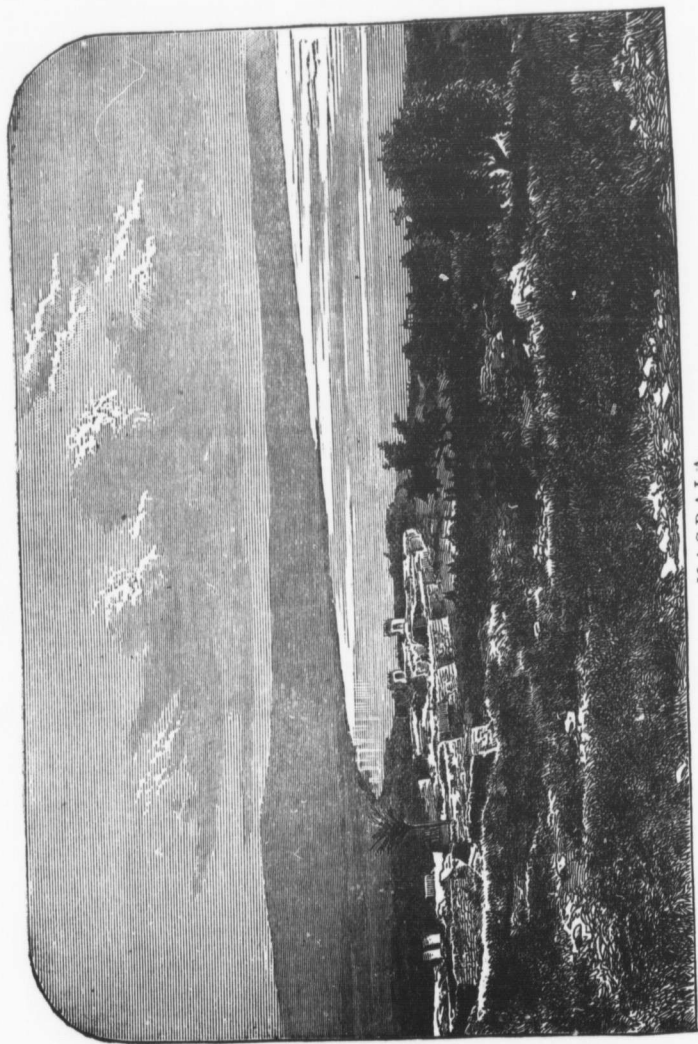


PAGES

MISSING



MAGDALA.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XX.]

JULY, 1886.

[No. 7.

A Teacher's Care.

TEACHER, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time 'twill cost,
Little feet will go astray—
Guide them, teacher, while you may.

Teacher, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Teacher, watch the little tongue,
Prattling, eloquent and wild;
What is said, and what is sung,
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken,
This same tongue may yet proclaim
Blessings in the Saviour's name.

Teacher, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, O keep that young heart true.
Extricating every seed,
Plucking up the noisome weed,
Harvest rich you then may see
Ripening for eternity.

THE greater the cost of obedience, the
brighter the crown of compensation.

Magdala.

MAGDALA is the name given to a region at the south-east corner of the fertile and once populous plain of Gennesareth. Thither Christ came in a boat after the miracle of feeding the four thousand (Matt. 15. 39). The word means a tower. The Magdala which gave her name to Mary Magdalene is probably the modern El-Mejdel—a miserable little Muslem village of some twenty huts, shown in our picture. It is now the only inhabited place in this fertile plain once peopled like a hive.

No Time.

WE often hear professed Christian men excuse themselves from any personal work in the church or Sunday-school by saying, "I have no time." Yet we see that they take time for business, for political meetings, and for pleasure, when they wish. They are too tired when they come home from business or work at the close of the day to go to prayer-meeting, yet they can go out to concerts, clubs, etc., and remain until a late hour. We also see men who are as active and diligent in business as they are, and as successful, always at the prayer-meeting and always in the Sunday-school. Some of our most efficient superintendents and teachers are men of extensive business engagements—merchants, lawyers and others, whose lives are devoted to business. How is this? How can one man find time to work for the Lord, and another in like circumstances say, "I have no time?" There is something wrong here.—*Sunday-school Magazine.*

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, JULY, 1886.

A Historic Sunday-School.

We had the pleasure a short time ago of visiting the oldest Sunday-school, we believe, in the Dominion—the St. James Street Methodist School, Montreal. Certainly it has the oldest superintendent in the Dominion, if not the oldest in the world—the venerable Senator Ferrier, now in his 86th year. For nearly sixty years he has been associated with this school, and has witnessed successive generations of scholars graduate from the school into the church, and not a few graduate from the church to the higher school of heaven. His own son, Mr. James Ferrier, jun., informed me that he was brought by his father to this Sunday-school fifty-eight years ago, and he has been, we believe, in constant connection with it ever since. A third generation of this honoured name is also engaged in teaching work in this historic school.

One special feature of this school, worthy of imitation by all others, is its missionary zeal. Its missionary givings are the largest of any

school in the Dominion, averaging last year for each scholar \$3.41. This is not because it is a richer school than most others, but because of the admirable system by which it is conducted. All its givings, we understand, are devoted to the cause of missions, no part being deducted to defray running expenses and the like. Its great New Year's gathering is a sight to behold. All the Methodist schools in the city gather in the great church, filling the vast gallery to the very roof, and the utmost missionary enthusiasm is manifested.

The money givings of the school are the least important results of this missionary training. The children are brought into intelligent acquaintance and intense sympathy with the cause of missions; and when they grow up to be men and women they retain that interest. Hence, as we might expect, the adult missionary givings of this church are the highest in the Dominion, averaging \$6.87 per member; and besides their money they give their prayers, their sympathy, their intelligent co-operation in larger degree, we believe, than any other church.

There are many schools having more elegant accommodation than this. Its rooms, while comfortable and capacious, are neither lofty nor elegant, nor very light or cheerful. It is approached through a narrow lane, where a stranger has some difficulty in finding the way. But though not so attractive as our Metropolitan and many other schools, in all the real essentials of a successful school, it takes high rank. The scholars are brought to the Saviour, and through their generous givings many a far-off Indian mission and many a lonely missionary have been cheered and gladdened and blessed.

We are glad that our friends of this historic church and school are soon to have a home worthy of their history and worthy of their zeal. One of the finest squares in the heart of the great city of Montreal has been purchased, and on it is to be erected what will doubtless be the noblest Methodist church in the Dominion, which is equivalent to saying the noblest Methodist church in the world.

You have a favorite or two in your class. Their pretty manners, or faces, or dresses, or minds absorb you. The others are treated shabbily. Their heads and clothes are plain. They do not like it. Do not be a respecter of persons if you would succeed.

Donations for Poor Schools.

WE are greatly obliged to the kind friends who so generously send us supplies of second-hand library books as donations for poor schools. By their kindness we have been able to distribute nearly 20,000 volumes to needy schools all over the country, from Newfoundland to British Columbia. We are continually receiving urgent requests for such books, and want all that we can get to supply the demand. At the same time will our friends suffer a word of suggestion. It is useless to send back numbers of the S. S. papers. They do not contain the current lesson, are generally crumpled, and are not of sufficient value to be worth the freight they cost. We prefer library books in as good condition as possible. The S. S. Board will send new papers to new and poor schools for half price if necessary, or, if they cannot pay that, will send them free.

A Word to Correspondents.

PERMIT also a word to correspondents. Be very particular about giving names and addresses, stating Province and Conference. We often receive requests for S. S. supplies written in pencil on a post card, so illegibly that it is almost impossible to make them out. Then if the name of the Province or Conference is omitted, we have to turn to a Gazetteer or P. O. Directory, and then look through the Minutes of half a dozen Conferences before we can get the full address. This takes up much time. The Sunday-school correspondence has so increased that it is a very serious tax on our time, frequently taking up the whole morning. In asking help please use the forms of application sent, and fill up answers to all the questions asked, and especially give addresses in full. It is much trouble and considerable expense to change addresses of periodicals after they are put in type in the mailing sheet.

W. H. WITHROW,
Secretary Sunday-School Board.

Correspondence School of New Testament Greek.

WE had the pleasure of first meeting Prof. Alfred A. Wright, Dean of the Correspondence School of New Testament Greek and of the

Chautauqua School of Theology, at Martha's Vineyard, and afterward at the Florida Chautauqua. He is an enthusiast in his department, and communicates his enthusiasm to others. He is the most brilliant lecturer on New Testament Greek we ever heard. He brings out inner meanings that are plain to those who know not a word of the original. His greatest success has been his Correspondence School.

As Dean of this School he is personally conducting by letter the studies of nearly six hundred students of Bible Greek, scattered throughout the United States and British Provinces, South America, England, India, China, and Japan.

As Dean of the Chautauqua School of Theology he is personally conducting by letter the studies of three hundred students of theology, and officially directing the Professors and students in eight departments and four special courses.

Young ministers and Sunday-school teachers wishing information should write him for circulars. His address is 38 Boomfield Street, Boston, Mass.

Are our Libraries Doing what they might for our Young People?

WE are afraid that the charge in the following clipping from the *Christian Advocate* largely applies to schools this side of the line. Too often the chief purpose of the library is thought to be to amuse, or at best to interest, and too seldom to profit and instruct. The *Advocate* says:—

"Our children are each week given their choice of from two to three hundred tales of frothy sentimentalism because, forsooth, they will not read the higher literature! They disrelish science, history, biography, and exploration. Even the standard works of fiction are of no interest to them. They will not partake of wholesome intellectual food—therefore the Sabbath-school must provide them with unlimited quantities of electrified mush! Dr. Johnson reprovingly put off his knee a little girl who confessed she had never read *Pilgrim's Progress*. Where, nowadays, is the little girl who has? Even the boy who thoughtfully reads *Robinson Crusoe* has become a rarity. The evil is in the air, and its causes are too remote, and its consequences too numerous, to be discussed in a paragraph. But what is the practical duty of the Sunday-school in the case? Is there a class of literature sufficiently lively to appeal to the flippant taste of a modern boy or girl, which is at the same time edifying and nutritious?"

We beg in this connection to call attention to the following article:—

SUNDAY-SCHOOL LIBRARIES.

In answer to the question, "Shall we have libraries in our Sunday-schools?" we would answer, "Yes," with emphasis. Very likely there are a half-dozen families in your school who have all the reading they can use, while the large majority depend upon the fireside department of the county paper. Many of the children never touch a book from the year's beginning to its close, except the school textbook. The bare handling of books, the care of them by the scholars, and the peculiar sight of them on the tables in homes, is itself a little education not to be disregarded.

Of course the first work of the Sunday-school is moral and religious teaching. Secondary to this is the forming of reading habits, which itself is a safeguard, and the cultivation of a literary taste. Whatever the child carries home, whether it is the remembrance of the earnest words which you as teacher have imprinted on the memory, or the book tucked snugly under the arm, it will hold him to the school through the six days.

Since the Sunday-school library determines the literary taste for so many of our children, the selection of books should be more carefully made. If the peep at the outside world is taken through the pen of a sentimental writer, or through the eyes of some shallow visionary, how can the youth learn to know and love the truth of real life, which is the ground-work of every good book? The idea that only those books do harm which are pronouncedly bad is a wrong one. A book may do harm from its very weakness, from belittling truth and sacred things.

Do not buy a library "en masse," because the books are bound alike, or are cheaper so. It is too much like getting your library by the pound.* Each book ought to be known to a certain extent, either through its author or some reliable book notice. If you have in your school several bookish persons, it would be a good plan in selecting your library to ask the members of the school, who choose to do so, to bring the following Sunday the names of books, with their authors, which they would like to have in the library. This will give scholars a voice in the selection, and stimulate them to the reading of book notices. Give these lists to a competent committee, and they can soon cull out what is undesirable.

Every age of childhood and youth should be considered in the selection. You will find the little girls are easily suited. Any thing that is a story pleases them. The little boys are not so easily suited. A certain library had on its catalogue Mrs. Miller's book, "The Bears' Den," and every small boy in that Sunday-school

wanted it. The most difficult class to provide for is that of young men from sixteen to twenty. "Tip Cat" and "Aunt Jane's Hero" are excellent for this class.

Mrs. Prentiss's books, Mrs. Whitney's, Miss Alcott's, Rose Porter's, and Fanny's earlier books should be in every library, "Ben-Hur" should have a place, and Mrs. Jackson's Indian story, "Ramona."

Every department of literature should be represented; not only fiction, but biography, history, and travel. Miss Ninde's new book, "We Two Alone in Europe," should be ordered for every Sunday-school library.

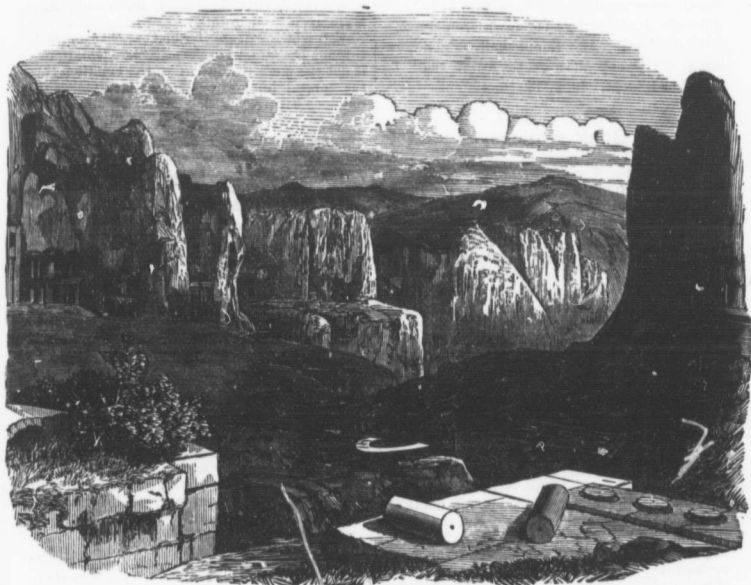
There should be a small department of science, represented by such books as Bishop Warren's "Recreations in Astronomy." I am supposing the average library where the sum of money to be expended is limited. The missionary department should surely contain that wonderful book, "From Boston to Bareilly."

Even if you must start with a small library, get good books, and it will be much easier to raise money for additions.—*Jennie M. Bingham in S. S. Journal.*

The Sunday-school is constantly becoming more important as an instrument of the churches. It is the chief source from which they are to recruit their numbers. It furnishes the churches with members of the choicest quality, and further fits them as hearers to receive a wide range of truth, and as laborers to work more effectively. It trains to benevolence those to whom the churches must look in the future for revenues to carry on their work. It incites Christian homes to greater zeal, and enforces their teachings in fresh and varied forms. It supplies a connecting link between the churches and the world, becomes a religious home to multitudes who would otherwise be without religious instruction, and wins favor for religion in communities new and old. It is beyond all question the chief instrument by which organized Christianity is to meet and conquer the dangerous foreign element in the population of this country.—*Pilgrim Teacher.*

One class of superintendents is "great" on singing, another on order, another on responsive readings, another on blackboard exercises, another on reviewing the lessons, etc. The tendency of many a superintendent is to over-emphasize some one portion of the exercises. He is apt to ride some one hobby pretty hard for a while. He dismounts one to get on another just after he has attended some convention and heard the fast-going qualities of some other rocking horse described. There are few who are careful to make all parts of a Sunday-school service equally good. The Sunday-school should not be a mere singing-school, nor a place largely for drill in sacred geography, nor an opportunity for eloquent addresses on the lesson, etc. If it be safe to over-emphasize any one feature of the Sunday-school session, worship is the one. And, so far, there has been no danger of laying too much stress upon that.

* Yet if the books are judiciously selected, and are all of a good character, we do not understand that our correspondent would object to their being bound alike, or old cheaply. Of this sort are the "Cheap Libraries," issued by the Methodist Publishing House.—[E.]



P E T R A .

Nothing to Do.

"Nothing to do!" in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with thy garments of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou Me, in the path I tread."
Lord, lend Thy help the journey through,
Lest faint, we cry, "So much to do."

Petra.

THE city of Petra was one of the most wonderful in the world. It was the stronghold of Idumea or Edom. It occupies a narrow defile among the mountains, and many of the buildings, including a huge temple and a theatre that would hold 4,000 persons, were hewn out of the solid rock. It is the Bozrah of Scripture. Its very existence became forgotten during the Middle Ages. It was rediscovered by Burckhardt in 1812, and has since been frequently visited. The condition of this strange city of the dead is a wonderful illustration of the fulfilment of prophecy: "Concerning Edom, thus saith the Lord of Hosts, Bozrah shall become a desolation, a reproach, a waste, and a curse. O thou that dwellest in the clefts of the rock,

though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished."—Jer. 49. 7, 13, 16, 17.

Book Notices.

Getting on in the World; or, Hints on Success in Life. By WILLIAM MATTHEWS, LL. D. 12mo, pp. 365. Chicago: S. C. Greggs & Co. Toronto: Wm. Briggs. Price \$1.50.

We should like to put a copy of this book into the hands of every young man setting out in life. A study of its wise counsels would contribute greatly to his success, and enable him to shun many perils and snares. Among the topics treated are the following:—Success and Failure—Good and Bad Luck—Choice of a Profession—Physical Culture—Concentration—Self-Reliance—Attention to Details—Decision—Manner—Business Habits—The Will and the Way—Reserved Power—Economy of Time—Money, its Use and Abuse—Mercantile Failures—Over-Work and Under-Rest—True and False Success. Each of these chapters is freighted with the wealth of ripe wisdom, experience and thought. We have only one criticism to make. There is not, in our judgment, enough made of religious principles and motives. Not that they are ignored; but we think them not sufficiently emphasized. Dr. Matthews is one of the most successful of living writers, over 120,000 volumes of his works having been printed. The present volume is one of the most valuable of the series.

Soundings. By REV. MORTIMER BLAKE, D.D. Boston: Congregational Sunday-school and Publishing Society. pp. 226. \$1.25.

This is a volume of sermons by one who, during his life-time, was a well-known and most beloved pastor. The discourses which are here gathered together are out of the ordinary run of pulpit sermons. There is a charming freshness and originality about them which make them delightful reading. The title of "Soundings" has been given to the collection because of the fact that each sermon is an exploration of the depths in search for rich treasures. It is a book for those quiet hours of meditation on divine themes, which are becoming altogether too few.

The Culture of Child Piety. By REV. AMOS S. CHESEBROUGH, D.D. Boston: Congregational Sunday-school and Publishing Society. pp. 235. \$1.25.

This volume presents the obligations of the churches in regard to the religious culture of the young. The author believes in the necessity of the Christian training of the children, and in the value of all such effort in their behalf. The Church loses much by not faithfully following out the line of work indicated by the author. She should preoccupy the ground in the hearts

of the young with the gospel, and should bring them up into an intelligent, loving loyalty to Christ, which will survive and carry them safely through the attacks of skepticism. Child-piety is not the mere stirring up of the emotions, but the careful implanting and cultivation of the religious nature.

The Patchwork Quilt Society; or, Stories of Beasts, Birds and Butterflies. By MRS. MARY SPRING CORNING. Congregational Sunday-school and Publishing Society, Boston and Chicago. pp. 280. Price \$1.25.

One of the best of books to put into the hands of the young. It is well calculated to arouse in them a love for natural history. It tells of the habits of animals and some of their curious and amusing characteristics. It will be sure to do one thing, and that is, induce a love for animals. Boys will not be quite so likely, after reading it, to stone birds and to torture flies.

The Theological and Homiletic Magazine. Toronto: S. R. Briggs, Willard Tract Society.

This valuable monthly contains 64 pages of double columns. The contributors are among the ablest theologians of the day, and such of our readers as desire to be familiar with the best thoughts of those distinguished men on all vital subjects would do well to become subscribers for this invaluable monthly.

Bible Studies for Normal Classes, Bible Students and Sunday-school Teachers. By the REV. A. E. DUNNING. Boston: Congregational Publishing House.

One of the most urgent needs of the day is some means of teaching the teachers and thus improving the quality of Sunday-school instruction. This need the Rev. A. E. Dunning, the accomplished Secretary of the Congregational Sunday-school, has in a very large degree met by this valuable work. No teacher can study it without being better fitted for his work. Indeed, every Bible student will find that it throws much light on the philosophy of revelation and the development of religious faith, in both the Old Testament and the New.

The People's Bible: Discourses upon Holy Scripture. By JOSEPH PARKER, D.D. Vol. III. Leviticus—Numbers I.—XXVI. 8vo, pp. 360. New York: Funk & Wagnalls. Toronto: Wm. Briggs. Price \$1.75.

Dr. Parker proposes the comprehensive task of issuing in some five and twenty volumes a "Pastor's Commentary" on the whole Bible. Its scope is thus outlined by the publisher: This is not a Bible Commentary in the usual sense of that term. It is a pastor's commentary upon such portions of Holy Scripture as are of obvious and immediate importance to the growth of the soul in Divine wisdom, and is, therefore, not intended to take the place of the verbal and critical commentaries which so ably represent the latest phases of Christian erudition. Instead

of going minutely through any book verse by verse, the first object is to discover its governing idea or principal purpose. Leviticus is a book of Religious *Mechanics*: the Mechanics of Sin-reckoning; the Mechanics of Sacrifice; the Mechanics of Intercession; the Mechanics of Purification; the higher meaning of all these intricate and costly formalities; the unprofitableness of bodily exercise; the revelation and development of true Sacrifice. These volumes will be found especially well adapted for family reading, for Sunday-school teachers, and as suggesting themes of discourse and fresh and vigorous modes of treatment to preachers.

Yard-Stick and Scissors. By E. A. RAND. New York: Phillips & Hunt. Toronto: William Briggs. Price \$1.25.

This is volume three of Mr. Rand's Up-the-Ladder Club Series in which he brings his charge to round three of the ladder—the round of active life. The young heroes of the story are now meeting the duties and cares and temptations of business. To all such this book will prove helpful and instructive, as all Mr. Rand's books do.

Annals of the Round Table. By JENNIE M. BINGHAM. New York: Phillips & Hunt. Toronto: Wm. Briggs. Price \$1.

We like the plan of this book exceedingly. A group of intelligent girls meet once a week to discuss in a conversational way instructive and interesting topics. A night is given to Longfellow and one to Whittier. A day in London gives occasion for brief sketches of the South Kensington Museum, the British Museum, the Tower, the Foundling Hospital, St. Paul's and other noted institutions. Bible characters, history studies, a touching hospital sketch, and a number of short stories exhibit much skill and good taste. We don't see why any group of girls in town or country could not have just such a club.

How to Bring Pupils into our School, and how to keep them.

By MISS L. SANDERSON, PETERBORO'.

Just two practical suggestions on the first point. As fresh families are constantly attaching themselves to our church or congregation, would it not be well for our superintendent to call upon such and give a cordial invitation to the Sunday-school? Would not such graceful attention from the chief officer of the school be fraught with desirable results?

Again, some such plan as the following might be adopted: Let a pretty card, with "Recruits for our Sunday-school" printed at the top, be given to each member of the class, with the understanding that a child not attending any Sunday-school may be asked to come, and have his or her name written upon the blank space of the card. An incentive to diligence in this

line of work might be given in the form of a banner, or some other tribute, which should be the property of that class who during a specified time would bring in the largest number of recruits.

In an old cook book I remember once seeing this pithy prelude to a recipe for roasting a hare. "First, catch your hare." We will suppose that the hares have been secured.

The second and more important question is, How shall we keep our pupils?

For the sake of convenience we will deal first with the material side. In so far as we can honestly afford it, let this *Sabbath home* be very pleasant and attractive. A carpeted floor will insure a lighter footfall and more quiet moving of chairs. Let carefully selected texts and mottoes, tastefully mounted, adorn the walls. The writer once knew a lady, high souled, cultured, a devoted Christian, who was called to pass through deep waters. Many a time when her heart was ready to faint within her, there would gleam down upon her, in illuminated glory of blue and gold, "Cast thy burden upon the Lord, and He shall sustain thee." Or again, that glorious promise, "making a rainbow athwart her tear-dimmed eyes, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And her little three-year-old boy, when maternal authority failed, would become tractable at once if brought face to face with the text, "Children, obey your parents in all things." So, let our walls speak to us, and it may be that some discouraged teacher shall take heart again, or some turbulent spirit be subdued by this lovely fulfilment of the divine command, "And thou shalt write them upon the door-posts of thine house, and upon thy gates."

Let us have a good black-board whereon a suggestive thought from the lesson may be written, or some quaint illustration graphically sketched. Some one has expressed the rather odd idea that "the eye is to the other senses what the thumb is to the fingers." For instance, we are asked to hear a musical composition and see if the harmony be perfect; we smell a flower to see if it be fragrant; we taste a fruit to see whether it is sweet or sour; we feel a substance to see whether it is hard or soft. In fact so intimately is the power of perception associated with the sense of vision that for young children Object Lesson teaching has become a science. We are "only children of a larger growth;" therefore, though he who wields the crayon be neither a Frank Baird nor a Bengough, let our black-board speak and we shall see.

As to our music. We ought to have a good instrument, and a first-class leader; one whose eye will hold the attention of his singers, while his hand-beats guide the chorus of voices into goodly unison. What shall we sing? Among so many publications this is a question which demands more attention than can be given here. Suffice to say, let the selection of the hymns be consistent with the high standard maintained in other departments of the work—hymns in

which something more is gained than mere sentiment, and that at the expense of sound doctrine, and in which the grammatical construction shall not, to say the least, upset the gravity of the singer.

THE SUPERINTENDENT.

Reams of paper might be used, and much valuable time consumed in sketching a fine pen-and-ink portrait of the ideal superintendent, who is at once the boys' hero and the girls' friend. He is a man of irreproachable Christian character, whose example between Sabbaths our boys do well to follow. His tender sympathy, joined with nice discretion, makes him the girls' safe counsellor. In discussing perplexing questions with him the teachers find fresh helpfulness; his clear-headedness and well-balanced judgment making straight pathways through many serious complications. In the appointment of teacher to class, and *vice versa*, his keen perceptions are invaluable. As a general he organizes his forces, and his entire administration is that of a statesman.

THE S. S. TEACHERS.

The first point—one which deserves emphasis—is, *regular attendance*. "Like father, like son," is an old proverb which finds a parallel in teacher and pupil. Let such excuses as disagreeable weather, slight indisposition, visitors in the house, etc., be quoted in justification of a teacher's vacant chair on a Sunday afternoon, and in a very short time the class becomes demoralized, the pupils naturally enough giving excuses, borrowed from the list of their superior. On the contrary, let the teacher's presence be such a certainty to the class that the mental comment will be, "I'm sure Miss M— or Mr. J— will be at school. Nothing but an earthquake would keep my teacher away, so I will go!" The mere power of imitations will tend toward this result before higher motives come into play.

LIVE TEACHING.

Study facts, circumstances, characters. If the lesson be historic, make the actors real living men and women, whose failures shall stand out as danger-signals—startling, awe-inspiring—whose deeds of valor for the right shall awaken the spirit of hero-worship [latent in every breast], and arouse the inquiry, "What is this power which makes men so strong to do and dare?" Is it some abstract truth? Keep the eyes and ears open all week for every-day-life illustrations among boys and girls, so that our scholars shall come to feel that there is no part of their experience, no matter how trifling or commonplace, but is touched by some section of this grand, encircling revelation which we hold as God's truth. With this aroused consciousness of personal interest we shall have a class of "animated interrogation points."

In every human heart there is a deeply-rooted native desire to hold a distinct place in the affections of some person—a spot seemingly designed by the All-wise—where each peculiar individuality finds its resting-place, and feels,

"I belong here! Here I am understood!"

As a physician studies the malady of his patient that he may not commit the folly of applying flyblisters for nervous attack, or administer chloroform for a disordered liver, so the teacher who would retain power must study not only his lesson but his scholars—their mental capabilities, temperament, circumstances—then shall he be able, with skillful, tender hands to apply just that leaf from the "Tree of Life" which has healing power in each particular case—pardon for the penitent, welcome for the wanderer, and for those who walk under sorrow-clouded skies, light and joy unspeakable. Cultivate acquaintance with the pupils in their homes. Let each feel that his or her absence from the class on Sabbath is recognized—that your plans in regard to the exercises were by that much thwarted. Work for the confidence of the parents, so that they will turn instinctively to you for friendly consultation over the child's interests, secular as well as spiritual. So shall these combined mystic influences envelop the child's life, and who shall limit the moulding power thereof? If practicable, have your class, at least once a year, at your own home where the teacher shall come out strongly in the character of *friend*. Have a quietly pleasant evening, arranging some form of entertainment which will not only *please* but *profit*. In this, as in all social intercourse with the pupils, let the manner and words of the teacher never lessen the power of last Sabbath's teaching—the whole atmosphere of the evening being such that each young guest shall carry away a stronger desire and purpose to be good and true. Let the boys and girls learn to feel that every perplexity (from a complicated puzzle or difficult crochet pattern, up to that bitter heart-cry for adoption by the great Father) may be brought straight to the teacher, sure of all the patient help and wise counsel which he can possibly give. When in the sanctuary of our private devotions let us bring each scholar, by name, before this loving Father, so shall the cords of love between hearts be strengthened, and the entire circle embraced in that wonderful scheme by which, as Tennyson has beautifully said:

"The whole, round earth is everywhere
Held by gold chains about the feet of God."

In all our living, in all our teaching, let our highest aim be that of the German sculptor Dennacker. For eight years he worked upon a statue of Christ. At the end of seven years he called a little girl into his studio, and pointing to the statue, asked, "Who is that?" She answered, "A great man." The artist turned away disheartened; he had failed. Again he began. After another year of patient labor, in which the artistic mind and pure soul were transmitted through skilled fingers until the marble seemed almost to speak, he brought the child again before the statue. "Who is this?" he asked. After a long, silent look, with tear-filled eyes, she said, "Suffer the little children to come unto me." And he knew that his work was a success.

Opening and Closing Services for Third Quarter.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

Supt. I was glad when they said unto me,
Let us go into the house of the Lord.

School. Our feet shall stand within thy gates,
O Jerusalem.

Supt. Jerusalem is builded as a city that is
compact together :

School. Whither the tribes go up, the tribes
of the Lord, unto the testimony of Israel, to
give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment,
the thrones of the house of David.

School. Pray for the peace of Jerusalem : they
shall prosper that love thee.

Supt. Peace be within thy walls, and prosper-
ity within thy palaces.

School. For my brethren and companions'
sakes, I will now say, Peace be within thee.

Supt. Because of the house of the Lord our
God I will seek thy good.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text,
Outline, and Doctrinal Suggestion, by the
school in concert.

IV. Review and Application of the Lesson,
by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church
services and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

Supt. O the depth of the riches both of the
wisdom and knowledge of God !

School. How unsearchable are his judgments,
and his ways past finding out !

Supt. For of him, and through him, and to
him, are all things.

School. To whom be glory for ever. Amen.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker
of heaven and earth ; and in Jesus Christ His
only Son our Lord : who was conceived by the

Holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate ; was crucified, dead, and
buried ; the third day He rose from the
dead ; He ascended into heaven, and sitteth on
the right hand of God the Father Almighty ;
from thence He shall come to judge the quick
and the dead.

I believe in the Holy Ghost ; the Holy Cath-
olic Church ; the communion of saints ; the
forgiveness of sins ; the resurrection of the
body ; and the life everlasting. Amen.

Books and Readers.

BY MRS. MARY L. DICKINSON.

You grumble, mothers and fathers, over the
making of so many bad and foolish books. Alas !
the books for which there is a sale, will con-
tinue to be made as long as the people can be
found to buy. All matters of production are
regulated by the demand, and we cannot all in
a minute produce such a reform in public feel-
ing as shall destroy the demand.

But one thing we can do. Notice the kind
of books your children buy, borrow, or bring
from the library, and look them over yourselves.
You "haven't time?" Take time. Let other
things go. Do less spring cleaning and regula-
tion of your house for the summer. What is
that sort of dirt and disorder to the stain and
soil saturating the mind of your daughter,
who sits curled up in her favorite corner, read-
ing her novel, while you are "straightening
up" the home?

"You haven't the summer shopping and
sewing done?" Let it go undone then. Fewer
frocks and less trimming. What is the out-
ward adornment of ruffle and flounce, if, while
you are caring for all this, the precious gar-
ments of your daughter's thought and taste are
becoming crumpled and torn and soiled.

You "cannot go away for the summer
without returning your visits and answering
your social claims, and these leave no time to
read?"

Never mind this, important as it seems.
Suppose you fall behind and have an acquaint-
ance or an invitation less. By and by the
child shall bring you back a hundred-fold in
her power to be your friend, if in the truest
sense you are her friend to-day.

Believe me, mothers, fathers, it is worth
while to read what she reads ; even to yourself,
if you must, to understand what she is thinking
about.

And read not only what she has chosen, but
read enough more and other books to be able
to suggest what it would be well for her to
read. Read with her, even if it take time you
can ill spare from other things. Be assured
such efforts on the part of the parents would
bring abundant reward, and go far to stop the
wail over the flood of evil literature that
threatens the morals of the land. The only
way is for each parent-bird to protect and
shelter its own nest.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 29.]

LESSON I. JESUS AND

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



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

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

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

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

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

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

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

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

General Statement.

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

Explanatory and

Verse 1. As Jesus passed by. On some occasion during the three months of his stay near Jerusalem. **He saw a man.** Others saw only a blind beggar, but Jesus saw one who might become a monument of mercy, and a bold confessor of the faith. **Blind from his birth.** He was a well-known person, who had long sat begging in his accustomed place. (1) *Sin is an inborn defect, like blindness.* (2) *Christ seeks out men before they seek him.*

2. His disciples asked him. Attracted perhaps by the look of inquiry which their Master fixed upon the man. **Who did sin.** They state the opinion of their time, that every misfortune is the result of some sin. If they had generalized, and said, "All evil is the result of sin," without trying to specify the particular cause, they would have stated a truth. **This man or his parents.** "This man in some previous state of existence," may have been their meaning, for many of the Jews believed in the transmigration of souls. **Stier interprets,** "This man, or, for that is out of the question, his parents?"

3. Neither hath this man sinned. While the general principle is true that all evil comes from sin in the world, yet we cannot always fix a relation between a certain evil and a certain sin as its cause. **But that the works of God should be made manifest.** Christ directs the thought of his disciples away from the cause to the purpose of this man's misfortune. "I had come upon him that by means of it God's grace should be all the more abundantly exhibited in his healing." (3) *Let us seek rather to know what benefit can be gained from our troubles than the reasons why they are sent upon us.*

4. I must work. Rev. Ver., "we must work," a better reading, since it unites the followers with their

THE BLIND MAN.

[July 4.]

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

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

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

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

13 They brought to the Phar'ees him that aforetime was blind.

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

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

16 Therefore said some of the Phar'ees. This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

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

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

Practical Notes.

Master in the gracious work of the Gospel. The works of him that sent me. God's work of restoration and of uplifting. The healing of the blind man is made a type or suggestion of God's work of grace in bringing light to darkened souls. **Walle it is day.** Christ's "day" was the time while he was bodily on the earth. So our day is the time of our life. **The sight cometh.** Other works the Saviour might do after he has passed within the veil, but not this work of miracle upon men's bodies.

When no man can work. What work may await us in another world we know not, but so far as this world concerns our work ends at death. (4) *Then let us not omit any opportunity of doing good.*

5. As long as I am in the world. While Jesus was in the material world, the world of the body, he was the light of men, giving life and health, and presenting in his benefits to men's bodies a parable of the greater benefits he imparts to men's souls, now that he has passed out of the world material into the world spiritual. **I am the light of the world.** Then he was the light seen by the physical eye; now he is the light of the soul, seen by the eye of faith.

6. He spat on the ground. Often Christ wrought miracles by a word; but sometimes he used instrumentalities, perhaps in order to impart some spiritual teaching. He took common clay, moistened it with his own saliva, showing that the most common instrumentality becomes mighty when touched with divine power. **Anointed the eyes.** Upon each eye he placed a blotch of mud from the street.

7. Go, wash in the pool of Siloam. This was to test and train the blind man's faith, obedience, and willingness to confess Christ. In the act of walking the breadth of the city, feeling his way as he went, with two patches of street-mud on his face! **The pool of**

Siloam was south of the temple inclosure, outside the wall. It is still to be seen, an oblong reservoir, with a flight of steps leading down to the water. **By interpretation, sent.** The word "Siloam" means "sending," or "sent." John hints at the thought that the pool was by its very name a symbol of Christ, who was the One sent from God. **He went his way.** The after conduct of this man shows that Christ chose well the subject of his miracle: one who was strong in faith, ready in obedience, bold, and even stubborn, in his confession of the Master. **Washed, and came seeing.** The sight came after he had washed in the pool which by its name represented Christ, who is the water of life. **He came, not to the Saviour, who had not remained at the place where he had met him, but to his own home.** (3) **Greater than this transformation is the enlightenment of a blinded soul by the Sun of righteousness.**

8. The neighbors. Those who lived near him were the first to notice the change in the once blind. (6) **So those who live nearest to the true convert will perceive that he is a new creature.** **Had seen him that he was blind,** Rev. Ver., "They which saw him aforetime, that he was a beggar." He belonged to the lowest class, the blind beggars, still to be seen in every Oriental city. **Is not this he that sat and begged?** They noticed that he was now a beggar no longer, but a worker, a good trait in this man, who appears nobly throughout the story.

9. Some said, This is he. They remembered his appearance, and were sure that he was the same man, though changed. **He is like him.** The opened eyes made such a change in his looks that many were not sure of his identity. **I am he.** He knew that he was the one who had been once a blind beggar. (7) **So when a soul is saved there is a new creation, yet the same person.**

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

well-known man, whose name was in every body's lips. (8) **Let no one converted by Christ be ashamed to own his Lord.** He went and washed. He could not have preached a sermon, but he could tell the facts of his experience. (9) **And so can any one who has an experience to tell.**

12. Where is he? Perhaps the inquiry was made with the purpose of arresting Jesus, and hence the cautious answer of the man. **I know not.** He had not yet seen his deliverer; just as we see him not, though we are saved by him.

13, 14. They brought to the Pharisees. These were the ruling minds among the Jews in matters of religion. No special body of men is here meant, but the leading spirits of the Pharisaic party, who were all opposed to Jesus. **It was the sabbath.** The seventh day of the week, whose sanctity had been surrounded with many rules by the Jewish rabbis. Christ did not recognize their authority, and hence their opposition to him.

15. The Pharisees also asked him. They wished to obtain the statement of the man as a ground of action against Jesus. **He said unto them.** Notice the firmness of this man in his testimony. Of three things he was sure: that once he was blind, that now he could see, and that it was Jesus who had wrought the change.

16. This man is not of God. They first set up a standard of their own as to sabbath-keeping, and then decide that the mighty worker who disregards it cannot be of God; in other words, that his miracles are wrought by the power of Satan. **Others said.** These were the thoughtful, more intelligent minority, like Nicodemus, Joseph of Arimathea, and perhaps Gamaliel. **How can a man that is a sinner.** Works of healing and of mercy come from God, and not from Satan.

17. What sayest thou? Rev. Ver., "What sayest thou of him in that he hath opened thine eyes?" **He answered.** Calmly and confidently he uttered his confession in the face of prejudice and power and social position. **He is a prophet.** Not necessarily one who predicts the future, but one who is a revealer of God, and who speaks with authority.

HOME READINGS.

- M.* Jesus and the blind man. John 9. 1-17.
Tu. The blind man and the Pharisees. John 9. 18-34.
W. The blind man and Christ. John 9. 35-41.
Th. Spiritual blindness. Matt. 23. 13-33.
F. The time to work. Rom. 13. 1-14.
S. Sight restored. Mark 8. 22-33.
S. Washed and restored. Psa. 51. 1-19.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 138, Dominion Hymnal.
 O worship the King all glorious above!
 O gratefully sing his power and his love!
- No. 78, Dominion Hymnal.
 All my doubts I give to Jesus,
 I've his gracious promise heard,
 I shall never be confounded,
 I am trusting in his word.
- No. 72, Dominion Hymnal.
 O happy day that fixed my choice
 On thee, my Saviour and my God!

TIME.—On same day with events in Lesson XII of last quarter.

PLACE.—Jerusalem. In the city streets, not in the temple.

RULERS.—Same as before.

CONNECTING LINK.—With the bold declaration of his eternity you will remember the Jews took up stones to kill him. But he escaped out of the temple. As he passed down through the city, perhaps on his way to Bethany, he performs another wonderful miracle, and causes fresh controversy among the Jews. Never was man more hated than this simple, peaceful, helpful, tender-hearted Jesus.

DOCTRINAL SUGGESTION.—The light of the world.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Darkness, v. 1-4.**
 Where was Jesus at the time of our lesson?
 What great declaration had he just made of himself?
 From whom was he escaping when he passed the blind man?
 What common belief concerning divine judgments for sin did the question of the disciples show?
 What great doctrine did Jesus lay down concerning all such cases?
 What particular reason does he assign for this case?
 What did Jesus mean by "works of him that sent me?"
- 2. Light, v. 5-7.**
 How long did Jesus say he was to be the light of the world?
 What similarity do these words suggest between the blind man's condition and the world's condition?
 What Scriptures have we studied this year which speak of Jesus as the light?
 What great truth as to Jesus's power does this miracle illustrate?
 How many acts, and by what persons performed, entered into the working of this miracle?
 Whose act was the most important?
- 3. Wonder, v. 8-17.**
 What classes of people saw the effects of this miracle?
 What was the effect upon his neighbors?
 What was the effect upon the Pharisees?
 What other miracle had Jesus wrought upon the Sabbath day?
 What was the effect upon the man himself?
 Why should this miracle excite so much wonder?
 What made the people so doubtful and his parents so despicable in their action?
 ver. 22.
- Practical Teachings.**
 1. Every man born into the world is born blind. How? Do you believe it?
 2. There is a fountain at which the sinner may wash and receive sight. What is it? Where is it?

3. The only condition to our receiving our sight is obedience. This blind man obeyed. Will you?
 4. Blindness was the man's best title to Christ's notice. *So is sin ours.* If we were not sinners we should not need him.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Darkness, v. 1-4.**
 Whom did Jesus find in darkness?
 What question did the disciples ask?
 What question did Jesus give?
 What question did he ask?
 What is the right time for labor?
 When must work cease?
- 2. Light, v. 5-7.**
 Who was the Light of the world?
 For how long a time?
 What did Jesus do to the blind man?
 What did he say to him?
 What resulted from this command?
- 3. Wonder, v. 8-17.**
 What did the blind man's neighbors say?
 Why did they wonder?
 What question did they ask?
 What was his story?
 Before whom was he brought?
 What made a division among them?
 What did they ask of the man?
 What was his answer?

Teachings of the Lesson.

- Where, in this lesson, are we taught—
 1. To improve every opportunity for service?
 2. To find light through obedience?
 3. To confess Jesus as the giver of the true light?

QUESTIONS FOR YOUNGER SCHOLARS.

- Whom did Jesus see in the streets of Jerusalem?
A man blind from his birth.
 How did the disciples question Jesus about him?
What sin did this man or his parents do that he should be born blind?
 What did Jesus tell them? That neither the sins of the man nor of his parents was the cause of his blindness.
 Why was this allowed? That men might see the power of God.
 Whom had God sent to show forth his power? His Son Jesus.
 What did Jesus do? He spit upon the ground and made clay, and put it upon the man's eyes.
 What command did he give him? "Go, wash in the pool of Siloam."
 Why did he command this? To try the man's faith in him.
 What happened? The man washed, and came back seeing. (Repeat the Golden Text.)
 Why did some of the neighbors not know him? His face was changed.
 How must it have looked? Bright and happy.
 What did he see for the first time? The golden light of the sun.
 What did the light show him? Many beautiful things.
 Wha. does Jesus tell us? "I am the light of the world."
 How is he the light of the world? Because he shows us the beautiful things of heaven.
 When does he open our eyes to see them? When we come to him and obey him.
 Who refused to believe that Jesus was from God? The Pharisees.
 What did the blind man say of him? He is a prophet.

Words with Little People.

Jesus gave the blind man sight.
 Gave him light instead of night;
 Broke the bands that bound him fast,
 SURE he was the *sew* at last.

When Jesus comes into your little heart and takes the darkness of sin away and fills it with the light of forgiveness and joy and life, DON'T say you hope you are his child. You *is-h-is-k* he has forgiven you. Say you know *da*: Say that you are just as sure of it as the blind man was he *sew*.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Jesus and his disciples see in Jerusalem? A man born blind. 2. What did Jesus say when he saw the blind man? "I am the light of the world." 3. What did he do to the blind man? He anointed his eyes with clay. 4. What did he tell the man to do? To wash in the pool of Siloam. 5. What then took place? He washed, and came seeing. 6. What did the blind man say of the miracle in the Golden Text? "One thing," etc.

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Light of the World.

I. LIGHT NEEDED.

1. **By the blind man.** "From his birth." v. 1.
 "No light in him." John 11. 30.
 "Walketh in darkness." John 12. 35.
 2. **By the disciples.** "Asked him." v. 2.
 "Some have not knowledge." 1 Cor. 15. 34.
 "Knowest not....art blind." Rev. 3. 17.
 "He that lacketh....is blind." 2 Pet. 2. 9.
 3. **By the world.** "How...opened?" v. 10.
 "Darkness shall cover the earth." Isa. 60. 2.
 "Blindness of their heart." Eph. 4. 18.
 "Receiveth not...the Spirit." 1 Cor. 2. 14.

II. LIGHT AT HAND.

1. **In the world.** "While I am," etc. v. 5.
 "Arise, shine; for thy light is come." Isa. 60. 1.
 "Saw a great light." Matt. 4. 16.
 "The true light now shineth." 1 John 2. 8.
 2. **In Christ.** "I am the light," v. 5.
 "I am come a light," John 19. 46.
 "That was the true light." John 1. 9.
 "A light of the Gentiles." Isa. 42. 6, 7.

III. LIGHT REVEALED.

1. **To the disciples.** "Jesus answered." v. 3.
 "Hath shined in our hearts." 2 Cor. 4. 6.
 "Eyes of your understanding....enlightened."
 Eph. 1. 18.
 "Delivered us from the power of darkness." Col. 1. 13.
 2. **To the blind man.** "Came seeing." v. 7.
 "Went and washed....received sight" v. 11.
 "One thing I know." v. 25.
 "He hath opened mine eyes." v. 30.
 3. **To the world.** "Light of the world." v. 5.
 "The light has come." John 3. 19.
 "The earth shall be full." Isa. 11. 9.
 "An everlasting light." Isa. 60. 19, 30.

THOUGHTS FOR YOUNG PEOPLE.

Pictures of a Soul's Salvation.

1. The first picture is that of a sinner, in his condition from birth; a condition of imperfection and incompleteness, with one side of his nature undeveloped; a condition of blindness, unable to see, or to know what sight is, just as a sinner has no true conception of what salvation is; a condition of helplessness and poverty. How many are in just such a state as this blind man!
2. The next picture is that of the Saviour. He saw the blind man when the man knew it not; he felt for him, not in curiosity, but in yearning sympathy; he perceived the glorious possibilities in him, of which others were ignorant; he placed himself in contact with

him, and in that touch was power. So Christ comes to darkened souls, that he may bring them into light.

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

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

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Among the many advantages of the time we live in are the lectures on cookery, so much in vogue, by ladies who have studied and become adepts in the art. These lectures are mostly accompanied by what are termed "Demonstration Lessons." After explaining how a thing is done, the lecturer actually does it in the presence of her audience, and lets them see the whole process. It seems to me—I would say it reverently, and ask my readers to pardon the homely nature of the simile—that the story narrated in our passage for to-day is a sort of "Demonstration Lesson" on the subject we had last time. In our last lesson we heard of faith, a false, fruitless faith, and a true and fruitful faith. To-day we have the latter—the true faith—shown us in actual and practical working in the story of the blind beggar.

The lady, however, who gives the "Demonstration Lesson"—to return to my homely simile—cannot insure that those who witness it will succeed in their attempts to imitate her. However thoroughly they may understand the matter, they cannot become adepts like herself unless they do what she has done. In like manner it is not hearing about faith nor seeing it exemplified in another person that will make any one a believer. To become that he must believe. But God does use in a wondrous way the examples given in his word of the working of that faith which is his gift, and which is yet demanded of those who hear his Gospel.

Here is a whole chapter of the gospel of John taken up with one man's story—an obscure individual too, of whom we hear nothing more, not one of those Scripture worthies whose names are better known than those of most earthly heroes—just a blind beggar, who used to sit by the way-side asking alms. What was there particularly noticeable about him? The disciples noticed one thing, his miserable and hopeless condition, and asked whether the suffering were a punishment for some particular sin. That was all they saw. But what did Jesus see? A man with a high destiny! "Neither hath this man sinned, nor his parents, but that the works of God should be manifest in him." The people of Capernaum had asked our Lord: "What shall

we do that we might work the works of God?" And he had answered: "This is the work of God, that ye believe on him whom he hath sent." This is the work we are going to see carried out in the blind beggar's story. It is the story of a man believing in Jesus.

There are six points in the story—if we include, as we can hardly help doing, the sequel as told in vers. 26-41.

1. *Jesus touching.*

The blind man was utterly ignorant of Him who came along the way where he sat begging. We know it was the "Light of the World," the Eternal One who was "before Abraham," the persecuted Son of man who had just passed safely out of the presence of those who wished to slay him. But he did not. He had not sought for Jesus. He appears to have known little or nothing about Jesus. But Jesus knew him, came to him, noticed him, touched him, freely, lovingly, powerfully.

Just so, Jesus comes to a house—a school—a class—to one boy—and touches him. Some little word gets hold of the boy, he does not know why; something—he can hardly tell what—moves him. And he does not know that it is the touch of Jesus the Lord.

2. *The beggar receiving.*

The touch was not what he expected. If he looked for anything it was a gift of money. But he received it—uncomfortable as it may have been, and unsuggestive, too, of any improvement in his condition; for however certain kinds of ointment may have been used for disease of the eyes, there could have been no thought of any thing benefiting one born blind, much less a lump of ordinary clay. He received it, and this was the first stirring of faith, passive as it may have seemed. And when that little something is felt within a child's heart the question is, Will he stife or throw it off, or will he receive it?

3. *Jesus commanding.*

"Go, wash in the pool of Siloam." That was all. No reason given, no promise made. But just the authoritative word spoken.

And so with the child that has received the touch of Jesus. There is a command. It may be: Go and pray. It may be: Seek some Christian friend. It may be: Take your bible: or, Attend some class. The word is not always the same, nor does a child always understand what it is to do for him.

4. *The beggar obeying.*

"He went therefore"—because of the command—not understanding much about it, but just simply obedient to this friendly and authoritative voice. This is faith's second step. And what was the result? "He came seeing." He had trusted the hand that touched—trusted the voice that commanded; and how grandly was he rewarded! But the work was not yet complete. He had not seen Jesus, and knew little about him. The next thing was,

5. *The beggar confessing.*

His altered condition was soon observed and commented on. Could this be the very same

man who was blind? "Yes," he answers, "I am he." Further, he relates the story, first to the questioning neighbors, afterward to the Pharisees. Then, when they try to throw doubt on the story (ver. 15), he declares boldly, "One thing I know, that whereas I was blind, now I see." Whatever you say against him, however little I may know of him, I know this: he cured me. So fast does he cling to his Healer, that for Jesus' sake he is "cast out of the synagogue." And then comes,

6. Jesus blessing.

Again the Healer draws near (ver. 35), and at last the healed one sees him with the bodily eye. But there is more. Jesus reveals himself as the "Son of God," and with the eye of the soul the man beholds his Lord. The once blind, wretched beggar has got far beyond the proud Pharisees, and the professed believers of whom we read last time. The works of God have been indeed "made manifest" in him, for he has believed in him whom the Father sent.

Whoever will trust and receive, trust and obey, trust and confess, shall see Jesus the Lord.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Read carefully the General Statement, the Explanatory Notes, and the Thoughts for Young People, in which we have endeavored to show the spiritual teachings of this incident.... Read also carefully the whole chapter, which presents the peculiar characteristics of John's narrations, and is full of interest.... Find in this lesson three traits of a sinner: 1. Blindness; 2. Poverty; 3. Helplessness.... Find here four traits of Christ: 1. His individual notice; 2. His sympathy; 3. His helpfulness; 4. His power. Show how these traits are shown now in every conversion of a soul.... Find here the requirements for a sinner's conversion: 1. He must come in contact with Christ; 2. He must obey; 3. He must confess Christ.... Find also the traits of a saved soul: 1. Transformation; 2. Assurance, certainty of conversion; 3. Gratitude; 4. Testimony; 5. Steadfastness under opposition.... Another line of teaching is that in the Analytical and Biblical Outline, which is taken from *The Normal Class*, August, 1875, and was prepared by the Railroad Normal Class of Plainfield, N. J.

CATECHISM QUESTION.

31. What do you call this mystery?

The mystery of the Holy Trinity.

32. What do you mean by mystery?

A truth which man's reason could not discover, and which God by degrees makes known.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Dark hearts may be made light.* It will not be difficult to hold the attention and lively interest of the children throughout this lesson, but how to apply the teachings to little hearts and lives is a subject that may well engage our serious thought.

Tell the children to close their eyes and imagine themselves far away, across the sea in the city of Jerusalem, on a Sabbath day. See, here is a street. Make

with flat crayon a broad path. Some one is walking here. It is Jesus. Make a straight mark, and say that some men are with him. Ask who they are, and bring out the thought that the disciples kept close to Jesus. Let some child come and make as many straight marks as there were disciples, and let class tell the names. Imagine them talking as they walk. How? Of good, pure things; talking truthfully, with cheerful, happy hearts and voices. But what is this? Extend the path and make a mark for the blind beggar. The disciples see him, and ask Jesus why he was blind. Jesus said that it was so God's power might be shown in curing him. Stop a moment to show that nothing is made in vain. The things that look useless to us God can use, and poverty, sickness, misfortune, if given to him, may work out our greatest blessings. Tell what Jesus did. He could have cured his eyes with a word, but he chose to put clay on them. Then he sent him away to a fountain at the other side of the city to wash his eyes. Make another path, and follow the blind man on his way to the pool. How he hurries! He wonders if he will really see again! Make a little square for the pool. Imagine the scene. Yes, here he comes. The neighbors wonder if it can be the same man. Why is he so changed? He can see! Fancy the Pharisees talking to him. He does not know who cured him, but he knows he is cured. That makes him happy.

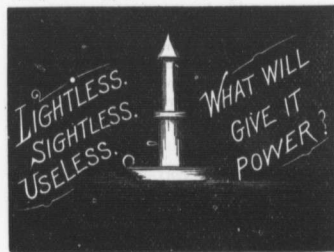


Now you have shown the children one of the wonders Jesus worked, tell that he works just as great wonders now. Talk about the eyes of the soul. Show that when they are closed to God and heaven the person is worse off than was this blind beggar.

The child who tells lies is disobedient, selfish, unloving, has his heart's eyes closed. Jesus knows how to open them. He is coming this way to-day. Who will let Jesus make his dark, naughty heart light? Tell that the blind man did nothing but obey. That is all any one need do. Jesus says, "Come to me." He will wash your heart and make it clean.

Blackboard.

BY J. B. PHIPPS, EQ.



"The spirit of man is the candle of the Lord," said Solomon. The poor blind man in to-day's lesson had lightless, sightless, useless eyes until Jesus revealed the light to them. Then he not only received light for the body, but he became a witnessing light for the Master. "Lighted by the Spirit of God," says one writer, "man radiates the glory of God." Blindness is a type of sin and ignorance. Some men are like the unlighted candle represented on the blackboard—they are com-

plete in all but that divine touch which will cause the light to shine. The psalmist expresses confidence in God by saying, "For thou wilt light my candle; the Lord my God will enlighten my darkness." See this unlighted candle! It is useless. *What will give it power?* 1. The extinguisher must be removed. 2. A flame must touch it. We must remove every hindrance that prevents the divine touch from enlightening the darkness.

Lesson Word-Pictures.

What a long Sabbath it is for that beggar by the way-side? Others can sit in their homes with their children; he sits begging by the way-side, holding out to tree and shrub and bird and flower and the face of passing stranger eyes that never have seen, eyes that never may see. Drop a penny in his thin hand and he will be thankful. There is a stir in the street. Does he know that the Light, the Light of the world, is passing? O if he realized it, that Jesus, the Light of the world, was passing, would not he be thrilled by an eager desire to reach Jesus and plead with him? If he only knew that Jesus and his disciples were talking about his blindness! Yes, and Jesus is now stooping to the ground. He has spat upon it. He is kneading it. He has made an ointment of the earth, and now he has anointed those poor, sightless eyes with the clay. Off he goes, this blind beggar with the clay on his eyes, feeling his way with his battered stick. "Where are

you going?" some one may be asking. "Going to the pool of Siloam to wash mine eyes," he says. "What for?" And his answer perhaps is, "To get my sight." "Ha, ha! Let's follow the old fool!" one man says to another. "Let's see if he will get his sight." He reaches the pool, this poor, blind beggar—he stoops, he washes his eyes, he—"Can you see!" ask the spectators. "Nonsense!" But look! He is lifting those once sightless eyes, and lo, like a new creation, God's beautiful world of tree and flower and field unrolls before him. Home he goes, walking in the midst of a paradise. Such joy is shining in the depths of his eyes, like pearls at the bottom of a stream! The neighbors miss that stooping, groping beggar who shuffled along in a continual darkness. Who is this man, erect, confident, happy? Not the blind beggar? Yes, and Jesus took away his blindness. What a stir there is now among the Pharisees! Who healed the blind man? Jesus did it, and did it on the Sabbath! What horror distorts the faces of the Pharisees as they look at the eyes that have been opened, as if they were gazing upon the leprosy! "O he is not of God, this pretentious miracle-worker, Jesus!" some are saying, turning away their faces. "Why not?" others are asking. Let the beggar give his opinion. What does he think of Jesus? Hark! There he stands, looking up, looking off, beholding God every-where, and—Jesus? He is of God, is the once blind man's opinion.

A. D. 29.]

LESSON II. JESUS.

John 10. 1-18.

[Commit to memory verses 14-16.]



1 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.

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

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

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

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

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

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

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

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

General Statement.

There is a closer connection between this lesson and the last one than appears upon the surface of the story. The Pharisees had cast out of the synagogue the blind man whom Christ had healed, simply because he persistently declared his belief that his healer was a prophet. By their spirit they showed that they were not true shepherds of the people. In this allegory Christ rebukes their conduct. He shows the difference between the hireling who serves for gain, the robber who plunders the flock, and the shepherd who leads his sheep into green pastures, and lays down his life in their defense. He brings before us the picture of the Oriental sheep-fold, not a covered building, but a rude inclosure, open to the sky, surrounded by stone walls overtopped with thorn bushes, and entered by a single door, way. In this yard a number of flocks are kept at night-

THE GOOD SHEPHERD.

[July 11.]

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

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

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

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

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

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

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

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

guarded by the porter and his dog. In the morning the shepherds come, and each in turn stands in the door-way and gives a call to his own sheep. In the huddled mass each member of his flock hears the summons, and follows after his own shepherd, until flock after flock has left the fold, each wending its way over the meadows to its own pasture, with the shepherd at its head. The man who at midnight seeks to climb the wall shows himself to be a robber; the shepherd who leaves his sheep in their hour of need is no true shepherd, but a hireling; while he who owns and knows each one of his sheep is ready to die in their defense. The Saviour shows by this illustration that he is at once the door by which each one enters the fold, and the Good Shepherd who lays down his life for the sheep.

Explanatory and

Practical Notes.

Ver. 1. Verily, verily. "Truly, truly," the formula with which Jesus was wont to preface an important utterance. **He that entereth not by the door.** To the Oriental sheep-fold there is but one door, and the porter watches all night beside it. Any stranger trying to climb over the wall, by that very act would be known as a robber. The reference is to such as become teachers of religion from evil or selfish motives, and not in the spirit of the Gospel. **The sheep-fold.** Here representing the earthly yet visible Church of Christ, containing many flocks which are yet one. **A thief and a robber.** Often have churches been deceived and souls been led astray by men who claimed to be teachers of truth, but were without the divine commission.

2. Entereth in by the door. By the same door both the flock and the shepherd enter, and that door, as explained below, is Christ, through whom alone is given entrance into the true Church of the redeemed in earth and heaven. **The shepherd of the sheep.** Or "a shepherd," as in the margin of Rev. Ver.; the true pastor or leader of the flock of Christ, whether a minister in the pulpit or a teacher in the Sunday-school.

3. To him the porter openeth. It is not necessary to find a meaning in every part of the parable (though strictly speaking this is not a parable); but the porter may represent either the controlling body in the Church or the Holy Spirit by which the Church is guided. **The sheep hear his voice.** The sheep in this parable are not the members of the organized earthly Church, of which some are good and some are bad, but the true followers of Christ, whose names are written in heaven. These have an instinctive perception of truth, and recognize the one who utters it. (1) *Are you one of Christ's true flock? His own sheep by name.* The Oriental shepherd never drives, but always leads. His flock; has a name for each sheep, and can call it. So his flock; has a name for each sheep, and so is it in a measure with his true under-shepherds. (2) *Do you try to know thoroughly the souls committed to your care?*

4. He goeth before them. Bear in mind the double reference to Christ himself, the great Shepherd, and to those who are his true representatives. There is a significance in this going before the flock. The true teacher can bring his followers only where he goes before into experiences that he has realized, and into a fellowship which he has enjoyed. **They know his voice.** The true disciple lives in fellowship with his Master, and hears his voice speaking in the silence of the soul. He knows it by the witness of the Spirit, and by its accord with the utterance of the Word.

5. A stranger. Any one who has not the message of the true Shepherd, but speaks out of his own will. **Will flee from him.** Travelers in the East have often noticed that when they attempt to call the flock, using the words of the shepherd, the sheep will run from them.

6. This parable. The word here translated "parable" is not that used in the other gospels, but is elsewhere translated "proverb," and means a saying with a hidden meaning. This illustration might properly be called an allegory. **They understood not.** Not even the disciples of Jesus could understand the deeper spiritual truth of this "parable," and to the Jews in general it was almost meaningless. (3) *How fortunate are we who receive a clearer revelation!*

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

8. All that ever came before me. Not the prophets

of the Old Testament, but those who set themselves before him, in his place. And he says are thieves and robbers, not true, showing that the reference is to the then present; to the Pharisees who claimed to be shepherds, while they were deceivers. **The sheep did not hear them.** The true heart-followers of God possess a spiritual instinct by which they detect the false and accept the true in teaching.

9. By me if any man enter in. Through faith in Christ as our Saviour we enter into His fold, the invisible Church. **He shall be saved.** Placed in a safe position, out of danger from wolves, and sure of abundant pasture. **Find pasture.** The food of the spiritual nature, which they find who are in Christ.

10. The thief. He is the enemy of souls, whether as the false teacher, the persecutor, or the opposer of the Gospel. At that time he was the Pharisee who pretended to hold the keys of the kingdom of heaven. **I am come.** He now introduces himself in a new light, not only as the door, but also as the chief shepherd, the head of all the under-shepherds. **That they might have life.** The spiritual life which Christ only can impart.

11. I am the good shepherd. Just as he is the Son of man, embodying complete ideal humanity, so he is the Good Shepherd, guiding in perfection the traits of all true shepherds. **Gifted in life.** For the sheep, and the true shepherd must face the storms with his sheep, and to find them when lost must fight with wild beasts and more dangerous robbers in their behalf. So our Shepherd gives up his life to save ours. **4. How clearly the cross ever stood in the landscape before Christ!**

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

14. 15. Know my sheep. We have a Saviour and a Shepherd who has a personal knowledge and notice of each one among his many million sheep, as though he were the only one. **Am I known of mine.** Each true disciple knows his Lord and enjoys loving communion with him. **As the Father knoweth me.** The Rev. Ver. makes the connection of these two verses more clear: "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." That is, the relation between Christ and his flock on earth is as close as the relation between Christ and his Father in heaven.

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

17. 18. Therefore doth my Father love me. As if God, the Father of all loved his son the more because of his self-sacrifice in dying for men. **That I might take it again.** Christ gave up his life as our sacrifice, that he might take it again as our intercessor. **No man taketh it.** Again and again Jesus declared the voluntary nature of his death.

HOME READINGS.

- M. Jesus, the Good Shepherd. John 10. 1-18.
 Th. The door to God. Eph. 2. 10-22.
 W. God's care for his flock. Ezek. 34. 12-34.
 Th. The shepherd and the sheep. Luke 15. 1-7.
 F. The sacrifice for lost sheep. 1 Pet. 2. 19-25.
 S. The great fold. Eph. 4. 1-16.
 S. The Lord our shepherd. Psa. 23. 1-6.

GOLDFEY TEXT.

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

LESSON HYMNS.

No. 11, Dominion Hymnal.

Jesus! the Name high over all,
 In hell, or earth, or sky;
 Angels and men before it fall,
 And devils fear and fly.

No. 8, Dominion Hymnal.

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

No. 10, Dominion Hymnal.

Shepherd of tender youth,
Guiding in love and truth
Through devious ways.

TIME.—Closely following events of last lesson.

PLACE.—Jerusalem. Probably in the temple.

RULES.—Same as before.

CONNECTING LINKS.—The doctrine of life by death is now taught. He has declared himself the bread of life, the eternal I AM, and now he comes to his office as Redeemer, asserts his power over his own life, and that the work he is fulfilling is through God's commandment. "At all this, the division about him among the people became still more vehement, some saying that he had a devil and was mad."

DOCTRINAL SUGGESTION.—The good shepherd.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Fold, v. 1-4.**
What was a sheep-fold in the days of Christ?
Why was a fold necessary?
What beautiful custom is pictured in these verses?
How had the people of God always been called?
What one of the psalms may have suggested this figure to Jesus?
What similarities can you find between these verses and the psalm?
- 2. The False Shepherd, v. 5-13.**
What does John call this illustration? ver. 6.
What is a parable?
By what two titles does Jesus call himself in these verses? ver. 7, 11.
Who were the "thieves and robbers" who had come before Jesus?
What Old Testament picture does Jesus repaint here? Read Jer. 50, 6.
- 3. The Faithful Shepherd, v. 14-18.**
What mutual relation of knowledge between the sheep, the shepherd, and the loving Father is here stated?
What was the thing which the Father knew of him, and he knew from the Father? Last clause of ver. 15; last clause of ver. 18.
How was fidelity as a shepherd to be tested?
How did he suggest salvation also for the Gentiles?
What is the promise as to the final result of our Shepherd's work? ver. 16.
What was to come to the sheep as the result of his laying down his life? ver. 15, last clause.

Practical Teachings.

1. There is a fold ready for every one of Christ's sheep. He stands at the open door calling us in. Why do we not enter?
2. The world is full of dangers of every sort that will destroy the soul unless some one defends us. Christ has done it. He has laid down his life to guard us. Do you believe it?
3. There are sheep of many folds, but only one Shepherd. Many people in this world, but only one Jesus. Salvation in no other way. Do you believe it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Fold, v. 1-4.**
How must the sheep-fold be entered?
Who are thieves and robbers?
Who entereth in by the door?
Who know the shepherd?
How does the shepherd care for his sheep?
Why do the sheep follow him?
- 2. The False Shepherd, v. 5-13.**
Whom will the sheep avoid? Why?
What did Jesus say of himself?
What does entrance through this door secure?
Whom do we find through this door? Eph. 2, 18.
What does Jesus again say of himself?
What are the marks of a false shepherd?
Why does he leave the sheep?
- 3. The Faithful Shepherd, v. 14-18.**
What marks the true shepherd?
How does he prove his love?
Who are meant by "this fold"?
To whom besides is Jesus a shepherd? See Isa. 50, 8.
What is said of him in 1 Pet. 2, 25?
In what is the Father well pleased?
In what is the obedience of Jesus shown?

Teachings of the Lesson.

Where, in this lesson, are we taught—
1. The safety of the Christian?
2. The reason of that safety?
3. The cost of their security?

QUESTIONS FOR YOUNGER SCHOLARS.

What parable did Jesus speak unto the people? **The parable of the good shepherd and his sheep.**
What did he call himself? (*Repeat the Golden Text.*)
Who are the sheep? **All who love and follow him.**
What is meant by the sheep-fold? **The Church of God's people.**
Who only can enter in and be saved? **Those who believe in Jesus.**
Why? **Because he is the door of the fold.**
What did the good shepherd do for his sheep? **He laid down his life for them.**
Why? **Because he loved them.**
What does he give to his sheep? **Eternal life.**
How does he love them and know them? **Even as the Father knows and loves his only begotten son.**
What does Jesus say of his people everywhere?
They shall become one flock under one shepherd.
Who sent Jesus to guide and feed the sheep? **God, the Father.**
Why did the Father love Jesus? **Because he was obedient to his will.**
What was the will of the Father? **That Jesus lay down his life for the sheep.**
What power did the Father give Jesus? **Power to lay down his life and power to take it up again.**
How does the Good Shepherd care for the children, the lambs of his flock? **"He shall gather the lambs with his arm, and carry them in his bosom."**

Words with Little People.

PRAYER.
"Precious Shepherd, full of love,
Look upon us from above;
We thy lambs would ever be,
Teach us how to follow thee,
When the path is rough and steep,
Gently lend our little feet;
And, when dangers near us lie,
Safely guard with watchful eye,
Be our constant guide and stay,
Keep us in the narrow way;
Thus, when perils all are past,
Safe we'll reach the fold at last."

THE LESSON CATECHISM.

[For the entire school.]

1. What does Jesus call himself? **The good shepherd.**
2. Who are his flock? **Those who believe in and follow him.**
3. What does Christ do as the shepherd? **He calls and leads his own.**
4. What does Christ say of his knowledge of his flock? **"I know my sheep."**
5. What does Christ say in the Golden Text? **"I am,"** etc.
6. How did he give his life for us? **By dying on the cross.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Shepherds and Sheep.

- I. THE FALSE SHEPHERD.**
 1. **A Robber.** "The same is a thief." v. 1.
"Ye have robbed me." Mal. 3, 8.
"Prophecy against the shepherds." Ezek. 34, 2.
 2. **A Stranger.** "Know not the voice." v. 5.
"No man taketh this honor." Heb. 5, 4.
"Having a form of godliness." 2 Tim. 3, 5.
 3. **A Hireling.** "Not the shepherd." v. 13.
"Woe to the idol shepherd." Zech. 11, 17.
"Supposing that gain is godliness." 1 Tim. 6, 5.

II. THE TRUE SHEPHERD.

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

III. THE SHEPHERD.

1. *Hear his voice.* v. 3.
"The voice of my beloved." Sol. Song 2. 8.
"Hear, and your soul shall live." Isa. 55. 3.
2. *Know his voice.* v. 4.
"Know the joyful sound." Psa. 89. 15.
"We do know that we know him." 1 John 2. 3-6.
3. *Follow him.* v. 4.
"My soul followeth . . . thee." Psa. 63. 8.
"Follow his steps." 1 Pet. 2. 21.
4. *Shall be saved.* v. 9.
"According to his mercy." Titus 3. 5.
"By grace . . . through faith." Eph. 2. 8.
5. *Shall find pasture.* v. 9.
"Lie down in green pastures." Psa. 23. 2.
"In a fat pasture shall they feed." Ezek. 34. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Shepherd and his Flock.

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

English Teacher's Notes.

If we were asked to name a calling involving hardship, danger, the risk even of life, and demanding fortitude, endurance, and courage, we should hardly name that of a shepherd. Let the teacher put the question to his class and he will assuredly meet with a very different answer. A soldier, a sailor, an explorer, a miner, a diver, would probably be put forward first. Yet "a shepherd" would be as correct an answer as any of these. The difference is that the former callings have more or less

of eelat in them; they suggest thoughts of adventure, of prominent exploit, even of fame; while the lot of a shepherd is humble and obscure. The pictures in which the shepherd and the sheep are represented are also generally suggestive of peace and quiet; the shepherd looks reposeful and serene; the sheep docile and happy. Let us look byond such pictures at the actual reality of a shepherd's life, and we shall find it is something very different.

It is a calling involving trouble. Sheep are not so docile as they look in pictures. They are silly, obstinate, continually straying, and unable to help themselves or find their way back again. A lady walking on the shore in the Isle of Arran observed two sheep apparently making for the water, utterly unconscious that they were in any danger. The shepherd was leading the flock by a safe road higher up and could not just then leave them. She was obliged to imitate the cry made by sheep in order to get the wanderers to turn and follow her, and thus bring them back to the shepherd.

It is a calling involving hardship. A shepherd must be out on the cloudy and stormy days as well as the bright, sunny ones. Shepherds in Australia must live out in the "bush," miles and miles from any civilized dwelling, "roughing" it day after day in solitude.

It is a calling involving danger. Heat and cold, lightning and flood, storm and snow, threaten the shepherd. There is a Devonshire tale of a stalwart shepherd who had to dig his flock out of the snow, one by one, and one by one to carry them into a place of shelter.

It is a calling involving risk of life. I have myself heard of a shepherd boy who went after some lost sheep by night, and came home soaked through and through to lie down on his bed and die.

And the life of an Eastern shepherd, such as the passage for to-day refers to, includes all this—trouble, hardship, danger, risk of life. See 1 Sam. 17. 34, 35; Ezek. 34. 12; Amos 3. 12; Matt. 18. 12. And so unremitting in care, so tender, so brave, so strong, was a shepherd supposed to be, that not only is David, the king of the Lord's choice, compared to one, but Jehovah himself takes this title, and appoints it also as the title of the promised Messiah: "Shepherd of Israel." Gen. 49. 24; Psa. 80. 1; Psa. 78. 71, 72; Ezek. 34. 23.

But there are false shepherds, mean, selfish shepherds, who care not for the flock intrusted to them, and in our last lesson we read of men who resembled these. The Pharisees were the religious rulers of the nation, and ought to have cared for the people. Yet they had "cast out of the synagogue," or excommunicated, the beggar for confessing what the Lord Jesus had done for him. They had acted as "thieves and robbers" seeking their own selfish ends, and "caring not for the sheep." And our Lord took this occasion to utter one of his most beautiful and precious parables, or allegories, and declare of himself, "I am the Good Shepherd." Let us well mark what this means. It means all that is contained in the other half of the Golden

Text: "The Good Shepherd giveth his life for the sheep." It means, as we have seen, a life of trouble, hardship, danger, and more than that—it means a life laid down.

Look at his life on earth—all that we know of it during the few years of his public ministry—was it an easy one? Let the class recall what they have read—his journeys up and down in Galilee, the multitude flocking round him, so that there was "no leisure so much as to cat" (Mark 6. 31)—the rejection and hatred which met him at Jerusalem—the persecution, the seeking to slay him, of which we have lately heard. And all this was for the sheep.

Then, what did it come to in the end? To his bitter agony and death. He laid down his life for the sheep (this is three times repeated, vers. 15, 17, 18) because there was no other way to save them. Here is the test of the "Good Shepherd." Moses had the spirit of a true shepherd in him: "Blot me, I pray thee, out of thy book which thou hast written." Comp. Psa. 69. 28. But the death of Moses would have been of no avail. It would not have saved one man in Israel. Only the blood of that Great Shepherd of the sheep (Heb. 13. 20) could atone for sin and save sinners.

The shepherd boy mentioned above, who died from the effects of seeking the lost sheep, could do no more for the flock. When he laid down his life he had done all in his power. But the "Great Shepherd" was "brought again from the dead"—"I was dead; and behold I am alive for evermore." And now he gives his risen life for the sheep. Look what he does for them:

He calls them by name.

He leads them out.

He goes before them.

I have not space to enter separately into these dealings of the "Good Shepherd," symbolized by the actual custom of shepherds in the East. But let the teacher ask the class to think what all this involves: Each of the thousands of believing souls in all ages called by name—the little girls in the class there—and how many other classes throughout the land! The boys of America who have learned to love the Shepherd—the boys of England—India—Africa, etc.—each one called and loved separately. Then each one led out, path prepared, steps guided, Shepherd going on first, making the way for each one. And then remind them how often the sheep go astray, how one after another has to be followed and brought back. True, it is the Almighty Lord who does this, but it is also the man Christ Jesus. Think of the condescension, think of the pains (if we may so speak), think of the tenderness!

One thing more. How may a child become one of these favored sheep? And Jesus tells us: "I am the door" into the sheep-fold. Come to him, the dying, risen, living Saviour, and he will receive you and mark you for his own.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the difference between Oriental shepherding and ours; the sheep-folds, leading the flock, defending

against wild beasts, etc. ... How the Church of Christ is a sheep-fold. ... Who constitute the flock of Christ. ... Three classes of dangers to the flock here pointed out. ... Four traits of the true shepherd as found in this lesson. ... Five privileges of the sheep as here shown. (For answers to these three questions see the Analytical and Biblical Outline.) ... Read carefully the General Statement, and Thoughts for Young People, on this lesson. ILLUSTRATION. The sheep in the Orient are so tame and so trained that they follow their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe.—*Thomson.*

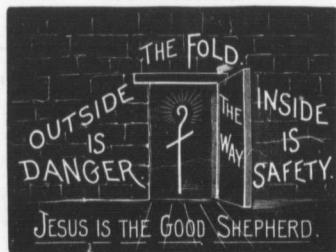
References. FREEMAN'S HAND-BOOK. Verse 1: The sheep-fold, 803. Vers. 3-5: Shepherd and sheep, 804.

CATECHISM QUESTION.

33. What do you mean by the attributes of God?
All the perfections of his nature.
34. What do the Scriptures teach concerning God's attributes?
That he is omnipresent and almighty, that he is omniscient and all-wise.

Blackboard.

BY J. B. PHIPPS, ESQ.



In this illustration the fold is intended to represent the Church of Christ, and by it teach the necessity for entering within its walls. There is safety in the fold to those who enter in by the true way, which is the door of Christ. He is the true Shepherd, and the sheep will know his voice, and not stray away.

SUGGESTION. Explain the form and use of the ancient sheep-fold—the safety within, the danger without—and then show the safe-guards afforded by the Church to those who seek the protection of the great Shepherd.

THE SHEEP

ASTRAY. HELPLESS. HOPELESS.
Ransomed with the blood of the Shepherd.

Primary and Intermediate.

LESSON THOUGHT. *The Shepherd's Care.* Any teacher can illustrate this beautiful lesson sufficiently to make a lasting impression on the child's mind. The sheep-fold was a low, flat building, opening into a court, which was surrounded by a stone wall. The wall was often protected on the top by a layer of thorns. The doorway leading into the court was carefully guarded. A good illustration of the sheep-fold may be found in "Hand-book of Bible Manners and Customs," page 498.



Tell that while in Jerusalem, Jesus, in talking to the people, spoke of his followers as sheep, and himself as the Shepherd. Ask what the fold is for, and bring out the idea that sheep have enemies. Show that the door is guarded to keep robbers out. The shepherd has a right to go in and out of the door. The man who guards the door opens to him. Make something to represent a shepherd leading the sheep into the fold. Why do they follow him? Teach that it is because they know him. He knows the sheep all by name. If one is lame, or sick, he has a very tender care for that one. The sheep know the shepherd and love him. If you can draw make a lamb caught in a thicket of thorns, and the shepherd near by reaching out his hand to rescue the lamb. Tell that it is right for us to use this figure, because Jesus did. He is the good Shepherd. He knows all the people who love him by name. He has a very tender love and care for the lambs. He wants them all in a safe place, just as the shepherd wants his sheep in the fold at night. Where is the place of safety for Jesus's flock? With the Shepherd. Away from him are dangers. The one who gets away from Jesus will be torn by the thorns and hunted by the wolves. But the one who listens to the Shepherd's voice and obeys it will be kept from harm, and be led in pleasant paths.

How shall we get into the fold of Jesus? Print over the door of the sheep-fold, "Jesus." Tell that he said,

"I am the door." Come to Jesus and ask him to make you his child and to take you in, and he will do it right away. Then, when you are in, he will take care of you. Call for Golden Text. Make cross, and teach that Jesus gave his life on the cross for his sheep. Let all repeat with folded hands,

"Kind is my Shepherd, and large is the fold
To which he calleth the young as the sheep;
Tenderly watching, in waking and sleep;
Over us, evermore, guard he doth keep."

Lesson Word-Pictures.

Sheep, big and little, strong and weak, old and young—a hurrying, jostling flock at the door of the sheep-fold! And there is the shepherd, who stands and calls them one by one! For every little lamb, too, he has a loving name, and how they run and bury their heads in the arms held out to them! That stranger who has just halted on his way past the fold—he tries his voice, but who of the flock know and mind him? The shepherd's fond and well-known tones gather all about him. And there he goes toward the pasture, this strong, gentle friend leading off, a tender lamb in his bosom, a big bleating flock behind him. I see him now leading them into the green pastures, and they scatter in valley and on hill-side, feeding on the sweet, juicy grass. I watch him guiding them beside the still waters that sparkle deep and clear and cool at the bottom of the hill. Through some valley of shadows he is guiding them. Look! Those bright, sharp eyes are a wolf's waiting to spring out of that ugly, black hole. The fitting shadow soon seen among the bushes—that too is the wolf's, eager to make his fatal spring. O how safe they are as that frightened flock come closer and huddle under the shepherd's strong, protecting crook! The storm breaks now out of that blackened sky, and hark! Hear the cry of some "silly lamb" astray as the tempest darkens and rushes and roars! How swift the shepherd's feet that run and rescue! It is evening now. The night-winds are chilly. There is the sound, though, of pattering feet around the shepherd. There, too, is the safe and sheltered fold ahead. There, too, is the opened door, and heaven gives home's fond welcome to the weary now gathered to its rest.

A. D. 30.]

John 11. 1-16.



4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that said he to his disciples, Let us go into Ju-dea again.

LESSON III. THE DEATH OF LAZARUS.

[July 18.]

1 Now a certain man was sick, named Laz'a-rus, of Beth'a-ny, the town of Ma'ry and her sister Mar'tha.

2 (It was that Ma'ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'a-rus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Laz'a-rus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Je'sus unto them plainly, Laz'a-rus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thom'as, which is called Dia'y-mus, unto his fellow disciples, Let us also go, that we may die with him.

General Statement.

Jesus remained in Judea nearly three months, from the feast of tabernacles to the feast of dedication. Though few details are given of his mini-try, it would appear that during the day he taught in the temple, or walked in the streets of Jerusalem. The hatred of the Jewish leaders was so intense that it was not safe for him to remain in the city at night, lest he might be taken in their plots; but he was safe in the little village of

Bethany, where he found a home with a family of wealth and social distinction. In that family were three persons toward whom Jesus felt a peculiar affection. One was the older sister Martha, whose active zeal could not rest in her service for Jesus; another was the younger sister Mary, who was content to sit at the Master's feet and listen to his wondrous words; the third was a young man, Lazarus, the idol of the household, and

deeply beloved by the Saviour. At the time of the feast of dedication the hostility of the Jews became so intense that they raised a mob, and actually undertook to murder him. Only with the greatest difficulty could he escape their hands. His ministry in Judea was therefore ended, and he turned his thoughts to Perea, the province beyond Jordan, the western section of Palestine which he had not visited. He was at Bethabara, on the banks of Jordan, when a message came from Bethany informing him that his friend Lazarus was danger-

ously ill. He did not at once go to his bedside, for then the divine power would not have been so manifest, and the faith of his friends would not have received so strong an impulse. He waited two days, until he knew that Lazarus was dead, and then proposed to his disciples to return to Judea. They were surprised at what seemed his presumption in risking his life among such enemies, but accompanied him, willing to die, if need be, by his side.

Explanatory and Practical Notes.



of the Mount of Olives, about two miles from Jerusalem. It is now called after the name of Lazarus, *el Azariyeh*. **The town of Mary.** Several persons of this name are mentioned in the New Testament. This Mary was not the Mary Magdalene who first saw the Saviour, nor "the woman which was a sinner," who anointed him earlier in his ministry. **Her sister, Martha.** She it was who was "cumbered with much serving" during the visit of Jesus (Luke 10, 38-42). The family seems to have been one of wealth and social position, if we can judge by the friends at the funeral (vers. 31, 45), the feast, the family tomb, and Mary's costly gift, John 12, 2, 3. (1) *Notice that the smallest places is worthy of note if it is the home of friends of Jesus.*

2. It was that Mary. The anointing by Mary did not take place until after the death and raising of Lazarus, but it is mentioned here by anticipation. **Which anointed the Lord.** This act of love had already become widely known when John's gospel was written, thus fulfilling the prophecy of Matt. 26, 13, (2) *Deeds of love to Christ are never forgotten, but will bring everlasting honor to the doer.*

3. Therefore his sisters sent. Knowing that Jesus had healed others, they sent to him word of their brother's illness. **He whom thou lovest is sick.** They do not ask Jesus to come and heal his friend. It is enough to inform him of Lazarus' illness; the Saviour's love will read between the lines their desire. (3) *We too may enjoy the honor of being friends of Jesus.* (4) *We can tell to Jesus all our troubles, and feel sure that he will help us.*

4. This sickness is not unto death. He meant that death should not be its end; but the sisters doubtless understood that Lazarus would recover. How their faith in Jesus must have been tried when they saw him die! **But for the glory of God.** Observe how often Christ points our thoughts onward to results, when we would look back to causes. God would be glorified far more in the resurrection of Lazarus than in his restoration to health. May we not say the same of the death and resurrection of our friends? It is far greater to raise them up from the grave than to preserve them from dying. **That the Son of God.** With what calmness the Nazarene carpenter takes to himself this loftiest of all names! **Might be glorified.** The raising of Lazarus was to be an important link in the chain of events leading to the death, resurrection, and ascension of Christ, which in John's gospel are referred to collectively as his "being glorified." (5) *God's glory is often hidden in events that bring to us sorrow.*

5. Now Jesus loved Martha. The word in the original refers to friendship only, and not to an emotional affection. It is said that he loved Lazarus (v. 3), but that he was a friend to Martha and Mary. **Martha and her sister.** The two sisters represent different types of character, one that of zeal and activity, the other that of contemplation. They are doubtless named here in the order of their age, and Lazarus was younger than either. (6) *There may be genuine love for Christ under the most opposite forms of manifestation.*

Verse 1. A certain man. He is not named except in this gospel, perhaps because he was still living when the other gospels were written. But there is no reason for supposing that the gospel writers considered his resurrection greater and more noteworthy than the other miracles. **Named Lazarus.** A Greek form of the Hebrew name Eleazar.

God is my help." Of Bethany. A small village on the eastern slope

6. When he had heard therefore. There is a peculiar emphasis on this word *therefore*. He loved them, and *therefore* he delayed his coming; because he would come when he could bring them the greatest blessing, and develop in them the strongest faith. **In the same place.** He was at Bethabara, or, according to the Rev. Ver., Bethany beyond Jordan. Most writers have identified this at a ford of the Jordan, nearly opposite Jericho, but some recent authorities favor the ford *Abarah*, a little south of the Sea of Galilee. (7) *The seeming delays of Christ in answering our prayers are because he loves us, and would make our deliverance the more marked.*

7. Then after that. When his divine omniscience showed him that the right moment for intervention had now arrived. **Let us go into Judea again.** He said nothing about going to Bethany, and his disciples did not know the errand of his journey, but supposed that he intended to return to Jerusalem.

8. His disciples. Who were surprised that just as he was beginning his work in Perea he should wish to leave it and face once more the perils of the capitol. **The Jew.** In John's gospel "the Jews" are the people of Judea, who were always bitterly opposed to Jesus. **Of late sought to stone thee.** Less than a month before, at the feast of dedication, when Jesus had been compelled to leave the city. Their violence had showed what danger he must incur in revisiting the capitol.

9. Jesus answered. Not giving a direct answer, but announcing a truth which contained the answer. **Are there not twelve hours?** He put into other words the saying, "Man is immortal till his work is done." God gives to men a certain time for a certain work, and he who sees clearly his path of duty walks in safety. **Seeth the light of this world.** Just as our sun gives light to the earth, so God's word, the Spirit, and reason point us to the way of duty. (8) *How blessed the assurance that he who is doing God's will is safe!*

10. If a man walk in the night. Without the clear light of duty. **He stumbleth.** Making mistakes which may bring him to failure and ruin. **There is no light in him.** He has not the clear guidance of the Sun of righteousness.

11. Our friend Lazarus sleepeth. He meant, though his disciples knew it not, that just as from sleep there is a waking, so there will be from death. The very expression "sleep of death," and the name "cemetery," which means "sleeping place," point to a resurrection and a life hereafter. **I go, that I may awake him.** He declares his purpose to work the miracle, and thereby shows the fullest confidence in his supernatural powers.

12, 13. Then said his disciples. They endeavor to dissuade him from going to Judea, since it is not necessary, if Lazarus is recovering. **If he sleep, he shall do well.** They take his words literally, when he is speaking figuratively. **Jesus spake of his death.** To us, knowing the whole story, and familiar with the figurative expressions of Christ, it seems strange that they should have misunderstood his words. But even now, after twenty centuries of study on the New Testament, it is not always easy to decide what is to be understood literally, and what figuratively.

14, 15. Then said Jesus unto them plainly. Dropping all metaphor, when he saw that his words were not understood. **Glad for your sakes.** Because from his absence and the miracle their faith would be strengthened. **That I was not there.** Because if he had been present Lazarus would have been restored without death.

16. Thomas, which is called Didymus. One name is Hebrew, the other Greek, and both mean "a twin." Some writers see in his name a token of his nature, in which two elements of faith and unbelief were united. **Let us also go, that we may die with him.** Thomas was slow to believe, but loyal to follow his Master. His words show the peril which awaited Jesus in Judea, where the rulers were bent on accomplishing his death.

HOME READINGS.

- M. The death of Lazarus. John 11. 1-16.
 N. The man of miracles. John 10. 19-42.
 W. Death, the result of sin. Rom. 5. 12-21.
 Th. The certainty of death. Eccl. 9. 1-10.
 F. The entrance to eternity. 2 Cor. 5. 1-15.
 S. The spiritual death. Eph. 2. 1-12.
 S. The eternal death. Matt. 25. 24-30.

GOLDEN TEXT.

Our friend Lazarus sleepest; but I go, that I may awake him out of sleep. John 11. 11.

LESSON HYMNS.

No. 206, Dominion Hymnal.

There is a glorious world of light,
Above the starry sky.

No. 206, Dominion Hymnal.

There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

No. 206, Dominion Hymnal.

Give me the wings of faith to rise,
Within the veil, and see.

TIME.—During the four months between the Feast of Dedication and the last Passover.

PLACE.—Bethabara, beyond Jordan. (See Descriptive Index.)

RULERS.—Same as before.

CONNECTING LINKS.—The end draws swiftly on. The hostility of the rulers of the Jews is open and violent. For safely he withdraws to the quiet of the spot beyond Jordan, hallowed by John's work and his own baptism. The last attempt at systematically preaching his Gospel is begun by the seventy. He himself continues his preaching to those who dare to still follow him, and many believe. Into this quiet comes the cry of despair: "He whom thou lovest is sick." Let us turn to the story.

DOCTRINAL SUGGESTION.—The humanity of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1. A Troubled Household, v. 1-4.
 To what family are we introduced in this lesson?
 What evidence is there that Jesus knew the whole family well before this? ver. 2.
 How far away was Jesus at this time?
 What remark similar to the one in ver. 4 had Jesus made about a blind man?
 How did this sickness result in the glory of Jesus? vers. 47-52.
 What spirit is shown in ver. 3? Is it hope, or fear, or despondence?
2. A True Friend, v. 5-16.
 What beautiful trait of our Saviour's human character is shown in these verses?
 Why had Jesus left Judea and gone to Perea?
 What does he now give as his reason for returning?
 How did the announcement affect the disciples?
 How did Thomas express his feeling of despondency?
 How does Jesus show his great love for Lazarus?
 What are the characteristics of a true friend?

Practical Teachings.

1. To go to God with all our fears, with troubles, with sickness, with every want that can arise, is one of our great privileges.
2. Sometimes he waits more than "two days" before he answers. But he knows what is best for us.
3. Danger did not deter Jesus from a service of love. In the "twelve hours" of the day he would walk with no fear.
4. Because the disciples could not understand Jesus was no proof that he was not intent on a work of tender love. We cannot always understand his word, but it is full of love nevertheless.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Troubled Household, v. 1-4.
 Who composed the household at Bethany?
 By what act had Mary become known?
 What was their present trouble?
 What message did they send to Jesus?
 What did Jesus say of the sickness?

2. A True Friend, v. 5-16.

- How did Jesus regard this household?
 What did he do when he heard the message?
 Where was he staying? John 10. 40.
 What did he propose to his disciples?
 What objection did they make?
 What was Jesus's reply?
 What assurance did he give them about Lazarus?
 What was the disciples' answer?
 To what did they think he referred?
 What explanation did Jesus make?
 Who were to be benefited by his absence?
 What was his invitation to them?
 What was Thomas's proposition?

Teachings of the Lesson.

Where are we taught in this lesson—

1. The sympathy of Jesus with human sorrow?
2. The sympathy of Jesus with human friendships?
3. That death is not destruction, but a sleep?

QUESTIONS FOR YOUNGER SCHOLARS.

What friend of Jesus lay sick in Bethany? Lazarus, the only brother of Mary and Martha.

How did Jesus feel toward Lazarus and Mary and Martha? He loved them.

What message did Mary and Martha send Jesus?

"Lord, he whom thou lovest is sick." [imites away.

Where was Jesus? In Perea, about twenty-five

How long did he stay in Perea after receiving this message? Two days. [into Judea.

What did he then say to his disciples? "Let us go

Why did his disciples try to keep him from going?

For fear the Jews would kill him.

How did he answer them? "Are there not twelve

hours in the day? A man will not stumble if he

walk when it is light."

What did these words of Jesus mean? That wicked

men had no power to shorten his life any more than

they had power to shorten the day.

What must Jesus finish before he could die? The

work his Father had given him to do.

When are we walking in the light? When we are

doing the work God gives us to do.

How did Jesus speak to his disciples of Lazarus?

(Repeat the Golden Text.)

How did the disciples understand Jesus? That

Lazarus was resting in sleep.

What did Jesus tell them plainly? Lazarus is dead.

Why was Jesus glad for his disciples that Lazarus

was dead? Because a greater blessing would come

to them through his death than through his life.

What blessing? Stronger faith in Jesus as the

Son of God.

Who was willing to die with Jesus? Thomas.

Words with Little People.

If you are Jesus's own dear children, and are trying

to live for him, he will take you, full of joy, dear little

girl, dear little boy, "to the world of light," some day.

And under the ground, where the violets sleep,

Your dear little body safe will keep."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Lazarus? A friend of Jesus.
2. Where did he live? At Bethany, near Jerusalem.
3. What happened to him? He was taken sick and died.
4. Where was Jesus at the time? At Bethabara, beyond Jordan.
5. What did Jesus say of him in the Golden Text? "Our friend," etc.

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus as a Friend.

I. A LOVING FRIEND.

He whom thou lovest, v. 3.

"Behold my mother and my brethren." Matt. 12. 49.

"The Son of God, who loved me." Gal. 2. 20.

II. A THOUGHTFUL FRIEND.

This sickness... for the glory of God. v. 4.

"That the works of God... manifest." John 9. 3.

"Himself... bare our sicknesses." Matt. 8. 17.

III. A COURAGEOUS FRIEND.

Let us go into Judea again. v. 7.

"Lo, he speaketh boldly." John 7. 26.

"Be strong in the Lord." Eph. 6. 10.

IV. A WORKING FRIEND.

Are there not twelve hours? v. 9.

"Work the works of him that sent me." John 9. 4.

"To finish his work." John 4. 34.

V. A HELPING FRIEND.

I go that I may awake him. v. 11.

"The Son quickeneth whom he will." John 5. 21.

"Will raise him up at the last day." John 6. 40.

THOUGHTS FOR YOUNG PEOPLE.

Friends of Jesus.

1. There are those whom Christ holds in special affection as friends, because he sees in them certain noble elements of character. He who would be a friend of Jesus must be worthy of Jesus's friendship. v. 1-3.

2. The friends of Jesus are not exempt from trial, sickness, calamity, and death in this life. On the contrary, they sometimes meet with these evils because they are his friends. Jesus waited awhile because he loved Lazarus and his sisters; had they been strangers he might have spoken a word, and healed him at once. v. 4-6.

3. The friends of Jesus can call upon him in trouble, assured that he will lend a sympathizing ear. We need not send a messenger to tell him of our needs, for he listens to our prayer. v. 3-6.

4. The friends of Jesus cannot always understand his dealings with them. Their faith is tried when he delays to come to their relief, even while he is actuated solely by a desire to bestow abundant blessings. v. 6, 15.

5. The friends of Jesus may rest in the assurance that he knows their condition, that he sympathizes with their troubles, and that in just the right moment he will come to their relief. v. 7-15.

6. The friends of Jesus should cling to him, and trust in him, even when they cannot comprehend his plans. v. 16.

English Teacher's Notes.

The eleventh chapter of John's gospel is one of striking and unique interest among the narratives which concern our Lord's early life. It relates not his dealings with the inquirer, the sick, the needy, the sinner, not the way in which he taught the multitude and answered the contradiction of the Pharisees, not the way in which he trained his disciples for the work destined for them in the future; it tells of his dealings with his friends—with a private family who were bound to him by the deepest affection. And yet, in the course of the narrative we are met by the most wonderful of miracles, and that which, more than any other, aroused the final burst of fury which resulted in his death. There were probably many private reasons why the story was not related by the other evangelists. While one of the sisters was known wherever the Gospel was preached (Matt. 28. 13), the brother, Lazarus, was to remain veiled from public view until long

years had gone by, and so it is only in the latest of the four gospels that the wonderful and touching tale is recorded.

In the earlier part of the story, given in the passage for to-day, we have two scenes presented to us, the one in Bethany, the other in that place "beyond Jordan" whither our Lord had retired to escape the murderous attempts of the Jews. Chap. 10. 39, 40.

You may stand in a dark, dull room, and fancy it is a very cold day, and betako yourself, shivering, to the fireside. But just go across the passage to the opposite room, and what a contrast! There all is brightness, and you feel a genial warmth stealing over you. What is the reason? You have got to the sunny side of the house. Put your plants in that window, and they will thrive and blossom, while placed on the dark side they will be stunted and miserable.

This is just what we see in the passage: the dark side at Bethany, the bright side beyond Jordan.

1. *The Dark Side.*

Very gloomy and black it is, for the beloved brother of the family lies sick unto death. What can they do? If only their Friend and Lord and Master were here! But he is far off just when they so much need him. They will send a swift messenger to Jesus, and surely he will come and help them and heal their sick brother. So the messenger departs, and the sisters watch beside the sick-bed with mingled hopes and fears. But before there is time for him to return, or probably even to reach the Lord Jesus, death approaches and seizes his prey. Lazarus lies cold and still. Then follows the funeral, the form so cherished is laid in the sepulcher, and friends gather round the stricken sisters to "comfort them," if possible, "concerning their brother." And the Friend on whom their hopes depended has not come! It looks as though he had failed them.

2. But now look at *the bright side.*

We must leave Bethany with its sorrow and go over Jordan; there we shall find that

"Behind the clouds is the sun still shining."

And just as in sunlight there are three principal elements or rays united in one, so it is here. Let us look at the three rays which constitute this sunlight. They are all to be found in the Golden Text: "Our friend Lazarus—sleepeth—but I go, that I may awake him out of sleep." There is,

(a) *Love*: "Our friend Lazarus." Jesus, we are told, "loved Martha, and her sister and Lazarus." So confident were the sisters of the Master's affection for their brother that they could send the message: "Lord, he whom thou lovest is sick." And had they made a mistake? For Lazarus and his sisters' sake the Master was willing to leave his safe retirement, the place where many had believed on him, and venture again into the unfriendly Judea, and into the neighborhood of his most bitter foes. True, he did not start immediately. He had his own gracious reasons for deferring his journey.

But we see that all the while he was caring about the matter.

(b) *Knowledge*: "Lazarus sleepeth." The messenger had only brought the news of his illness. But Jesus knew the whole matter from the beginning. The news was no news to him. He was not only aware of the sickness, but he knew to what it should tend and what should result from it: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And he knew the moment that the spirit forsook its mortal tenement and the weeping sisters were left with the lifeless body: "Our friend Lazarus sleepeth." Though he seemed far away from them and they left alone, he knew all about it.

(c) *Power*: "I go, that I may awake him out of sleep." The sisters had counted on his help. He had not come to them, and they thought all was over now and nothing more could be done. Hope had died within them, there was not a rift left in the clouded sky. But the Sun of power was behind, ready to break forth upon them. Death had already been foiled twice over of his prey by the touch and the voice of Jesus (Luke 7. 11, etc.; 8. 41, etc.); and the grave was equally impotent to resist his bidding. He was able.

Whenever there is a dark side for the friends of Jesus, there is a bright side too. It was so with the people of Jehovah of old. At the time of their deepest misery he declared: "I have surely seen the affliction of my people. . . . I know their sorrows. . . . I am come down to deliver." Exod. 3. 7, 8. There was love, knowledge, power. "He careth," "he knoweth," "he is able."

But what of those who cannot claim to be friends of Jesus? Thank God, he cares for them too; he knows their condition; he is able to save. But they must cast their load of sin on him before the load of sorrow can be lightened. Until they have accepted him the bright side is shut to them. But O! how willing he is to open it!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw or show a map illustrating the relative positions of Jerusalem, Bethany, Bethabara. . . . State where Jesus was at the time of the lesson, and how he came to be there. . . . The family at Bethany, who composed it, their different traits of character, and what is known of each one. . . . The traits and attributes of Jesus as shown in this lesson: 1. Knowledge; 2. Forethought; 3. Sympathy; 4. Courage; 5. Industry; 6. —; 7. —. . . . What the lesson teaches concerning sickness and trouble. . . . What is here taught concerning the privileges of friends of Jesus. . . . Who are the friends of Jesus now? What can such find for their comfort and encouragement in this lesson? What spirit should they show. . . . *Illustration*. A certain nobleman desired no other inscription on his tomb except his name and the words: "The friend of Sir Philip Sydney."

References. FREEMAN. Ver. 9: The hours of the day, 806. Ver. 16: Double names, 807.

CATECHISM QUESTION.

35. What more do we learn concerning God?

That he is holy and righteous, faithful and true, gracious and merciful.

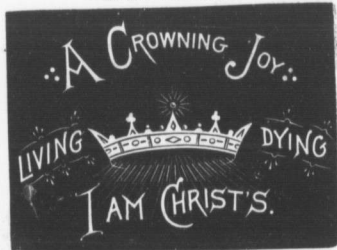
36. What do you mean by the omnipresence of God?

That God is everywhere.

[Psalm cxxxix. 7-12.]

Blackboard.

BY J. B. PHIPPS, ESQ.



Place this design on the board before the school assemblies. It is a lesson from the sickness of Lazarus, and shows the crowning joy of a Christian's life to be that, whether he lives or dies, he is Christ's. If he fall asleep, as did Lazarus, death is robbed of all terror, for he will awake in Christ's kingdom. This is no idle hope or fleeting joy. It is real and true. So must our lives be true and earnest; we must work and fulfill our duties during the appointed time, while God gives us the opportunity. We must trust in the love of God even though we cannot read all his providence at one time.

ILLUSTRATION. Write on the board, "I go that I may awake him." Cover up or erase part of it, and the meaning is obscure. That is because we see in part only, but it is plain when we see all. If we did not know all, one might wonder why Jesus delayed his going to Lazarus, but in this, as in all things, it manifests divine love.

Primary and Intermediate.

LESSON THOUGHT: *Jesus and the Home.* This is one of the lessons in which Jesus is seen as a real, personal Friend, full of kindly interest in people, and ready to help in time of trouble. The more real we can make our Lord to the little ones, the more readily their hearts will rest upon him.

Print "The Same" on the board in large letters. Show a flower, or a spray of green leaves, and ask if this will be the same next winter? Various illustrations may be used to show that all earthly things change. Our lesson is about One who never changes; who is the very same now as when he lived on earth, many hundreds of years ago. Ask what name to print before "The Same"? Yes, Jesus. Now let us see what he was like when he was here.

Print "Joy in the Home." Tell that a little way from Jerusalem was a village called Bethany. In this village was a bright little home to which Jesus loved to go. Tell who lived there, and describe the inmates of the home briefly. Read verse 5, and let children tell why Jesus loved to be with these friends. Show that Jesus loves to go where he is made welcome. Ask, Does Jesus enter homes now? Does he call the brothers and sisters by name? Does he talk with them and cheer them, and make the house bright with his presence now, as he did this home? Add to "Jesus The Same," "To-day," and show how the glad, happy home now is the one to which Jesus comes. Give word-

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picture of a home in which he is spoken to and spoken of, and contrast it with one in which he is not known or cared for.

Print "Trouble in the Home." Tell that trouble came to this happy home. Had Jesus then forgotten it? No, but he lets sickness and sorrow come to those whom he loves, so that it may be seen how strong and good and loving he is. Tell what the sisters did when trouble came. *They sent word to Jesus.* They knew he loved them and would help them. What should we do when trouble comes? Jesus is the same to-day; we may tell him all about our sorrows, and he will come and comfort us. Tell story of a child who, when told that mamma was very sick, said, "I will go and tell Jesus." Was that the right thing to do? Yes, for Jesus wants us to bring all our troubles right to him. When we do that we need not feel troubled any more, he will do the very best thing for us. Sing "Jesus loves me."

LAZARUS
SLEEPETH

A. D. 30.]

LESSON IV. THE RESURRECTION OF LAZARUS.

[July 25.]

John 11. 17-44. [Commit to memory verses 23-26.] [The above selection was made by the International Lesson Committee. Its extreme length has made it necessary for the leading publishing houses to unite in printing a portion of the text, as follows:]



20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus said unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

For two days after receiving word of the illness of Lazarus at Bethany, Jesus waited on the east of Jordan. He saw by his omniscience the sisters standing around the couch of their dying brother; he heard the last faint breath, and beheld the spirit leave the body. He watched after the sad procession which bore the corpse to its tomb, and heard the whispered cry, "O, if Jesus had been here!" At the right moment, when his coming would lift the stricken hearts out of the deepest up to the highest, he turned his footsteps toward Bethany, followed by his wondering disciples, who can only hope to die by his side at the hands of his enemies. They cross the Jordan, where their ancestors crossed it fifteen centuries before, where Elijah's mantle swept its waters later. They climb the steep hills of Judea, and on the fourth day they enter the little town of Bethany. The word reaches the sorrowing sisters that Jesus has come at last. The impetuous

Lesson Word-Pictures.

Why run the sisters of Lazarus often to the door of the Bethany home, and then anxiously glance down the road? Why did Martha stand there screening her eyes from the slanting rays of the setting sun of yesterday, and this morning, why is Mary at the door, so solicitously watching? On yonder couch Lazarus lies sick. He is sinking into death's fatal slumber and only Jesus can hold him back. Why tarries the Master? The messenger went day before yesterday, told Jesus, and has now returned. Ah, there is the Master coming at last, and the twelve are with him. Twelve steadfast companions, clustered around him, like a body-guard, for do not the Jews mean to stone him? Yes, the Master has come to awake Lazarus out of sleep. The brother of Martha and Mary sleepeth now. He hears not the happy song of the laborers returning through the fields from their work, nor the sobbing of the sisters at home. No care burdens him. No regret torments him. There is peace at last in the face of Lazarus, and his hands are folded in rest. It is the sleep of death, the quiet of the lonely tomb in the fields.

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

29 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.

40 Jesus saith unto her, Said I unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

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.

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.

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

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

General Statement.

and active Martha leaves the circle of mourners in the home, and goes out to meet Jesus with words in which tender reproach, sorrow over the past, and a faint hope for the future seem mingled. The Saviour comforts her, and gives a promise which awakens in her a new expectation. Soon the younger sister comes near, with her sorrow, more still, but as deep as Martha's. The heart of Jesus seems torn with a strange agony, the struggle before a glorious victory. He stands before the grave, at first weeping, then calmly communing with his Father, then confident of his power. Three words of might are uttered, and from his four-days' sleep in the arms of corruption Lazarus comes forth to life. In this miracle we read two lessons, one the quickening of the spiritual nature from the death of sin into the life of righteousness, the other the resurrection of God's sleeping saints the friends of Jesus at the last day.

Explanatory and Practical Notes.

Verse 20. Then Martha. Each sister is true to her own trait of character. The active Martha goes out to meet Jesus; the contemplative Mary remains at home, absorbed in her grief. **Jesus was coming.** He had come from Bethabara, or Bethany, beyond Jordan, the place of the last lesson. **Went and met him.** Jesus sent word of his coming, as he wished to see the sisters apart from the presence of others. The mourning customs of the Jews were oppressive, and the house was probably full of people, who were in only form sympa-

thizing with the mourners. **Mary sat still.** According to Jewish custom she was seated on the ground, while all around her sat people lamenting with her.

21, 22. Lord, if thou hadst been here. These words expressed the great burden of the two sisters' thought during the four days. "O if Jesus had only been here!" Just so people in sorrow often say, "If we had only tried such a remedy, or called in such a physician!" **But I know, that even now.** There was

in her heart a faint hope, but too faint to be expressed, that Jesus might raise her brother from his grave. Already at least two miracles of resurrection had been wrought, and it is almost certain that there had been others. **God will give it thee.** We too can do this in this mighty intercessor, whose prayer in our behalf cannot fail.

23. Jesus saith. The purpose of Jesus in these words and those that followed was to awaken and lift up her faith. **The brother shall rise again.** Those words were not only for her comfort, but for ours. The raising of Lazarus, soon to be wrought, was to be a foretoken of another higher and more glorious resurrection.

24. Martha saith. Her utterance shows that she possessed the most enlightened views of her time concerning the hereafter. Not in vain had the two sisters received Christ under their roof. **The resurrection at the last day.** Probably her thought of the resurrection was less consoling than ours in like circumstances, for as yet the truth had not been revealed in its glorious fullness. And even now but few Christians realize how completely the resurrection triumphs over death.

25. I am the resurrection and the life. A worthy utterance. In it Jesus asserts that the true life by which the future resurrection shall come is in himself and derived from him. The word *life*, and its verb *live*, are in the original *zoe*, a word which in this gospel is used especially with reference to the spiritual life as distinct from the physical. **He that believeth in me.** It is faith in Christ which gives union with him, brings his divine life into us, and thus imparts the true life to us. **Though he were dead.** A mistranslation, corrected in the Rev. Ver. "though he die." **Yet shall he live.** He who believes in Christ shares in Christ's life, divine in its origin and spiritual in its nature. He may die, but he has in him the power which shall yet rise above death.

26. Whosoever liveth and believeth. In our opinion this means, "Whosoever possesses that spiritual life by believing in me shall never die." Yet commentators regard it as meaning, "Whoever, while in the physical life, believes on me; **Believeth thou this!** Notice how Christ by hint, by statement, and by appeal was drawing forth the faith of Martha.

27. I believe that thou art the Christ. We are not to suppose that Martha had an enlightened conception of Christ's personality, his divine nature, and his spiritual kingdom. But she believed in him as the Messiah, and that was faith sufficient for her day. Clearer views would come later to one who had laid the foundation of belief in the Messiahship of Jesus.

28-38. [These connecting verses are omitted in the *Jesson-helps*, but they should be read from the Bible in the class.] After her interview with Jesus, Martha returned to the house and quietly informed Mary that Jesus had come and had inquired for her—a fact which is not given in the account of the conversation. Mary went at once to meet Jesus, and fell at his feet, saying the same words that had been spoken by her sister in verse 21. All around were weeping, and Jesus also wept in sympathy with them. They came to the sepulcher, which was a cave, covered with a stone.

39. Take ye away the stone. He could have caused it to roll away by a word, but he chose to exercise their faith and make them, by partaking in the work, believe in the miracle more thoroughly. We cannot raise those who are dead in sin, but we can remove the hindrances which keep Christ from them. **Martha . . . saith unto him.** This remark comes more naturally from the active, practical Martha than from the quiet, retiring Mary. **By this time he stinketh.** She may have

thought that he desired as a friend to look upon the face of the dead; and reminds him that she would not be consoling, but rather repulsive, for corruption had already begun its work. Incidentally, her words prove the certainty of Lazarus's death, and thereby make the miracle more manifest.

40. Said I not unto thee. Perhaps this is a reference to the message sent to the sisters in verse 4 of the last lesson; perhaps to some unrecorded utterance of Jesus. **If thou wouldest believe, thou shouldest see.** There was a sense in which the miracle of the raising of Lazarus was dependent upon the faith of the two sisters. Had they not possessed the heart of faith, a willingness to believe Christ, the miracle would not have taken place. Faith is spiritual insight, and he who believes sees. **The glory of God.** That is, a miracle which by revealing God's power discloses his glory.

41. Jesus lifted up his eyes. A natural and expressive attitude of prayer. **Father, I thank thee that thou hast heard.** In this prayer there seems to be a reference to some previous prayer, perhaps on the way to Bethany, culminating in the "groaning and the weeping" (v. 35). There can be no great spiritual triumph without a spiritual struggle.

42. I knew that thou hearest me always. Would that we might realize this as true with us as it was with him! No true prayer remains unheard or unanswered. Even when to "our blindfold eye" the answer seems denied, the true and better answer is always given. **Because of the people which stand by.** The thanks was uttered publicly for the people's sake, not for God's; because the people needed to have the heart of his Son, while the people needed to have their thoughts turned, from the event at that moment to take place, to God who was about to effect the miracle. **May believe that you have sent me.** He said this before the miracle, showing an absolute confidence in his own power to work the miracle, and a confidence in his purpose in working it; which was to show men that he came with a divine authority.

43. He cried with a loud voice. He could have called the dead man forth in a whisper, or by an act of his will without a spoken word; but he wished to show to all present—among whom were many unbelievers—that the power dwelt in himself. **Lazarus, come forth.** Literally, "Lazarus, hither! out!" There is no verb in the original.

44. He that was dead came forth. Prompt to obey the call of Christ, as the dead will obey it on the resurrection morning. **Bound hand and foot.** The body was wrapped round and round with long strips of cloth, the arms and the feet tied together, so that there is no revelation in the ancient opinion that the coming forth of Lazarus was "a miracle within a miracle." Face was bound about. A cloth was wrapped around the face, but it is not certain whether it covered the eye. **Loose him and let him go.** This command broke the spell upon those around by giving them something to do. The gospel answers no questions about the condition of Lazarus during "those four days," and thus shows its truthfulness, for a fabricator would have invented many stories. One tradition is mentioned. It is said that the first question which he asked Christ after being restored to life was whether he must die again; and being told that he must, he was never more seen to smile. The reader who would study a more realistic conception of Lazarus and that of the resurrection itself, let him read Robert Browning's poem, "An Epistle containing the strange Medical Experience of Karshish, the Arab physician." Another fine poem, of very different style, is by Tennyson, in "In Memoriam," No. XXXI.

HOME READINGS.

- M. The resurrection of Lazarus. John 11. 17-44.
 Th. The result of the resurrection. John 11. 45-57.
 W. Assurance manifest. 1 John 3. 14-24.
 Th. The resurrection of the body. Job 19. 25-29.
 F. The resurrection declared by Christ. Mark 12. 1-27.
 S. The resurrection of Christ foretold. Matt. 16. 21-28.
 S. The resurrection of Christ witnessed. Matt. 28. 1-20.

GOLDEN TEXT.

Jesus said unto her, I am the resurrection and the life. John 11. 25.

LESSON HYMNS.

No. 217, Dominion Hymnal.

There's a land that is fairer than day,
 And by faith we can see it afar.

No. 218, Dominion Hymnal.

On the sweet Eden shore so peaceful and bright,
 The spirits made perfect are dwelling in light.

No. 219, Dominion Hymnal.

Beyond life's raging fever,
 Beyond life's troubled dream.

TIME.—Immediately after events of last lesson.

PLACE.—Bethany. (See Descriptive Index.)

RULERS.—Same as before.

CONNECTING LINKS.—From Bethabara to Bethany Jesus has gone with his disciples. Bethany lies close to Jerusalem. Danger is there. But Jesus heeds not when his loving attendants warn him his friend is dead. There is sorrow in Bethany, and only he can soften it. How shall he soften it? Let us study to see.

DOCTRINAL SUGGESTION.—Victory over death.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Jesus and Martha, v. 17-27.**
What inference can be made from ver. 19 as to the social position of the family?
What do we surely know concerning the party to which they belonged, from ver. 24?
How much faith did Martha have in Jesus's power? ver. 21.
Was her faith equal to her own statement of it? Read carefully ver. 22 with ver. 24.
What re-urrection did Jesus mean in ver. 23?
What did he mean in ver. 25?
Who else besides Martha had made the same confession that is given in ver. 47?
- 2. Jesus and Mary, v. 28-37.**
How many had witnessed the interview between Martha and Jesus?
How should Martha know Jesus had come when Mary did not know? ver. 30.
What difference of character between these sisters is hinted at in this story?
What suggestion that Mary and Martha had talked about Jesus healing their brother if he only could get to him before his death? vers. 21, 32.
What light does this throw on ver. 8?
How did our Lord's treatment of Mary and Martha differ?

- 3. Jesus and Lazarus, v. 38-44.**
Of what was Jesus's weeping and "groaning within himself" a sign?
How does Martha's expression in ver. 39 show that she did not at all comprehend Jesus's words in vers. 35, 36?
When had Jesus said to her the words used in ver. 40? How do these words explain vers. 23, 25, 36?
What evidence that Jesus had prayed some unannounced prayer for this very occasion? ver. 41.
What harmony between vers. 42 and 4 of this chapter? Jesus could have raised Lazarus in any way he chose. Why did he call with a loud voice?
What after evidence is there that Lazarus was really raised from the dead? chap. 12, ver. 2.

Practical Teachings.

1. Hope for Martha—sympathy for Mary—life for Lazarus. Jesus has for each of us just what we need.
2. "If thou hadst been here." How often we say *if, if, if!* But things had been ordered far wiser for them than their thoughts. So they are for us. The lesson is, *believe!*
3. How patient Jesus was with unbelief! How much he did "that they might believe!" He is the same with us: O, how patient.
4. Life out of death for Lazarus. Spiritual life out of spiritual death for him that believeth. That may be you. Is it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Jesus and Martha, v. 17-27.**
How long had Lazarus been dead?
Who were comforting the sisters?
Who went to meet Jesus?
Where was Mary?
What did Martha say to Jesus?
How did Jesus comfort her?
To what *it*, she suppose he referred?
Of what resurrection power did he speak?
What was Martha's confession?
- 2. Jesus and Mary, v. 28-37.**
How did Mary know that Jesus was near?
What did she do?
What reason was given for her going?
What cry of grief did she repeat?
What effect had her grief upon Jesus?
How did he show his love for Lazarus?

- 3. Jesus and Lazarus, v. 38-44.**
Where was the body buried?
What command did Jesus give?
What objection was urged?
What answer was given by Jesus?
What was the prayer of Jesus?
What was his command?
What followed the command?

Teachings of the Lesson.

Where in this lesson do we see—

1. Faith in the presence of Jesus?
2. Faith in the power of Jesus?
3. Life through the power of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

- How long had Lazarus been dead when Jesus came to Bethany? **Four days.**
Who went out to meet Jesus? **Martha.**
What did she say to him? "Lord, if thou hadst been here, my brother would not have died."
What was Jesus's answer? "Thy brother shall rise again."
What did Martha think that Jesus meant? **That Lazarus should rise at the last day.**
What did Jesus say to her? (Repeat the Golden Text.)
Why did he say this? **To tell her that in him was power to raise Lazarus to life at that moment.**
Who did Jesus say should live again? **All who believe in him.**
What was Martha's reply to Jesus? "I believe that thou art the Christ, the Son of God."
What word did Martha bring Mary? "The Master is come, and calleth for thee."
What did Mary do? **She fell down at his feet and wept.**
What did Jesus ask her? "Where have ye laid him?"
How did Jesus show his love and sorrow at the grave? **He wept.**
What did he tell the people to do? **To take away the stone from the tomb.**
Why did he pray to the Father? **That all might see that he did nothing without God.**
What happened when he called, "Lazarus, come forth?" **Lazarus came out of the tomb alive.**

Words with Little People.

What a blessed Golden Text! read the whole verse. Do you think it is a *most wonderful to be true*, that Jesus has power to raise the dead to life again? O but it is true, darlings. That dear little body that went to sleep and was laid "under the violets" *will surely rise again*, and Jesus will make it like his *own glorious body*. Then he will take it to the
"Beautiful heaven, where all is light;
Beautiful gates of pearly white;
Beautiful robes the ransomed wear,
Beautiful all who enter there."

THE LESSON CATECHISM.

[For the entire school.]

1. How long had Lazarus been buried when Jesus came to Bethany? **Four days.**
2. What did Jesus say to Martha, the sister of Lazarus, in the Golden Text? "**Jesus said,**" etc.
3. How did Jesus show his sympathy at the grave of Lazarus? "**Jesus wept,**" etc.
4. What command did Jesus give? "**Lazarus, come forth!**"
5. What followed the words of Jesus? **The dead man came forth living.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Resurrection and the Life.

I. DEATH.

1. *In the grave four days.* v. 17, 22.
"In Adam all die." 1 Cor. 15, 22.
2. *Many... came to comfort.* v. 19.
"Weep with them that weep." Rom. 12, 15.

3. *Martha.... went and met him.* v. 20.
 "Come unto me.... rest," Matt. 11. 28.
 4. *Mary sat still in the house.* v. 20.
 "The heart knoweth his own bitterness." Prov. 14. 10.

II. THE LIVING ONE.

1. *Thy brother shall rise again.* v. 23.
 "There shall be a resurrection." Acts 24. 15.
 2. *I am the resurrection.* v. 26.
 "By man.... the resurrection." 1 Cor. 15. 21.
 3. *Believesth on me.... never die.* v. 26.
 "Seeth the Son.... believesth.... life." John 6. 40.
 4. *The Christ, the Son of God.* v. 27.
 "God was manifest in the flesh." 1 Tim. 3. 16.
 5. *Jesus wept.* v. 35.
 "Touched with.... feeling." Heb. 4. 15.

III. THE RESURRECTION.

1. *If thou wouldest believe.... see.* v. 40.
 "Faith.... the evidence of things not seen." Heb. 11. 1.
 2. *I thank thee.... hast heard.* v. 41.
 "The Father hath not left me alone." John 8. 29.
 3. *Lazarus, come forth.* v. 43.
 "All.... in the graves shall hear his voice." John 5. 28.
 4. *He that was dead came forth.* v. 44.
 "The dead shall be raised incorruptible." 1 Cor. 15. 52.

ADDITIONAL PRACTICAL LESSONS.

From Death to Life.

1. There are many who are dead in sin; for sin is the reality of an everlasting death, of which physical death is the outward picture. Lazarus in his grave represents the sinner. See Eph. 2. 1; Rom. 8. 6.
2. People cannot arise to spiritual life by their own power, nor by the prayers of their friends; for man cannot give life to others, nor gain it for himself. v. 19.
3. There is but one who can impart spiritual life, and that is Jesus, who is the life, and possesses life, not as a gift, but as a part of his being.
4. We should go to Christ in behalf of those who need life, and he will answer our prayers, even though he may seem to delay.
5. When Christ comes to give life, he enters into fellowship with our sufferings, feels our woes, and groans with our groanings. v. 33-35.
6. When Christ comes to the soul dead in sin, it hears his voice, however deep and dark its grave. How many have heard Christ's call and come forth!
7. But there is something for the soul to do when Christ speaks: it must obey. Christ's call will never save unless the heart which hears him submits to Christ's authority.
8. Though we cannot give life, we can help a soul to the life. We can "roll away the stone," by preparing the way for Christ, and we can "loose him," by our help in the spiritual life.

English Teacher's Notes.

WHEN the morning comes in dark, wet, and stormy, and the face of the sky is hidden by thick gloomy clouds, many of us are apt to feel a momentary depression. The weather, it may be, crosses some plan we laid out for the day, and seems likely to mar our work or our pleasure. Still, for all that, we look confidently forward to a change at no very distant time, when the clouds shall retire and the sun again shine forth in brightness. We have

so often seen these changes that we expect them. It is the same when winter approaches and we see the gardens and fields growing gradually desolate, the flowers fading, the trees losing their foliage. We know that another spring will restore what is lost, that there will be a resurrection of verdure and beauty, that leaf and blossom and fruit will return again; for we have seen winter after winter pass away, and nature wake up once more to renewed life. But there is one thing we have not seen. Friends and neighbors have passed away, one by one; there is hardly a child who cannot recall some acquaintance to whom death has come and whose body now lies in the grave. And we have never yet seen one of them rise and come back to life! We are, in a measure, familiar with human death, but not with human resurrection. Death is a common thing amongst us; resurrection a distant and strange thing. Death seems an actual presence and power; resurrection a far-off hope.

It is quite a different thing in the New Testament. There resurrection is named as often as death—in fact the two are generally spoken of together. And there we find that there have been men and women who have seen both. Resurrection is not such a distant thing as it appears. It has been here before us. In the story of Lazarus we are shown death, resurrection, and life.

1. *Death.* We see it here in all its ordinary features—the sickness, the disease, the burial, the corpse laid in the grave-clothes and laid carefully in the family vault or cave, closed with a huge stone. Then the continued mourning of the sisters, the numerous friends striving to comfort them, the visits to the grave "to weep there."

How was it that this calamity had fallen upon the happy family—upon the friends of Jesus? The sisters both give the same answer: "Lord, if thou hadst been here my brother had not died." They had been there death could not have come into their home.

Remember how death originally came into the world. It was when sin came and separated man from God. In the Old Testament we read much of death. Look at the long lists of names of those who lived their allotted span on earth, and then died; look at the terrible wars of extermination waged by Israel against the nations steeped in sin and wickedness; look at the kings of Israel and Judah, who passed away and were buried "in the sepulcher of their father." But in the New Testament, where the Lord Jesus Christ appears, we find it different. Whenever the sick were brought to him he healed them. No wonder that Martha and Mary felt that it was only because Jesus was not there that their brother's sickness had ended fatally—that if he had been present with them Lazarus would have lived.

Here we get the reason of all the sorrow and grief now on earth. The ravages of disease, of want, or of war are all owing to the absence of Jesus. While he is away the earth must mourn and death must rule.

2. *Resurrection.* At length the news reached the bereaved family that Jesus had come. Much as they

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loved the Master the sisters felt it to be a mournful meeting. They could only pour out their grief to him, so little did they understand his coming. Not that they were without the hope of resurrection, but they thought of it merely as something to come in the future. "I know," said Martha, "that he shall rise again at the resurrection at the last day." She had understood the absence of Jesus, but not his presence! But what was our Lord's answer? Well has it been chosen for our "Golden Text:" "I am the resurrection and the life."

If the absence of Jesus left death free to come in, the presence of Jesus robbed him of his prey.

This is what the friends of Jesus have to look forward to now—not the resurrection, but the coming of the Lord Jesus Christ. He is away from them now as regards his bodily presence, and during his absence they are exposed to disease and sorrow and death. But when he comes these shall be done away and the reign of death will be over, since he is the Resurrection. Just as surely as Martha and Mary had their brother restored to them, so when Jesus comes his friends shall be restored one to another.

But meanwhile—does he not care? Look at him with the company of mourners; look at him as they lead him to the grave of Lazarus. Look at his tears, listen to his groanings. What do they mean? They mean two things: (1) Compassion for the sorrowing. It is the tears of the mourners that draw forth his. (2) Indignation at the cause of sorrow. "By one man sin entered into the world, and death by sin, and so death passed upon all men." Rom. 5. 12. And he is still the same, full of indignation at sin and its ravages, and full of pity for sufferers. But those to whose relief he came at Bethany were his friends; and many of earth's sufferers are not his friends. What hope or help is there for them? Let us see.

3. *Life.* Jesus "the resurrection and the life." To be without Christ is to be without life, "dead in trespasses and sins." Eph. 2. 11. Yet there is hope for such. Jesus said, "He that believeth on me, though he were dead, yet shall he live." By faith in Christ a soul passes "from death unto life," because he is "the life." And death cannot touch this life! "Whoever liveth and believeth in me shall never die." Ver. 26.

But hundreds of years have passed and still no resurrection—Christ is not yet come. Why did he tarry in the case of Lazarus? Look at vers. 4, 15. It was for the fulfillment of his purposes for the glory of God and the good of his people. If he still tarrys it is for the same reason. When these purposes have been accomplished he will come.

Herean Methods.

Hints for the Teachers' Meeting and the Class.

Describe the journey of Jesus from Bethabara to Bethany... Explain the burial customs of the Jews, "graveclothes," "sepulcher," the manner of mourning, etc.... Why did not Christ come sooner, and save Lazarus from dying? Why does he let us die?... Show the

contrast of character as seen in the conduct of Martha and of Mary.... The traits of Jesus in this lesson: 1. Foreknowledge; 2. Insight; 3. Sympathy; 4. Communion with God; 5. Power.... How did Christ use the assistance of others in the miracle?... One line of teaching finds in this miracle a parable of a soul's salvation. (See Additional Practical Lessons....) Another plan, to see in this a type of the resurrection, when Christ shall call his disciples out of their graves. This line of illustration is presented in the Analytical and Biblical Outline.

References. FREEMAN. Ver. 17: Rabbinical notions of soul and body, 808; Time for burial, 820.

CATECHISM QUESTION.

37. What do you mean by the almightiness or omnipotence of God?

That God can do whatever he will.

I know that thou canst do everything, and that no thought can be withheld from thee.—Job xiii. 2

38. What do you mean by the omniscience of God?

That God knows all things, past and present and future.

Blackboard.

BY J. B. PHIPPS, ESQ.



This design symbolizes the crowning miracle of our Lord's ministry—the crown of life above the broken arrow of death.

SUGGESTION. A crown may easily be represented by an oval line, made with yellow or white chalk, like this—○. Or make a circle, and write the word "Crown" inside of it.

THIS SAME	JESUS WEPT. LOVING SYMPATHIZING COMPASSIONATE ALL POWERFUL CARES FOR ME!	SAVIOUR
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Lesson Word-Pictures.

Why is the home at Bethany that Jesus loved so hushed and sad? Why, too, is the seat of Lazarus vacant day after day? If away, why is he not somewhere seen in the road, or somewhere in the fields? Why do Martha and Mary softly glide about with tearful eyes? And why do friends gather from Jerusalem, and all look at one another with such sorrowful faces? O if Jesus would only come and drive away this strange mystery clouding the Bethany home! But look! Martha leaves the sad group within, and hastening away, soon returns, in haste, with flushed features, and whispers some secret message to Mary. And Mary, she rises quickly and goes out eagerly, for the long-expected Master has come and calls for her. He receives her. There she is, bathing with tears the feet that she

will soon anoint with ointment. The Jews too are weeping. And Jesus bows his head and mingles his tears with theirs. No Lazarus is there though to meet the Master. And now Jesus, the sisters, their kindred and friends, are walking down through the fields. You can see the irregular, shadowy line of that ever-memorable procession, as it winds along the highway, perhaps, or turns the bleak, open pasture-lands, reaching out upon the bleak, open pasture-lands, reaching a cave in the side of a rocky slope. The entrance to the cave is closed with a heavy stone. Behind that rocky door is the explanation of Lazarus's absence and the sorrow at Bethany. How sad are the moans of Jesus at the tomb of Lazarus! They are taking away the stone from the cave, and Jesus then prays. You see his lifted eyes. You hear his tender, sympathetic appeal to his Father. He is looking now into the darkness of the tomb. O how many have looked into its shadows, longing yet unable to bring away the beloved form shrouded there! But hark! What is Jesus crying? "Lazarus, come forth!" What daring! Who can face the door of the tomb and call out its dead? For all humanity Jesus stands there and challenges death. But listen again! Is that the sound of a stirring within the cave, as of some one moving, coming forward, stepping forth, and is that—Lazarus? The spectators shrink back. They turn away in fright. Even Martha and Mary dare not look, and yet must look, at that shrouded form. "Loose him, and let him go!" Jesus cries. They tear away the grave clothes that hide him, and there is Lazarus! O how they must have crowded about him, looked into the eyes now beaming with love, felt the hands now warm with life, and listened in joy to the voice now sounding again! Lazarus has been raised from the dead!

Primary and Intermediate.

LESSON THOUGHT. Power over Death. Recall last lesson. Why did Mary and Martha send for Jesus? Did Jesus go immediately? Why did he wait? Does he always answer our prayers at once? Has he always a good reason for waiting?

LAZARUS IN THE GRAVE.



Talk about the death of the body. The death of a little companion is often a source of deep and painful perplexity to a child. If we can only remove some of the gloom, and show that it is like going from one room in a house to another, our work will not be in vain. Teach that when Lazarus died it was not his spirit which loved and thought and enjoyed that died. The body is only the outside case of the spirit which lives always. Draw a glove off your hand, and tell that the body is like a glove which is drawn off, leaving the spirit unharmed. But where does the spirit go? Read verse 25. The spirit has life, and when it leaves the body it goes back to God, who is the Life. How beautiful the spirit that has loved God will be in that other life we do not know. (It will add much to the interest of this lesson if we are able to show a cocoon—the dead, dry case from which a beautiful butterfly has escaped—and talk about it as an emblem of the resurrection.)

JESUS AT THE GRAVE.

Imagine Jesus coming to that happy home and finding one dear friend gone, and the two who were left weeping for sorrow. Jesus wept too, for his loving

heart is always moved when he sees his friends in trouble. Describe the visit to the grave, the little company following Jesus and the weeping sisters, and the wonderful things that followed. Teach that Jesus did for Lazarus here on earth what he will do for every one of us some day. The story is left for us, so that we may know he has power to bring the dead to life. Ask how many children have had friends die? Tell that Jesus will raise them up some day, and we shall have them back again, as Mary and Martha had their brother back, if they and we loved and followed Jesus. We shall not have them here, but in the heavenly home, where there will be no more sickness, or sorrow, or death. Teach that Jesus is with us now when death comes to those we love. He weeps with us, and wants us to hear his tender word, "I am the life." Who will believe in Jesus, so that he may live again after this life?

LESSONS FOR AUGUST, 1886.

- Aug. 1. Jesus Honored. John 12. 1-16.
 Aug. 8. Gentiles Seeking Jesus. John 12. 20-26.
 Aug. 15. Jesus Teaching Humility. John 13. 1-17.
 Aug. 22. Warning to Judas and Peter. John 13. 21-38.
 Aug. 29. Jesus Comforting his Disciples. John 14. 1-14.

Book Notices.

Massacres of the Mountains. A History of the Indian Wars of the Far West. By J. P. Dunn, Jr., M.S., LL.B. New York: Harper & Brothers. Illustrated. In this fine volume there is an interesting narrative given of the bloody wars and massacres which have for many years past been associated with the aborigines of our country. The writer sets forth in a plain, straightforward fashion the facts in connection with our treatment of the Indians. Some of these facts are of a character to make the patriotic cheek tingle with shame. Our abuse of the Indians is a crime against heaven and the civilization of the nineteenth century. Already it has cost us the lives of some of our noblest and bravest. There surely ought to be enough power in Christian civilization to unravel this tangled thread of wrong.

The People's Bible: Discourses Upon Holy Scripture. By Joseph Parker, D.D. Vol. III. Leviticus-Numbers. New York: Funk & Wagnalls. We recommend all who consider Leviticus as a dry and dead book to read Dr. Parker's introduction to this volume. He styles it "the Gospel of the Pentateuch." He aims further to show the relation of its ritualism to spiritual life. "The Jews kept up a magnificent tragedy of symbolism, but Christians must represent an infinitely more magnificent tragedy of reality." The two books here discoursed upon are shown to have a living interest for all Christian people. Every page of this volume glows with the author's fervid eloquence.

Atla: A Story of the Lost Island. By Mrs. J. Gregory Smith. New York: Harper & Brothers. The scene of this story is laid on "the Lost Atlantis," a great island which legend says once lay between Europe and America. According to this author, its people possessed the compass and the telephone, and lived like the moderns, even to falling in love. How the island went down under a tidal wave, and a few of its people escaped to Central America, where their descendants built the great pyramids and temples, is all told in an imaginative style, in places a little lofty, in this romance, which can hardly be said to be "founded upon fact."