their souls are closed. The love of God, the riches treasured up in Christ, the hope laid up in heaven—these things they cannot enjoy, for they have never looked upon them. And here the teacher must be ready to meet the objection that the children *do know* these things. Of course they know them in a certain degree—they may have learned them from infancy; just as a blind man may know the subject of every picture on the walls, and be able to describe the whole because it has been told him often. But this is not *seeing*. Who would be content to go into a picture gallery with his eyes bandaged, and have everything described to him? Would not such a one say, "Take off the bandage and let me see!" This idea of *privation* is, of course, but one aspect of blindness. There are the further ones of helplessness, danger, etc. But it seems to be the one specially pointed out in the Golden Text—"that I may behold wondrous things out of thy law."

The next point to be brought out is the remedy, which puts an end to the privation. In both the passage for reading and the Golden Text we have Christ presented not only as the source of light, but as the One who effects an entrance for it. We are reminded of Holman Hunt's famous picture, "The Light of the World," in which the Light-giver stands at the barred door which he alone can open, and which must be unclosed before the bright rays can penetrate it. The light is indeed come into the world, but the blind eyes must be opened before the healing beams can be received. In vain for the sightless beggar was the flood of light which must have lit up the streets of Jerusalem; it made no difference to *him*. So the light which glows in every page of the Bible makes no difference to one whose soul is yet sealed up in darkness. *But Christ, the Light, is also the Opener*. He could not pass that blind beggar without doing the work of love for him. Will we let him do it for us?

Even children may object that as they cannot

see unless Christ open their eyes, to continue in blindness is no fault of theirs. But here we come to the third point. Where Christ is present as the Light of the World, he will not as the Restorer of sight pass us by. He is willing to open the eyes of each child in our classes. When he stopped behind this blind beggar he made clay and put it on the sightless eyes. The man did not refuse; did not object; did not say, "How absurd to cover up my eyes for the purpose of restoring my sight." With the clay on his eyes he simply did as the Lord directed him, never pausing to inquire what good could possibly result from so doing. He believed Jesus meant to cure him; he believed Jesus could cure him; and the consequence was that he came up from the Pool of Siloam "*seeing*" the dark curtain lifted, the night passed away, the glorious morning risen for him. Just so the soul that will simply *yield* itself to Christ shall find that he opens the blind eyes, that where he is suffered to work "old things are passed away, all things are become new."

The remainder of the beggar's story is not included in the passage appointed for the lesson, and perhaps the teacher who desires to go fully and deeply into the truth intended to be prominent will hardly find time to dwell on the soul-enlightenment of the man who was healed. But it will be interesting for senior scholars to notice how the light which had entered his soul led him to confess Christ, and made him willing to suffer for Christ; how afterward a further revelation was granted him, and how joyfully he acknowledged his deliverer as the Lord and God. This last point particularly should be brought under the notice of Christian scholars. Have they had their eyes opened by Christ? He has yet more to show them, and in proportion to their faith and obedience he will reveal to them more and more of his glory continually. There is not one, teacher or scholar, who should not with the whole heart offer up the prayer, "Open thou mine eyes, that I may behold wondrous things out of the law."

#### For Senior Scholars.

##### 1. THEMES FOR BIBLE READINGS.

1. DARKNESS. Gen. 1. 2; John 1. 5; 3. 19, 20; Matt. 27. 45; 10. 27.
2. BLINDNESS. John 9. 1; Matt. 6. 23; 2 Cor. 4. 3, 4; Eph. 4. 18; Mark 10. 46.

3. LIGHT. Gen. 1. 3; 2 Cor. 4. 6; 2 Pet. 1. 19; John 1. 4, 9; 3. 19.

4. SIGHT. John 9. 7; Luke 4. 18; Acts 9. 18; 2 Cor. 5. 7; Acts 22. 17.

5. THE DAY OF OPPORTUNITY. John 9. 5; Isa. 55. 6, 7; Eccles. 12. 1; Matt. 23. 37.

6. THE NIGHT OF DOOM. Prov. 1. 26, 27; Matt. 23. 38; 25. 11, 12; 25. 41.

7. WORDS OF AWAKENING. Prov. 29. 1; Isa. 1. 18; 55. 1; Eccles. 9. 10; Matt. 25. 13.

### 2. SEED THOUGHTS.

BY L. D. BARROWS, D.D.

1. What sentiment of the disciples led to the question they asked?
2. In what sense had not this man nor his parents sinned?
3. How did his blindness manifest God?
4. In what particulars, and in the broadest sense, is Christ the author of light to men?
5. In what special and pre-eminent sense?
6. Was it necessary Christ should use means to restore this man?
7. Why necessary for the man to use means?
8. If Christ used any means, why not more complicated and lofty ones?
9. Why did he use such means as Jewish tradition and prejudice forbade on the Sabbath?
10. How many witnesses concurred in this miracle?
11. May our spiritual eyesight be removed by means as simple and therefore as miraculous?
12. Do the ills and calamities of life come to us on account of our personal or ancestral sins?

### 3. DOCTRINE.

"Spiritual blindness." Isa. 6. 9, 10; John 12. 40; 2 Cor. 4. 4; Matt. 13. 13-16.

### Blackboard.

The use of a blackboard exercise is to illustrate the teaching of the lesson. The portion of the exercise, which illustrates "Jesus the Light of the World," should be placed on the board before the school assemblies. Make the large letters with white crayon, shade them with blue, the rays of light with yellow, and the letters in the rays with red crayon. In to day's lesson light was given to a man who had always been in darkness. We are born in spiritual blindness. Jesus tells his disciples that he is the Light of the World. To make use of the illustration, first explain what is meant by spiritual blindness. We are not able

to see the true light without a change of heart. Then the question arises, *How can I see?*

1. Seek the great Physician; he is near at hand, he is waiting, he is willing—NOW!

2. Having found him, listen to his teaching as revealed in his word—NOW!

3. Obey his teaching—NOW!

4. Having received sight, acknowledge boldly the giver of light—NOW!

### The Primary Class.

BY L. J. RIDER.

1. REVIEW. In addition to the review of the preceding lesson, it is well to recall occasionally the fundamental facts of history and chronology: for example, How long ago did Christ come into the world? How many years was he here? In what country? Among what people?

2. GREAT TRUTH of the lesson: Jesus is the Light of the World.

3. LINES OF APPROACH to the lesson. (1) "Shut your eyes tight and think how strange and dreadful it would be if you could never open them again . . . never see mother's face or beautiful light? You would be—? (blind.) But if you were blind your friends would lead you . . . care for you. Our lesson to day is about a blind man who was so poor that he had to beg his food from strangers . . . Have you ever seen beggars?" etc. (2) Picture the streets of Jerusalem a long time ago . . . a man groping his way hurriedly along . . . "What is the matter with his eyes? . . . covered with clay . . . Where is he going? . . . Why is he so eager and excited? . . . He is blind . . . has never seen . . . thinks now he will be cured when he washes off the clay. Is he cured? Who cured him?" etc.

4. MODES OF MAKING APPLICATION. (1) "Suppose we had no books or teachers to tell us of Christ or anything good, should not know the way to heaven . . . minds would be all dark, like the blind man's eyes. What book shows us the way? Who made the blind man see? Who will make us understand the Bible? Let me teach you a little prayer that a good man wrote almost three thousand years ago." Teach and explain the Golden Text. (2) "Are any of you blind? . . . But I know a little boy, with eyes as good as yours, who is blind in one way. He tells lies, and does not see that the Lord is angry with him for it. He swears, and does not see how wrong it is, disobeys his father, steals sugar and raisins from his mother, cheats his



teacher, and *does not see* that these ... will make him a bad, wicked man, and will lead him right away from heaven. What a dreadful blindness! Who alone can cure it? Continue and connect with Golden Text.

## BLACKBOARD FOR PRIMARY CLASS.

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THROUGH

JESUS.

## WHISPER SONG.

Jesus, the sight-giver,  
Oh, may I see!  
Jesus, the light-giver,  
Shine upon me.

SUNDAY, SEPTEMBER 12, 1875.

LESSON XI.—THE GOOD SHEPHERD. John  
10. 1-11.

## Berean Notes.

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

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

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

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

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

**S.** 6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

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

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

**S.** 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.

**S.** 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.

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

## HOME READINGS.

Mon. John 10. 1-13. Th. Isa. 40. 1-11.  
Tu. John 10. 14-30. F. Luke 2. 8-20.  
W. Luke 15. 1-10. S. 2 Tim. 2. 1-19.  
Sunday. Psa. 23.

**TOPIC:** *Right Guidance by the Good Shepherd.*

**GOLDEN TEXT:** *He shall feed his flock like a shepherd.* Isa. 40. 11.

**OUTLINE:** 1. *The Parable*, v. 1-6.

2. *The Explanation*, v. 7-11.

## GENERAL STATEMENT.

In our last lesson we saw Jesus healing the man who had been born blind. That act was done upon the Sabbath day, John 9. 14, on which fact the Pharisees founded grave complaint against Jesus. On the day following his cure the man was arraigned before the council, and because he would not repudiate his healer, he was cast out of the synagogue. John 9. 34, 22. But Jesus sought him, and blessed him, John 9. 35-38, and then rebuked those by whom the man had been treated so unjustly. From these he turned to the people standing by, and addressed to them the parable we are now to study. Those religious leaders had acted the part of false shepherds. In contrast he presents the true shepherd. Borrowing Jesus' own words in ver. 11, he is in our TITLE called *The Good Shepherd*. How well he does his work is shown by his fulfilment of the prophecy of Isaiah, as given in the GOLDEN TEXT, "*He shall feed his flock like a shepherd.*" What those who follow him may expect is stated in the TOPIC, as *Right Guidance by the Good Shepherd*. In the OUTLINE the truth is presented under two heads. 1. THE PARABLE; 2. THE EXPLANATION. The Doctrine sums up the precious things of the lesson as CHRIST'S CARE FOR HIS PEOPLE. May we all be under his care!

## LESSON HYMN.

Saviour, like a shepherd lead us:  
Much we need thy tender care;  
In thy pleasant pastures feed us,  
For our use thy fold prepare.

Thou hast promised to receive us,  
 Poor and sinful though we be ;  
 Thou hast mercy to relieve us,  
 Grace to cleanse, and power to free :  
 Early let us seek thy favour,  
 Early help us do thy will ;  
 Holy Lord, our on'y Saviour !  
 With thy grace our bosoms fill.

**QUESTIONS.**

Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.

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

What is a "parable?" [ANS.—It is a narrative about familiar things, by which important but less familiar things are made clear. This parable is founded on the customs of shepherds in Christ's day.]

Why did Jesus begin with "Verily, verily"? Describe a "sheep-fold."

Five classes of persons are named in v. 1-6: which are they?

Explain what each had to do with the sheep, or the sheep-fold.

How did shepherds manage sheep? v. 3, 4.

How do they now manage sheep in Palestine?

How did strangers get along with the sheep? v. 5.

2. *The explanation*, v. 7-11.

Why did Jesus give this explanation? v. 6.

Why did he here begin with "Verily, verily"?

What explanation does he give of "the door"?

Why does he call himself the door "of the sheep"?

What blessings do they gain who use this door?

What explanation is given of the "thieves and robbers"?

For what did they come? v. 10.

Who is "the Good Shepherd"?

For what did he come? v. 10.

How did he prove his interest in the sheep?

See v. 11-15.

Who are the sheep?

How do the sheep treat thieves and robbers?

See v. 8.

How do they treat strangers? v. 5.

How do they treat the shepherd? v. 3, 4.

How did David speak of his Shepherd? See

Psa. 23. 1-4.

May we be his sheep? v. 16.

Are we his sheep?

How does this lesson illustrate—

1. *Our Title?*

2. *Our Topic?*

3. *Our Golden Text?*

**QUESTION AND ANSWER.**

15. *What do we pray for in the sixth petition?*  
 In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being brought into such circumstances as will specially tempt us to sin, or support and deliver us when we are tempted.

*Matthew* 26. 41. Watch and pray, that ye enter not into temptation.

*Psalms* 19. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me.

*Psalms* 51. 10, 12. Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

**OUTLINES, NOTES, AND LESSONS.**

**THE PARABLE**, vers. 1-6. The term "parable" is applied to this address in ver. 6. It is an extended statement made in the garb of familiar things, by which less familiar, but similar, things may be made clear. In explaining the parables the main idea of the speaker must be held in view, and close analogies must not be looked for on all points.

... *Shepherds*, etc. With the external drapery of this parable the hearers of Jesus were perfectly familiar. Theirs was a sheep-growing country. The flocks were their main dependence. Christ drew his illustrations from every-day life in Palestine as existing then, and as it still continues.

... *The Scripture use of shepherds*, sheep, and sheepfolds is very common, both in direct teaching and in figurative use. For extended statements see Psa. 23; Jer. 23; Ezek. 34; Zech. 11; see also **THEMES FOR BIBLE READINGS**.

**VERILY, VERILY**, ver. 1. An opening which always invites special attention and assures of special importance. Imagine Jesus with these impressive words turning from the haughty Pharisees to the masses whom they crushed with a burdensome and unsatisfactory ritual. I SAY UNTO YOU, a clause begotten of his own profound consciousness of authority. "He taught them as one having authority," etc. *Matt.* 7. 29. **THE SHEEP-FOLD** was an inclosure into which the flocks were led for shelter in severe weather, and for safety from prowling beasts, and from thieves. Sometimes several shepherds maintained a fold in common, but the larger ones needed one, or even several, for

their own flocks. Jesus uses the fold as illustrative of the Church of God, that sacred inclosure, in which his people find shelter and safety. **THE DOOR.** But one door usually entered the fold, as this simplified the matter of watchcare. This door would be guarded by a suitable assistant and **THE PORTER**, of ver. 3. By "*the door*," Jesus here refers to the legitimate, the divinely appointed way of entering the fold. There is such a way for the sheep, which he explains subsequently in vers. 7, 9. There is also a legitimate way for those who claim to rule or lead the sheep, and of this he speaks in vers. 1, 2. The legitimacy of entrance into positions of authority in the Church he would have applied to the conflicting claims of the Pharisees and himself. If either he or they did not enter by the door, "*the same is a thief and a robber.*"

**HE THAT ENTERETH IN BY THE DOOR IS THE SHEPHERD**, etc., ver. 2. He fears no test, whether by facing the porter or by calling the sheep. He comes with undeniable rights. So Jesus faced all the predictions of Scripture, and other tests appointed long before.

... "Christ answers all that is written of the Messiah. Consequently he who watches over the sheep, Jehovah, . . . gives him access to the sheep, in spite of the Pharisees and priests, and so many others."—*Darby*.

... "Although Son, he had submitted to each ordinance which God had laid down for the shepherd of his earthly people."—*Kelly*.

... All who pretend to minister to the flock of Christ must do it in his own way. Heb. 5, 4; 1 Tim. 3, 1-7.

**THE PORTER OPENETH**, ver. 3. Free access to the fold is given him by each custodian of that fold, whether, **AS IN JESUS' CASE**, it be prophecy, personal purity, wonderful works, or evident indorsement of God; or whether, **AS IN OTHER CASES**, ministers, etc., it be the Spirit's call, providential direction, etc. For God's true workmen every door swings open wide. See 1 Cor. 16, 9; 2 Cor. 2, 12; Col. 4, 3; Rev. 3, 8.

**THE SHEEP HEAR HIS VOICE**; ver. 3. Each Eastern shepherd has his own call, to which his sheep respond. For many sheep he has special names, or calls, to which they respond individually. A strange call frightens them, and if repeated scatters them. **AND LEADETH THEM OUT.** Always so in the East, the shepherd's dog follows behind; and if a restive sheep, or a strange one, lingers un-

wisely, he is prompt in his attention, in order that the whole flock may follow after the shepherd. Psa. 23, 2, 3; Rev. 7, 17.

... How beautifully this *leading out* was realized in Christ's first followers. He entered by the door into the Jewish fold; he lifted up his voice: many diverting voices were lifted up also; but the sheep heard him, and he led them out of the restrictions of Judaism into the freedom of Christianity.

**2. THE EXPLANATION**, v. 7-11. "*Then said Jesus,*" v. 7. This shows why he spoke the words which follow. The people did not understand the parable, and therefore he proceeds to help them, not opening every point already suggested, but rather such as to the misunderstanding crowd would prove most useful. The Pharisees probably caught his rebuke as spoken already, and that sufficed. He opens this portion also with the assuring **VERILY, VERILY**.

**I AM THE DOOR OF THE SHEEP**, v. 7. He now passes over the shepherds, whether true or false, and addresses himself to the concerns of the sheep. Of these he is "*the door*." By him, and by him alone, they enter in from the wilderness to the fold, as is described in v. 9. Jesus is presented as a way of access to the fold in John 14, 6; Eph. 2, 18.

... Those who are shepherds, or pastors, in Christ's flock first enter the flock through this door and so become his sheep. Through Christ's call and authority they subsequently enter the pastor's position. Under Christ, they are both sheep and shepherds, and here the analogy of the parable obviously fails.

**THIEVES AND ROBBERS**, v. 8. Here, and again in v. 10, Jesus pauses a moment to contrast with himself the religious teachers before whom the people were bowing. The purposes and character of all these leaders are clearly set forth in these verses.

**BY ME**, v. 9, and there is no other door, though some may illegitimately gain a standing in the fold; "*By me—IF*," here is the condition; "*By me, if—ANY MAN*," no matter what his nationality, etc.; "*By me if any man—ENTER IN*," become a true and accepted dweller within the fold of God, "**HE SHALL BE SAVED . . . GO IN AND OUT . . . FIND PASTURE**." That is, he shall enjoy safety, freedom, and comfort.

**I AM COME**, v. 10, "*that they might have life*," imparted, preserved, enjoyed, glorified; and, "*that they might have it more abundantly*;"

in great profusion, superabundantly. See Rom. 5. 10, 20.

..... "Thus is intimated the infinite richness of that salvation into which believers attain through Christ."—*Minpriss*. See 1 Cor. 2. 9.

I AM THE GOOD SHEPHERD, v. 11. See

THEMES FOR BIBLE READINGS. Note the contrast between himself and others made in v. 12-18. How many times in this chapter is Jesus called by this name, and what facts recorded of him prove him to be "*The good Shepherd*?" Scholars and teachers should all work out the answer to these questions.

OUTLINES AND LESSONS. 1. The Fold; 2. The Foe; 3. The Friend; 4. The flock. 1. Thieves and robbers, and how the sheep treat them; 2. The good Shepherd, and how the sheep treat him. A Straying World—Jesus the Shepherd—The Chief Pastor, a model for all Christians, John 13. 15; Phil. 2. 5; 1 Pet. 2. 9.—CHRIST JESUS THE ONE OPEN DOOR.

The Good Shepherd

*owns* his sheep. v. 3.  
*knows* them. v. 14.  
*known* of them. v. 14.  
*calls* them by name. v. 3.  
*seeks* them. v. 3, 4.  
*gives* life to them. v. 10.  
*gives* his life for them. v. 11, 15.

His Sheep

*hear* his voice. v. 3.  
*know* his voice. v. 4, 14.  
*not follow* stranger. v. 4.  
*flee* from stranger. v. 5.  
*other* sheep, not of this fold. v. 10.  
*one* fold. v. 16.

The Hireling

*the* sheep are *not his own*. v. 12.  
*seeth* the wolf coming. v. 12.  
*leaveth* the sheep. v. 12.  
*seeth*. v. 12.

His Sheep

*are* not *cared for*. v. 13.  
*are* left. v. 12.  
*are* caught by the wolf. v. 12.  
*are* scattered. v. 12.

English Teacher's Notes.

The "I am," which forms the subject of the passage before us, does not at first sight appear to be connected with any special event in our Lord's life. But, taking the passage in its probable connection with the preceding chapter, we see that the incidents recorded there form the background of the allegory we have to consider to-day. The man whose eyes and whose heart had been opened by Him who was the "Light of the World" had met with harsh treatment from those who assumed the office of teachers and shepherds of the people of God. While he was enjoying the light, they were still in darkness, blind leaders of the blind, having no right in the sheep-fold, because they had entered it

in their own self-chosen way. The allegory of chapter 10 commences with the contrast drawn between them and the real shepherds, who enter by the door, and are at once recognized by the flock. Our Lord goes on to show that he himself is this door, the rightful way of entrance, which gives a title to all the privileges of the sheep-fold; and then, carrying the allegory further, he raises our eyes from the under-shepherds to himself, whom they serve, and from whom they hold their office.

The teacher who desires thoroughly to interest his scholars in the subject will take pains to bring before their minds the picture of an Eastern sheep-fold, with its store walls, gate, and partial covering—the shepherd leading, *not driving*, out the sheep, while they readily follow the well-known voice—the shepherd's knowledge and notice of each one in the flock—the care with which he goes on before, removing obstacles, making the way plain, protecting them from all danger, carrying the lambs in his arms over the rough places, seeking out the richest pasture, and tenderly leading the flock home at night to their place of shelter.

Passing from the allegory itself to the truths enshrined in it, we come to the statement of v. 10, 11, *the shepherd's life given for the sheep*—Christ's life for ours. This is the starting point. We have one Bible story of a shepherd who risked his life for a lamb of the flock. Had David fallen a victim to the foe his sheep would have been left without their shepherd, and Israel would never have enjoyed the care of the shepherd-king. But our shepherd laid down his life that he might take it again, and living, communicate that life to us. Because he died once, he lives as the good shepherd to guide, protect, and feed the rescued sheep. Having given life through his death, he gives it, living, more abundantly.

This abundant life appears to be the point chiefly contemplated in the lesson, as it is the one set forth in the Golden Text. Three aspects of it are especially found in the passage:

1. *The shepherd calls his sheep by name.* Children will quickly realize the idea of attention, notice, and care that this expression conveys. Let a stranger come into the school and address them. He speaks to a generally. If he should single out one from the rest, he would probably mention the "boy sitting there," etc. But suppose he suddenly calls one *by name*. How quick the thought will rise up—"Ah, he knows, sees

me—*notices, cares for me.*” So does Jesus know and care for *each one singly*, even the wanderers. In that wonderful parable which forms a pendant to the allegory before us, it is *one* sheep, not several, that the shepherd misses, that he goes to seek, that he brings home on his shoulders rejoicing; all the love, care, self-sacrifice, is lavished on *one singly*, as much as if no other existed. Let the question be put home to the scholars—“*Has he found you?*” Then you *know his voice.* Here is a true test.

2. *The shepherd goes before his sheep.* Most young people can appreciate the comfort of having *some one to go first*—some one to clear the way, some one to show them what to do—some one to look to and lean on. The timid ones have perhaps known what it is to shrink from going forward alone—unprotected and unsheltered. Christ’s sheep *need never do this.* Their shepherd goes before them, and as long as they are in his ways, following them, they *cannot* be left. The rough winds of opposition, the thorns and briars of trial and difficulty, must be encountered by him *first*, and the closer they keep to him the less will they feel them. Nay, in the roughest places he will just bear them over, if only they commit themselves to him entirely. But these hang together—“*He goeth before them, and the sheep follow him, for they know his voice.*”

3. *The shepherd feeds his sheep.* They shall “*find pasture.*” The Bible is full of similar promises, and young Christians would find it a pleasant exercise to count them. But if they would realize them they must remember the conditions. It is “*by me,*” (v. 10.) Those who seek their souls’ food and strength in Jesus will not be disappointed. But the “*life more abundant*” can never be fed on the pleasures and pursuits of the world, on pride or selfishness.

Do our scholars know anything of these truths experimentally—the voice, the leading of the shepherd, the food he supplies? If not, may they hear now—hear that loving voice calling them *by name*, and return to him who alone can deliver them from the lion that “*walketh about, seeking whom he may devour.*”

#### For Senior Scholars.

##### 1. THEMES FOR BIBLE READINGS.

1. BIBLE SHEPHERDS. Gen. 47. 3; Exod. 2. 17; Luke 2. 8, 20; 1 Sam. 16. 11, 19; Matt. 15. 24.

2. THE LORD MY SHEPHERD. Psa. 23. 1, 4; 1 Pet. 2. 25; 5. 4; Heb. 13. 20, 21.

3. HE KNOWS HIS SHEEP. John 10. 14; Ezek. 35. 11-13; 2 Tim. 2. 19; John 10. 27.

4. HE PROVIDES FOR HIS SHEEP. John 10. 9; Psa. 23. 1, 2; Isa. 45. 11; Psa. 34. 10; Rom. 8. 28.

5. HE GUIDES HIS SHEEP. John 10. 3. 16; Psa. 23. 3; Prov. 8. 20; Psa. 48. 14; John 16. 13.

6. HE GIVES HIS LIFE FOR HIS SHEEP. John 10. 11, 15; Isa. 53. 6; Rom. 5. 8; Eph. 5. 2; Titus 2. 14.

7. HE DELIGHTS IN HIS SHEEP. John 10. 28, 30; Mal. 3. 17; 1 Pet. 2. 9; Rev. 7. 17; Psa. 103. 13.

##### 2. SEED-THOUGHTS.

1. What is meant by *climbing up some other way?*

2. Why can such be called *thieves and robbers?*

3. Why is he called a *Shepherd* who enters by the door?

4. What is the difference between the *shepherd* and *porter, or watchmen?*

5. In what respects does the shepherd represent Christ?

6. How do *sheep* resemble *Christians?*

7. How do Christians know the voice of their great Shepherd?

8. What does the shepherd’s *fold* represent?

9. How is Christ the *door?*

10. What of those who attempt to get into heaven *independently* of Christ?

11. Who are meant by those *that ever came before, prophets and patriarchs?*

12. What is the distinctive feature of the good Shepherd?

13. On what condition are the sheep of this good Shepherd infallibly *secure?* (v. 9.)

##### 3. DOCTRINE.

“*Christ’s care for his people.*” John 10. 28; 17. 12; 18. 9; Phil. 1. 6.

#### The Primary Class.

In the land where Jesus lived and preached—What land was it? [Palestine. Class repeat]—there were a great many sheep. In the day time they wandered about over the hills nibbling the grass and at night they were shut up for safety in places called sheep-folds. These were rough sheds opening into a large yard which had a stone wall built all around it. There was a doorway in this wall through which the sheep

went in, and thus they were safe all night from the wolves. The man who had charge of the door was called the porter, and he would not let any one come in that had no business there. The shepherd could go in at any time. The sheep had different names by which the shepherd called them, just as you name your dog or your cat, or your pet lamb if you have one. They knew their names and they knew the shepherd's voice, so that whenever the shepherd called them by name they followed him, just as your little dog follows you when you call him by name. But if a stranger called them they would not follow, even though he called them by their right names, for they did not know his voice.

All this Jesus told the people one day when they came to hear him preach, and they knew it was all true, for they often saw sheep, and sheep-folds, and shepherds. But they did not understand what Jesus meant by such a talk. They knew he must mean something more than merely to tell them about sheep, for he knew that they knew all about sheep and shepherds. Then what did he mean? He was speaking a parable. That is not a short, easy word, but you can say it. [Print it on the blackboard and let the class pronounce it.] Do you know what a parable is? It is something that is told to make you understand and remember something else. Jesus wanted these people to understand that they could not get to heaven without him; that if they would only love him and trust in him, he would make them happy and good, and get them to heaven at last. So he told them all this about the sheep and the sheep-fold and the shepherd. But they did not know what he meant until he said to them "Verily, verily," that is, truly, or really, "I am the door of the sheep." Do you know why Jesus called himself a door? Just as the sheep could get into the fold only by the door, so we can get into heaven only by Jesus. So he says, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." [Class repeat.]

But Jesus calls himself something else beside a door. What is it? *A shepherd.* What kind of a shepherd? *A good shepherd.* Just as the shepherd watched over his flock, fed them, watered them, kept the wolves away from them, so Jesus takes care of those who come to him. Yes, he even died to save them. He says, "I am the good shepherd; the good shepherd giv-

eth his life for the sheep." [Class repeat.] Will you not come to him? You may be his little lambs. Say this beautiful psalm after me. [Let the class rise, and repeat after the teacher the Twenty-third Psalm.]

#### WHISPER SONG.

Shepherd of Israel,  
With thine arm  
Shelter the little  
Lambs from harm.

SUNDAY, SEPTEMBER 19, 1875.

LESSON XVII.—THE RESURRECTION AND THE LIFE.—John 11. 34-44.

#### Berean Notes.

**Leader.** 34... Where have ye laid him? They say unto him, Lord, come and see.

**School.** 35 Jesus wept.

**L.** 36 Then said the Jews, Behold how he loved him!

**S.** 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

**L.** 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

**S.** 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

**L.** 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

**S.** 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

**L.** 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

**S.** 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

**L.** 44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

## HOME READINGS.

M. John 11. 1-22. T. Rom. 5.  
 T. John 11. 22-46. F. 1 Cor. 15. 41-58.  
 W. Gen. 23. 7-20. S. 1 Thess. 4. 13-18.  
 Sabbath. Rev. 20.

**TOPIC:** *Redeemed from death by the Lord our Life.*

**GOLDEN TEXT:** *I will ransom them from the power of the grave; I will redeem them from death. Hosea 13. 14.*

**OUTLINE:** 1. *Jesus the Friend*, v. 34-40.  
 2. *Jesus the Son*, v. 41, 42.  
 3. *Jesus the Life*, v. 43, 44.

## GENERAL STATEMENT.

The discourse of Jesus, which formed our last lesson, and others which followed, excited the rage of his enemies, and he therefore left Jerusalem, and went away to the east of Jordan, John 10. 39, 40. His ministry in this section seems to have been quite successful. John 10. 41, 42. While Jesus was here at work Lazarus fell dangerously sick at Bethany, near Jerusalem. His sisters, Martha and Mary, thereupon sent word to Jesus, doubtless believing he could and would come and heal their brother. John 11. 1-4, 21, 32. Jesus knew that this sickness was "for the glory of God," and therefore, though he loved all this family, yet he tarried two days where he was, and then started again for Judea, v. 5-7. On the way he disclosed the fact that Lazarus was dead. v. 11-16. Reaching the place, they found he had been dead four days. The events preceding our lesson are sketched in v. 17-33. The TITLE is borrowed from Christ's own lips, for in v. 25 he claims to be "The Resurrection and the Life." He, being such, we need not wonder at his lordly words presented in the GOLDEN TEXT: "I will ransom them from the power of the grave; I will redeem them from death." Nor need we wonder at our TOPIC: *Redeemed from Death by the Lord our Life.* The DOCTRINE which the whole matter suggests is, *The Resurrection of the Dead.* The OUTLINE presents our Lord in three very attractive characters: 1. JESUS THE FRIEND; 2. JESUS THE SON; 3. JESUS THE LIFE. May we know him better in all these relations!

**LESSON HYMN.**—Tune "Nuremberg."—7's.

Christ, the Lord, is risen to-day,  
 Our triumphant holy-day:  
 He endured the cross and grave,  
 Sinners to redeem and save,

Lo! he rises, mighty King!  
 Where, O Death! is now thy sting?  
 Lo! he claims his native sky!  
 Grave! where is thy victory?

## QUESTIONS:

Recite TITLE, TOPIC, GOLDEN TEXT and OUTLINE. Jesus was at Bethany when he was called to Bethany, where Lazarus died. Point out these places on the map, tell their distance apart, and show the route Jesus probably took. Give your idea of the grave where Lazarus was buried.

1. *Jesus the Friend*, v. 34, 40.

What is meant by "friend"?

What words of Jesus, and what acts of his, named in these verses, show that he was really a friend?

Look through this narrative from v. 1. and find other words and acts which show his friendship.

What words of the people show their opinion of his friendship?

How has Jesus proved himself a friend to each of us? [Recite John 15. 13.]

2. *Jesus the Son*, v. 41, 42.

Whose son did Jesus in these verses claim to be?

For whose sake did he speak to his Father?

What did he wish them to believe?

What does this show of his friendship to men?

3. *Jesus the Life*, v. 43, 44.

What had Jesus called himself in v. 25?

See TITLE, TOPIC and GOLDEN TEXT.

Of what had Jesus assured Martha in v. 23, 40?

How long had Lazarus been dead? v. 17, 39.

Why may we be quite certain that he was dead?

What had been said and done about "the stone?"

Why did Jesus have them roll away the stone? How did Jesus then prove that he was "the life?"

How could he "come forth" when so bound up?

What did Jesus command them to do with Lazarus?

How is Jesus "the life" for our dead souls? See John 5. 24.



How is he "the life" for our dead bodies?

See John 5. 28, 29.

[Read 1 Cor. 15. 53-57.]

Where does this lesson show that Jesus is—

- |             |                  |
|-------------|------------------|
| 1. Human ?  | 3. Sympathetic ? |
| 2. Divine ? | 4. Powerful ?    |

#### QUESTION AND ANSWER.

16. *What does the conclusion of the Lord's prayer teach us ?*

The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen;" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

*Daniel 9. 18, 19.* We do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

*1 Chronicles 29. 11, 13.* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Now, therefore, our God, we thank thee, and praise thy glorious name.

*Revelation 22. 20.* Amen. Even so, come, Lord Jesus.

#### OUTLINES, NOTES, AND LESSONS.

##### I. OUTLINES.

1. Words of inquiry, vers. 34-37; 2. Words of command, vers. 38, 39; 3. Words of comfort, ver. 40; 4. Words of prayer, vers. 41, 42; 5. Words of power, vers. 43, 44; 1. Toward the grave, vers. 34-37; 2. About the grave; 3. Out of the grave. 1. The approach, vers. 34-38; 2. The conversation, vers. 39, 40; 3. The Thanksgiving, vers. 41, 42; 4. The Resurrection, vers. 43, 44.

##### 2. NOTES.

**THE PLACE.** Jesus started from Bethabara, a place some twenty-two miles from Bethany, which is nearly two miles east of Jerusalem, and one mile east of the Summit of Mount Olivet. It is now called El-Aziryeh, after Lazarus. It is in a ruinous condition, consisting of a few mud hovels, with encircling mud walls, dust, confusion, children, dogs, and poverty. It was, in its prosperity, a beautiful

place. The reputed house and grave of Lazarus are not pointed out to the traveller. See *White's Hand-Book*.

**WHERE HAVE YE LAID HIM?** ver. 34. The resting places of departed friends are not to be desired, for even Jesus made note of where Lazarus was buried. He meant to do a great work ver. 11; but his companions had no appreciation of this.

**JESUS WEPT,** ver. 35. The shortest and yet the most sublime verse of Scripture. In ver. 33 the word "weeping" occurs twice, referring to be wailing usual at oriental funerals. The wail used of Jesus is different, meaning "shed tears," which rendering would be more exact as distinguishing the silent weeping of Jesus from the turbulent wailing of the others. Sixty years after these tears of Jesus fell John tells of them, that he himself, and all for whom he wrote, might know how sweetly compassionate Jesus was. Doubtless the unbounded vision of Jesus took in multitudes of reasons for weeping, which we can never understand. Sweet verse, we are loath to leave there and pass on!

**BEHOLD, HOW HE LOVED HIM!** ver. 36. "We thank you, O ye visitors from Jerusalem, for this spontaneous testimony to the human softness of the Son of God."—*David Brown, D. D.*

**SOME OF THEM SAID,** etc. ver. 37. Possibly a reflection upon the love, which while able to give blind men their sight, and ready to weep at bereavement, nevertheless failed to exert itself to save Lazarus from death. Thus easy is it for objects to object, and the suspicious to suspect.

**GROANING IN HIMSELF,** ver. 38. So did he at an earlier moment, as stated in ver. 33. He stifled his emotions, whether of sorrow for what sin wrought, or of indignation at the aspersion just cast upon him. **IT WAS A CAVE,** etc. Such graves now abound in this land. Natural fissures, or cavities in the rock, are sometimes enlarged and adapted, and at other times excavations are hewn out, thus making costly, but appropriate places of burial.

... *Caves for burial places;* Machpelah for Sarah, Gen. 23. 19; in a garden for Jesus, Matt. 27. 60; partly natural caves most likely.

**TAKE YE AWAY THE STONE,** ver. 39.

Here, as in ver. 44, men are required to do what they can. Their participation would also impress the facts of the case more strongly. "Man's extremity is God's opportunity."—**MARTHA . . . SAITH UNTO HIM.** Startled at the strange order, which under the circumstances seemed so obviously improper she interposed an objection to opening the grave. Strange that she should have so utterly overlooked the words so lately spoken to her, vers. 3-26, compared with ver. 4. Had she received these words with an adequate faith she would have dismissed all doubt; hence Jesus gently adds, **SAID I NOT UNTO THEE,** ec., ver. 40. These words had not been said directly, so far as we know, but they had formed a prominent feature of his teaching. Mark 9. 23, and Martha doubtless knew this vital truth.

**JESUS LIFTED UP HIS EYES, AND SAID,** etc., ver. 41. A beautiful description of the reverent manner in which he proceeded to address his Father. See John 17. 1. **THOU HAST HEARD ME.** He probably refers to some previous unrecorded prayer, bearing on this case, of the answer to which he had now the full assurance, if not indeed the actual sight. Learn from this to thank God when our prayers are answered.

**BECAUSE OF THE PEOPLE . . . I SAID IT,** ver. 42. He was ever anxious that the people should gain correct views of his mission, and of his dependence on the Father. See John 12. 30. **THAT THEY MAY BELIEVE,** for "*without faith it is impossible to please Him,*" Heb. 11. 6. But what did Jesus desire that they should believe? **THAT THOU HAST SENT ME.** To accept Jesus as the Messiah is the world's great need. See John 17. 3.

**LAZARUS, COME FORTH,** ver. 43. One other utterance of his was in "a loud voice," Matt. 27. 50. This cry was responded to at once, demonstrating his power over death, and that he was indeed as he claimed, **THE RESURRECTION AND THE LIFE.** With equal celerity will the dead respond when the great hour comes. John 5. 28, 29. Human hands "*loosed*" Lazarus, "*and let him go,*" but in the resurrection of the last day no such help will be needed. 1 Thess. 4. 16, 17.

### 3. LESSONS.

1. True believers in sorrow turn to Jesus; 2. Jesus sometimes, for the greater good, delays

his help in our sorrows; 3. Jesus is full of tenderness and love; 4. Jesus, the conqueror of death; 5. Jesus, a perfect, sympathizing, never-failing and almighty friend; 6. There is life beyond the grave; 7. The raising of Lazarus a demonstration of Christ's power, and a pledge of the general resurrection; 8. A dying world, Jesus the Resurrection.

### English Teacher's Notes.

AGAIN we open our Bibles upon a scene in which is pictured forth one of the wondrous attributes of the Divine Redeemer. On this occasion, as when he announced himself as the "Light of the World," we find our Lord first declaring the truth, and then enforcing and illustrating it by a miracle. The words "I am the light," etc., fell on the ears of one who had been all his life sealed up in darkness: and the declaration, "I am the resurrection and the life," was spoken to one whose hopes had been quenched by the cruel hand of death. But

"No word he hath spoken  
Was ever yet broken,"

and on his word faith was encouraged to take her stand, and confidently to await the result where Life had come to visit the place of death.

The teacher should endeavour to set before his class a distinct and vivid picture of the *place of death*. Many of them recall such a place where they have themselves stood; and from the hushed chamber, or the mournful burying-place, he can lead their minds to the hills around Bethany—the cave in the side of rock, with the great stone closing up the entrance—the crowd of mourners—the sobs and groans and falling tears—the expression of hopeless grief on all faces but *one*. And what on that face? Sorrow and grief, indeed, but of what kind? The sorrow of the deliverer over the misery he has come to put an end to; the indignation of the father who snatcheth his child from the grasp of the enemy; the deep horror that could be felt alone by one who could trace the suffering to its terrible root, "sin came into the world and death by sin." He who "bore our griefs and carried our sorrows," could not look on grief without the throbbing of suffering, while at the same time he could not touch it without removing the burden.

But in this *place of death*—there was now

the presence of Life. The "strong man armed" had for four days kept his place, but the "Stronger than he" was now come. The chamber of death might be opened, for death no longer was sovereign there. Where light comes, the darkness must flee away; and where the Life comes, death can have no place. At his bidding the spirit returns to the body, no longer a diseased and suffering body, no longer a corrupt and decaying body, but one sound and whole. And he who had been death's victim and captive goes back rescued and free to his home and his family, and to the service of the Lord.

But Christ no longer raises the dead. Is he no longer present on earth? This world is truly the place of death—is it without the presence of life? Christ has gone back to heaven, but he is still with us by his spirit, and the work of the spirit is to raise dead souls. Everywhere this wonderful work is going on, and shall go on until Christ our Life shall again in his bodily presence appear among us; and then "all that are in the graves shall hear his voice, and shall come forth."

What do we know of the spiritual resurrection? This is the point that should be pressed home by the teacher. It will be useful to refer to any known cases of those who have risen from the sleep and death of sin to new life in Christ, and such may be supplemented by any striking instances within the knowledge of the teacher. Let the idea once be forcibly put before the children that others have risen, and the way is made for the question, "Have you risen?" which they should ponder in their own hearts. No matter how strange the idea of a new life may seem, no matter how unable the mind may appear to receive the "things of the spirit," this personal appeal may be the taking away of the stone, which shall be followed by the call that should bid them "come forth!" And to what? To a life which is to the old life as light to darkness, health to sickness, purity to corruption; a life which is eternal, beginning here and perfected in heaven. Are there any who believe they have risen, yet realize little of such a life? It is as though they chose to remain in the place of the dead, instead of accepting from the hand of the Deliverer all the privileges of the living. His word is, "Loose him, and let him go;" and none need remain in darkness and bondage if they will but trust that word, "I am the Life." Pride, tem-

per, every sin that besets us, is of the kingdom of death and the promise of Christ is, "I will redeem from death." (Golden Text.) Let us take hence the question, "Believest thou this?"

If we know what the spiritual resurrection is, death is no longer an enemy to us. He can but do as Lord's bidding; and we may look forward with joyful expectation to the time when "death shall be swallowed up in victory," and he who once wept by Lazarus' grave "will wipe away tears from off all faces." (Isaiah 25. 8.)

### For Senior Scholars.

#### I. THEMES FOR BIBLE READINGS.

1. THE GAVE A VICTOR. John 11. 31, 34, 38, 39; Mark 5. 35; Luke 7. 12; Rom. 5. 12.
2. THE DARKNESS OF JESUS. John 11. 33, 35, 36; Mark 5. 41, 43; Luke 7. 13; 19. 41; Matt. 23. 37.
3. THE PLAYERS OF JESUS. John 11. 41, 42; Matt. 11. 25, 26; 1. 23; Mark 14. 35; John 17. 20.
4. UNBELIEF IN BELIEVERS. John 11. 39; 1 Thess. 3. 10; Mark 5. ; Matt. 14. 31; Acts 12. 15.
5. INCREASE OF FAITH. John 11. 45; Luke 7. 16; 17. 5; 2 Thess. 1. 3; Mark 5. 36.
6. THE VOICE OF JESUS. John 11. 40, 43; Mark. 5. 41; Luke 7. 14; Matt. 27. 46; John 5. 25.
7. THE GRAVE VANQUISHED. John 11. 44; Mark 5. 42; Luke 7. 15; John 5. 28, 29; 1 Cor. 15. 35.

#### 2. SEED THOUGHTS.

1. If it was the will of Jesus that Lazarus should not die, why did he suffer it?
2. Did he not know where they had laid him?
3. What admission of the Jews is there in ver. 37?
4. Why did Jesus weep?
5. Why, or on what account, did he groan?
6. Why did not Jesus command the stone away from the door?
7. How did Martha show her unbelief?
8. What does Jesus mean by saying, *Thou hast heard me?*
9. What does Jesus allude to in the expression, *I said it?*
10. What does he signify in saying, *Because of the people?*

11. What are the most manifest proofs of the genuineness of this miracle?

12. What was the marked effect of it?

### 3. DOCTRINE.

"The resurrection of the dead." *Mat.* 12. 2; *John* 5. 28, 29; *1 Cor.* 15. 52; *1 Thes.* 4. 16.

### Blackboard.

Place the lesson on the board before the school assembles. The impressive lesson of to-day is to teach us, through the resurrection of Lazarus, the power of Jesus to conquer death, redeem us, and give everlasting life

### The Primary Class.

BY LUCY J. RIDEY

#### 1. REVIEW.

2. CHRIST, THE CONQUEROR OF DEATH, is the GREAT LESSON of this most marvellous miracles.

3. LINES OF APPROACH to the lesson. (1.) Even in a primary class there will probably have been enough experience of death to furnish a starting point. If death has taken one from your midst, speak of that. Recall the cold still form, the closed eyes, the solemn burial. Ask, "Will the dead ever move or speak or live again? Will he lie in the grave always? If a man should stand by the grave and call his name ever so loud, would he hear and rise? There was once a mighty ONE on the earth who could raise the dead," etc. (2.) Ask the children if they have a dear older brother. Picture the family at Bethany, the dearly loved brother, his sickness and death, and the suspense and sorrow of the sisters. Jesus comes, but can he help them? Picture the walk to the grave—*Jesus weeping*—the miracle there, and the astonishment and joy it has occasioned.

4. AS ILLUSTRATIONS we have the one from the Bible of the sown grain, (*1 Cor.* 15. 36-38,) and the other well-known one of the chrysalis, so beautiful and impressive that it never grows old.

5. Impress upon the minds of your children the fact that, though all must die, all will rise again at the voice of Jesus; and do not lose sight of the truth, reiterated in the Bible, that the resurrection will be a matter of rejoicing or

mourning to us as we have lived on earth for Christ or against him. A precious opportunity is here given to the teacher to remove, to some extent, the dreadful horror of death from which so many children (in whose minds we little suspect such thoughts) suffer unspoken agonies; and to attach a dread, instead, to the *sin* which alone is the sting of death.

### WHISPER SONG.

Where is the victory,  
Gloomy grave?  
Christ, the Redeemer,  
Is mighty to save.

SUNDAY, SEPTEMBER 26, 1875.

LESSON XIII.—CHRIST REJECTED. *John* 11. 47-53.

### Berean Notes.

**Leader.** 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

**School.** 48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

**L.** 49 And one of them, named Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all,

**S.** 50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

**L.** 51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation;

**S.** 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

**L.** 53 Then from that day forth they took counsel together for to put him to death.

### HOME READINGS.

*Mon.* *John* 1. 1-14, *Th.* *John* 6. 47-58; 35-46. 7. 40-46.

*Tu.* *John* 2. 1-11; 3. 7-17. *Fr.* *John* 8. 28-36; 9. 1-11.

*Wed.* *John* 4. 5-15; *Sat.* *John* 10. 1-11 5. 5-15. 11. 34-44.

*Sabbath.* *John* 11. 47-53.

**TOPIC:** *Rejection of the Redeemer.*

**GOLDEN TEXT:** *He is despised and rejected of men; a man of sorrows, and acquainted with grief. Isa. 53. 3.*

**OUTLINE:** 1. *The Council.* v. 47.  
2. *The Discussion.* v. 47.  
3. *The Conclusion.* v. 53.

#### GENERAL STATEMENT.

The effect of the raising of Lazarus was, that, "*Many of the Jews . . . believed on him . . . but some . . . went . . . to the Pharisees, and told them,*" etc. John 11. 45, 46. On receiving these reports the Pharisees convened the Sanhedrim, which considered the case, and "*from that day forth, they took counsel together for to put him to death.*" From this wicked action of the council our TITLE is derived, *Christ Rejected*. The TOPIC aptly presents the *Rejection of the Redeemer*. The GOLDEN TEXT repeats Isaiah's wonderful prediction, "*He is despised and rejected of men; a man of sorrows, and acquainted with grief.*" A suggestive OUTLINE for this lesson is: 1. THE COUNCIL, ver. 47; first clause; 2. THE DISCUSSION, vers. 47-52; 3. THE CONCLUSION, ver. 53.

#### I. EXPOSITION.

CHIEF PRIESTS, ver. 47, those who were heads of the various courses into which the priesthood was divided. PHARISEES, the wealthy, learned, and pretentious class among the Jews. In authority not unlike those known in our Churches as "the leading men." A formal meeting of the Sanhedrim, or Jewish assembly, which decided upon all ecclesiastical questions and offenders. WHAT DO WE? The fact that great miracles were wrought could not be denied, but "*we are trifling,*" say they. Converts were multiplying, and "*what do we?*"

THE ROMANS SHALL COME, etc., ver. 48. Already they were politically under the Romans. Possibly they feared that they might become so religiously, and that a large defection from them to Jesus might occasion this encroachment by their rulers.

CAIAPHAS . . . SAID UNTO THEM, vers. 49, 50. "*Ye know nothing at all,*" for the problem was a hard one for men who would be honest. "*It is expedient for us,*" the selfish, cowardly plea. What was *right*, they dared

not sk. What was expedient for all concerned, they cared not. "*For us,*" it is expedient, lest we lose place and power. Let this one man die therefore, and save the nation. Thus evil ends can be sustained upon some plea. Thus counseled he in his worldly wisdom, but he spake 'NOT OF HIMSELF, BUT . . . HE PROPHESED,' ver. 51; for God overruled his utterance to accomplish his own purposes of grace. See Acts 2. 23. So Pilate spoke more than he knew when he put the title on the cross.

JESUS SHOULD DIE, vers. 51, 52. For the Jew, but also for the Gentile. For "*the children of God,*" whosoever scattered. See 1 John 2. 2. In the judgment of the high-priest, he was to die to save the nation from an apprehended peril at the hands of the Romans; but in the purpose of God he was to die to save all who believe from the actual peril of eternal wrath.

THEY TOOK COUNSEL . . . TO PUT HIM TO DEATH, ver. 53. No ground on which to secure this was as yet clear; but no matter, to death he must be put in some way or other. He shall not be accepted; he must not sway men; he shall be put out of the way upon some pretext; he must die. Prejudging, and determinedly rejecting Jesus. No wonder that they clamored for his death before Pilate crying, "Away with him; crucify him." This they had deliberately determined upon in council assembled.

#### METHOD OF REVIEW.

*The Berean Question Book* presents abundant material for Review. But what relation does this lesson upon CHRIST REJECTED sustain to the review work? The method of working may be this: 1. In *ten minutes*, at your opening, show the terrible wickedness of this council's decision against Jesus; 2. Proceed to such parts of the appointed review as may be deemed best for your class or school; 3. Cluster all the facts reviewed about Jesus, he being in all these lessons the main figure, the vital force; 4. In the *last ten minutes* of the teaching time, press home the fact that Jesus is on judgment before us. "*What do we,*" is asked of each of us. We are accepting, or rejecting. Such a Jesus, who can do such works as we have studied, who makes such proffers, and who promises such blessings, can we reject him? Jesus is at the door.

"Admit him, ere his anger burn,  
His fee', departed, ne'er return;  
Admit him, or the hour's at hand,  
You'll at his door rejected stand."

THE RESPONSIVE EXERCISE, upon pp. 100, 101, of the *Question Book*, may well be used as the closing exercise in every school. The responses in each case should be given from memory.

THE ORDER sketched above may be adapted to an exercise who ly with a class ; wholly with the school ; or, partly with both class and school. A profitable service, additional to the school session, may also be held, in order to review more fully.

THE RESULT, in each case, should be a renewal of knowledge ; a clearing up of facts ; an exaltation of Christ ; and his hearty acceptance by many who had never known him.

#### A TEXT FOR TEACHERS.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 55. 10, 11.

#### REVIEW SCHEME.

1. Recite TITLES, TOPICS, and GOLDEN TEXTS of the Quarter.
2. Recite OUTLINES, SELECTED VERSES, and DOCTRINES.
3. In which of the lessons of the quarter do we learn a lesson upon the following doctrines ?

**Jesus the Son of God.**  
**The twofold nature of Christ.**  
**The sinlessness of Jesus.**  
**The benevolence of Jesus.**  
**Life through Christ.**  
**Jesus the head of the Church.**  
**Christ's care for his people.**  
**The use of miracles.**  
**Spiritual blindness.**  
**Regeneration.**  
**The spiritual life.**  
**The resurrection of the dead.**

[NOTE.—The doctrines of the previous quarters may be recalled, and it would a profitable work to arrange them all in order according to the matter of which they treat ; for example, all about Jesus, all about God, etc.]

4. Point out the following places on a map, and tell

what event of this quarter's lessons is said to have happened at each of them :—

**Gallee, Cana, Bethsaida, Bethesda, Samaria, Sychar, Bethelchem, Siloam, Nazareth.**

5. Tell where the following persons are named in this quarter's lessons, and what is said about them :—

<b>Abraham,</b>	<b>Joseph of Nazareth,</b>
<b>Andrew,</b>	<b>Lazarus,</b>
<b> Cephas,</b>	<b>Martha,</b>
<b>David,</b>	<b>Moses,</b>
<b>John the Baptist,</b>	<b>Nathanael,</b>
<b>Jacob,</b>	<b>Nicodemus,</b>
<b>Joseph, son of Jacob,</b>	<b>Philip,</b>
	<b>Simon Peter.</b>

6. Who or what is meant by each of the following titles ?

**The mother of Jesus. The ruler of the feast. A minister in Israel. The Pharisees.**

7. What is meant by each of the following titles, and in which lesson is each found ?

<b>The Father.</b>	<b>The Word.</b>
<b>The Son of man.</b>	<b>The Son of God.</b>
<b>The Lamb of God.</b>	<b>Messiah.</b>
<b>The True Light.</b>	<b>The Son of Joseph.</b>
<b>The Spirit.</b>	<b>Bread of life.</b>
<b>Only begotten Son.</b>	<b>The Christ.</b>
<b>The Good Shepherd.</b>	<b>The Prophet.</b>

8. In which lesson may we learn—

- (1) What to eat ?
- (2) What to drink ?
- (3) Where to get strength ?
- (4) Where to find light ?
- (5) How to be free ?
- (6) How to be safe ?
- (7) Why we should obey all Jesus' commands ?
- (8) Whose words are most worthy to be heard ?
- (9) How we may win converts to Christ ?
- (10) How to become sons of God ?
- (11) How we may rise from the dead ?
- (12) How God showed his love ?

#### RESPONSIVE EXERCISE

[The following exercise may be used at the time of general review, or at any subsequent time, for the sake of refreshing memory, or it may be taken up piece by piece as the school advances through the quarter. In proceeding with it, the leader should read or recite the questions, two of which bear on each lesson, the first of each pair drawing out the GOLDEN TEXT, and the other the TITLE.]

*Leader.* In what was God manifest ?

*School.* "God was manifest," etc.

*L.* By whom did God so manifest himself ?

*S.* THE WORD MADE FLESH.

*L.* How do the redeemed in heaven follow Christ ?

*S.* "These are they," etc.

*L.* What should we be doing here on earth ?

*S.* FOLLOWING THE LAMB.

*L.* How did Jesus manifest his glory ?

*S.* "This beginning of miracles," etc.

L. On whom and where did they believe ?

S. JESUS AT THE MARRIAGE.

L. What wonderful power is given to them who receive Jesus ?

S. " As many as received him," etc.

L. By what great change do we become the sons of God ?

S. THE NEW BIRTH.

L. With what feeling, and whence, may we draw water ?

S. " Therefore with joy," etc.

L. What is this water ?

S. THE WATER OF LIFE.

L. Who is he that healeth both soul and body ?

S. " I am the Lord," etc.

L. By whom, and where, was this illustrated ?

S. JESUS AT BETHESDA.

L. What did Moses say of the manna ?

S. " This is the bread," etc.

L. What sort of bread is Christ to us ?

S. THE BREAD OF LIFE.

L. By whom was Jesus anointed ?

S. " The Lord hath," etc.

L. What name may we then give Jesus ?

S. JESUS THE CHRIST.

L. What did Jesus come to proclaim ?

S. " To proclaim liberty," etc.

L. What does he offer to us all ?

S. FREEDOM BY THE TRUTH.

L. What wise request about our eyes may each one make ?

S. " Open thou mine eyes," etc.

L. What name of Jesus shows his power to make us see ?

S. THE LIGHT OF THE WORLD.

L. Like whom does Jesus feed his flock ?

S. " He shall feed his flock," etc.

L. What may we well call Jesus ?

S. THE GOOD SHEPHERD.

L. From what does Jesus promise to ransom his people ?

S. " I will ransom," etc.

L. By what name of his does Jesus teach us this ?

S. THE RESURRECTION AND THE LIFE.

L. What touching account of Jesus does Isaiah give ?

S. " He is despised," etc.

L. What is the saddest sight the world can see ?

S. CHRIST REJECTED.

**Leader. Do any here reject him ?**

[Let each answer to God in silent prayer.]

**Blackboard.**

The quarterly review should be more than a review of the lessons for three months. It should be a review of our *lives* and our *lessons*. The chief priests and Pharisees asked each other, " *What do we ?*" Let us ask ourselves, " *What do we ?*" Since our last review the hands of time have marked off twelve weeks. What have we done in that time? Twelve les-

sons have been before us. How have we occupied the time for their study? Twelve busy hours of opportunity every day. How were they occupied? The foes of Jesus took counsel together to kill him. What are the friends of Jesus doing? Have I grieved him in any way? Have I rejected him by word or action? Let us counsel together for good, that we may improve every hour, every week, and every lesson of the next quarter.

LESSONS FOR OCTOBER.

Oct. 3. Jesus Lifted Up. John 12. 23-33.

Oct. 10. Washing the Disciples' Feet. John 13. 1-9.

Oct. 17. Many Mansions. John 14. 1-7.

Oct. 24. The Vine and the Branches. John 15. 1-8.

Oct. 31. Friends and Foes of Jesus. John 15. 11-19.

It is one thing to feel unfitted for the work of a Sunday School teacher; it is quite another thing to refuse to continue in that work. The best teachers have a pressing sense of their own lack; but they do not, in consequence, refuse to do as well as they can in the sphere to which God has called them. It is a good sign when teachers ask anxiously, "Who is sufficient for these things?" It is still a better sign when the consciously imperfect ones say trustfully, "Our sufficiency is of God." Whatever a teacher realizes as to his unfitness for Sunday School work, the poorest thing he can do is to run from the post of duty.

In the new Sunday School building of the first Congregational Church, Springfield, Mass., where the class-rooms are on the radiating plan of the Akron building, class blackboards have been introduced to advantage by Mr. F. A. Brewer. The board swings on pivot hinges, so as to close back behind the class-room door when that is open for the general exercise. When the door is closed, the board is turned out across it, directly before all the class. Where classes thus meet in separate rooms this arrangement has decided advantages.



# GOOD NIGHT.

In memoriam—Friday morning, July 20, 1874.

By ANNIE S. HAWKS.

R. LOWEY.

*Very gently.*

1. Good night, good night; it is morning now; Good night; I am going home;

I have kept the faith, I have done my work, And the Mas - ter bids me

*REFRAIN. P*

come. Good night, good night, good night; I am go - ing  
Good night, good night,

*P* *pp*

home; Good night, good night; I am go - ing home.  
good night, good night;

2 Good night, good night; I have waited long  
In hope of the earliest ray  
Of a golden dawn that shall break for me  
Into full, victorious day.—*Ref.*

3 Good night, good night; let there be no tears  
I'll wake with the angel band;  
And the songs of home we shall sing again,  
When we reach the heavenly land.—*Ref.*

4 Good night, good night; you must tarry here,  
O ye who are tried and true;  
At the gate of pearl I will stand and wait,  
When the Master calls for you.—*Ref.*



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