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# The Teachers Monthly

Vol. V.

MARCH, 1899

No. 3

**O**UR readers will be glad to learn that the demand for the Lesson Helps has been large, so large that we were compelled to print fresh editions of the HOME STUDY QUARTERLY and PRIMARY QUARTERLY and of both the January and the February TEACHERS MONTHLY.

Some schools order for only a quarter at a time. These are reminded of our rule that all supplies stop when the time for which they were ordered terminates. We do not continue unless so instructed. We hope to hear from all in good time, so that there will be no disappointment to teachers or scholars in not having their Lesson Helps when they need them.

We have a twofold reason for mailing almost a month in advance: (a) In order to reach the distant schools in good time; for example, in the mining towns of British Columbia, or the fishing villages of Newfoundland or the mission field in Trinidad; and (b) because many teachers like to have the Lesson Helps early that, by knowing something of the lessons that are to come, may the better teach those that are in hand.

Good understanding of a thing depends very largely on good definition, and good definition is much helped by ample illustration. A minister recently visited in the ward of a hospital a man who had been one of his boy-hearers twenty-five years before. Said the sick man to the minister: "There's one of your sermons I shall never forget. It was on faith, and I said to myself when you were done, 'I'll never need to go to the dictionary to know what faith means.'" The remark recalled to the minister's mind a sermon largely made up of illustration. It had done a work which "deeper" sermons had failed to accomplish. It had given one soul at any rate a life's knowledge of what faith in God is.

## LOVE'S LOGIC

That is unanswerable reasoning of the apostle John's, "We love Him because He first loved us," and it is unanswerable because it is of the heart.

It is a reasoning after the mind of the Spirit of God Himself; for the chief appeal of redemption is to the heart and consists in an exhibition of God's love.

Separated from God by their sin, and driven from Eden by God's own hand, that same hand held out to our first parents the loving promise of deliverance; the serpent's head would be crushed and the curse lifted. The final incident of the flood that swept the face of the earth clean of sinners was the bow in the cloud, a bow of promise. Men might trust the love that never again should so destroy. Even the granite peaks of Sinai were mellowed with the shining of Jehovah's tenderness. On tables of stone, hard and cold, God wrote with His finger the Ten Commandments, themselves stern as the stone tables, inexorably imperative in their "Thou shalt" and "Thou shalt not." But as a sweet foreword to the Commandments—at the top of the tablets—are these words, like a fountain gushing from the lofty mountain heights—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." God's first word, even when as a mighty sovereign He is to give forth His laws, is "I love you, and in love have redeemed." He looks for obedience because He has manifested love.

None otherwise were His dealings with His people all through their sad history. A crooked and perverse nation they were. The story of their national life is chiefly a story of folly and sin, and of disaster wrought by the righteous judgment of God upon them because of their sins. But behind and through the darkest cloud of judgment was the shining of Jehovah's countenance. The last appeal of His prophets to them was always love. His way with them even in their most utter abandonment of Him was "Come now, let us reason together, saith the

Lord : though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be as wool." The voice of God to Israel was ever the wooing call of the lover who cannot forget and will not forsake.

And when God's own Son came the appeal was the same. "In love I sent Him," cries the Heavenly Father, "my Son, mine only begotten Son ! I have not spared Him. I have freely delivered Him up to the death for you all." "In love I came," pleads the Redeemer Himself ; "it was because I loved that I became a man and toiled and suffered. It was love that led me into the black shadows of Gethsemane and nailed me to the cross, and brought me down into the grave."

The appeal is an effectual one. In all the generations it has been responded to by the devotion of loving, loyal hearts. Men have loved not their own lives even unto the death because God's love had conquered them. It is the one only thing that ever has perfectly subdued man's stubbornness, and perfectly won man's service for a Heavenly Lord.

How love begets love, who can tell? How do moisture and sunshine bring forth from the dead bulb the crown of fragrant flowers? How is it that the mother's smile finds answer in the laugh of the babe, as yet too young to understand any language save the language of the mother's face? Why does the hardened criminal, unmoved by judge or jury or prison, tremble under the soft touch of a child's hand? Who can say? Nor can any child of God make other or better answer, when he is challenged to give a reason for His love, than the answer of a blessed experience—an answer that satisfied the apostle of love—"I love Him because He first loved Me."

## GEOGRAPHY IN THE SUNDAY SCHOOL

*Rev. George H. Smith, M.A., B.D.*

Biblical geography is coming to be recognized as a very important branch of Sunday School work. A map of the world, a map of Palestine and a good blackboard are essentials in the equipment for efficient Sunday School teaching.

The first being somewhat expensive, a good substitute may be found in some of the Canadian railway time tables, where outline maps of the

world or hemispheres are printed. These may be mounted on pasteboard or cotton, and hung in the school-room. Maps of Palestine may be obtained at various prices. No school need be without a blackboard, which should be of very light material, prepared on both sides, by which means a map or plan may remain for the whole quarter and be in readiness for the review, leaving the other side free for constant use.

Frequent drills should be conducted by the superintendent with the whole school. Take pains to locate the Holy Land in such a way that the scholar will have a good idea how to reach that part of the world if journeying from his own



school. This will call into use the map of the world.

The map for the quarter's work should be drawn on the board and the places marked only as they occur in the lessons from Sabbath to Sabbath. Practice in map drawing, as in other matters, makes perfect. The superintendent should practise diligently so as to be able to draw the map accurately and rapidly before the scholars. In almost every Sabbath School scholars will be found who, from their practice at day school, can draw maps nicely.

The outline of Palestine, the map so frequently needed, is simply drawn. Use the whole board, or, if too large, mark off an oblong space with the sides in the proportion of 3 to 4.

Divide the top into two, and the left side into four, equal parts. Draw a curved line from A to B in diagram, making a jog at C. This, for practical purposes, will serve for the coast. Mountains, rivers, cities, etc., may be added afterwards.

A very good plan is to have the map drawn with colored chalks while the pupils recite or sing the "Palestine Song" from the little work: "Song and Study" (published by McCabe & Co., Chicago), beginning:

"First the line on coast we make;  
Merom next, a marshy lake;  
Then the Sea of Galilee,  
Exactly east of Carmel, see.  
The Jordan river flows thro' both  
To the Dead Sea on the south;  
And the Great Sea westward lies,  
Stretching far as sunset skies."

An outline map for any series of Bible studies is quite as easily drawn; and journeys traced in colors, when done in presence of the pupils, not only enhance the interest, but aid the memory as well. There should be frequent drills in Biblical geography. Ask for Scripture reference to the places, or fix an event in connection with each.

This work may be further varied, and to great advantage, by asking the scholars to mark the places themselves. In class work a slate or scribbling book may be used with good results. Sand boards are employed in many schools, especially for primary work. These consist of a shallow box containing a quantity of clay or sand, such as is used by moulders. The map is shaped by the hand, and places marked by colored splinters bearing their names.

The map in the Sabbath School is more than a mere decoration. Indeed, in its most elementary forms, as described above, it is almost equally as effective as if elaborated and beautified by the lithographer's art. Through it the eye helps the ear, and the imagination is called into play. To localize an event is to help to make it memorable. To know from the map the land where prophets and apostles and the Man from heaven Himself walked and wrought is the next best thing to traversing it in person.

Thamesford, Ont.

## THE TEACHER REPRODUCED IN HIS PUPIL

By Rev. Principal MacVicar, D. D., L. B. D.

(Third article of series on "The Sunday-School Teacher in Various Aspects.")

Two points in this subject are of vital importance—first, the fact that the teacher is reproduced in his pupil; and, second, the rationale of this fact. We can only consider the first in this paper.

To the Christian teacher let me say, if you are successful in your high calling, what you are yourself your pupil gradually but certainly becomes. This is a serious matter to you and to him. All the relations of life are infinitely grave. We may enter into them thoughtfully or the reverse, but the issues are momentous. Contact with moral impurity is fraught with the utmost danger. Just as decayed fruit rots that which it touches, so "evil communications corrupt good manners." How appallingly evident this becomes when unsuspecting youth is drawn into the haunts where the ungodly, the sinner, and the scoffer are supreme. These teachers of evil, the allies of the greater deceiver, reproduce themselves in their pupils.

Equally true it is, and blessed be God for the benignant law of His kingdom by which it is so! that strong intellectual and spiritual natures impress themselves upon others. Hence "the good seed are the sons of the kingdom" (Matt. 13: 38, R. V.). If vice is contagious, Christian virtues are unquestionably so. If man is naturally qualified to disseminate evil, he can by grace gain the power to propagate good. He can sow to the Spirit as well as to the flesh, with the assurance that he will reap vastly more than he sows.

If, for example, as a godly consecrated teacher, you do your work successfully, the very lineaments of your character, of your inner life, will be stamped upon your pupil. He will be the index, the exponent of your spiritual activity. Your life will be transfused into his.

In judging of your success or failure I do not lose sight of the character of the child you may have to deal with. He may be exceptionally dull and unimpressible, or he may be highly sensitive, intelligent, and receptive, and hence, without any special fault or merit on your part,

your image may appear obscurely or vividly, all imperfect and blurred, or accurate and clearly defined.

But appear it must in some form. You are to have immortality in your pupils. They will speak of you when you are gone, and speak and act under the controlling power of your teaching without being conscious of it, or being able to distinguish it from what they may claim to be the product of their own minds. They will be the mirrors, the reporters of your failure or success; and well will it be for you to be able to say with a great teacher of the past, "Ye are our epistle written in our hearts, known and read of all men, being manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God."

It is by this law of reproduction that great schools of art, poetry, theology, and philosophy have been formed and perpetuated. Thus Italian, French, German, and English artists have persistently imitated their prototypes. Absolute originality is of rare occurrence. A few inspired souls have wielded the pencil and brush and the rest have been imitators. So, in poetry, whilst counted a divine gift, it cannot be denied that the vast majority of the votaries of the Muse sing as they are taught by loftier spirits. Hence the many imitators of Wordsworth, Browning, Tennyson, and others.

Theologians, too, follow their leaders. Great masters in Israel, like Augustine, Calvin, Episcopius, and Luther, leave their impress upon generations of feebler thinkers.

Philosophers are no exception to this rule. They may theoretically assert absolute independence of thought, and each one that appears in an essay or voluminous treatise may promise to show the world truth never before disclosed, yet, when closely searched, what they are least remarkable for is originality. And their followers repeat for generations their views in varied forms. Witness the disciples of Aristotle, Plato, Kant, Hegel, etc.

But, high above them all, stands the One who spake as never man spake, the Perfect One, who is the pattern and guide of all Sunday-School teachers. They cannot improve upon His methods; their business and wisdom is to follow them. Having in Himself the fulness of the God-head, and having come to this world as the

Supreme Teacher of our race, He is represented in and by His pupils in all ages and countries, and shall continue to be seen in them to all eternity, while they "with unveiled faces reflect the glory of the Lord" (2 Cor. 3: 18).

It may be affirmed, with necessary limitations, that the strength and the weakness of a teaching staff, whether in a Sunday-School or a secular institution, can be more or less distinctly discerned in the character and conduct of those who pass through their hands. "By their fruits ye shall know them." Hence the state of the classes is the best practical test of the skill and efficiency of the teacher.

There are, of course, exceptions to this rule, for which due allowance should be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized in various ways. Often his surroundings are unfavorable. He lacks necessary isolation and quietness. Besides there are persons, old and young, of limited capacity and abundant stubbornness and stupidity. Their natures are non-receptive, hard, not plastic. They are brimful of overweening conceit, and firmly settled in the belief that they already know all that is worth knowing and are therefore incapable of being moulded to any considerable extent. This, however, is seldom the case with children at the age we have to deal with them in Sunday School; although it is sadly true that there are instances among those who constitute the members of senior and Bible classes who are so prepossessed by sceptical opinions and are such incarnations of vicious principles as to set at defiance the very best efforts of the very best teachers.

For example, Judas Iscariot entered the training-school of Jesus a born thief, a hardened deceiver, and, while he listened attentively to his Master's pointed lessons against serving Mammon and the sin of inordinate desire for riches, he remained unchanged, and closed his career of guilt and infamy by selling his Master for the price of a slave. The teacher and the lessons were not at fault. They were lucid and effective in the case of eleven out of twelve students, so much so that these eleven were ever after recognized as graduates of the school of the unrivalled Teacher of Nazareth. They were pointed to as unmistakably bearing the stamp of His Spirit and character; and therefore, when they stood before the San-

hedrim and Ananias, the high priest and his distinguished associates saw the boldness of Peter and John, and when they "perceived that they were unlearned men"—according to their standard of learning—"they marvelled and took knowledge of them that they had been with Jesus."

The clearness, courage and convincing power with which they uttered their views, and the high-tone principles governing them brought forcibly to the mind of the council the Great Master by whom they were taught. They saw in Peter and John a reproduction, a fac-simile, however imperfect, of that unequalled Teacher sent from God as all teachers should be. Emulate this example.

Montreal

### GODWARD

1. *See God*, that is to say, be always realising His presence, feeling Him near, as the friend, from whom we would never be separated, in work in prayer, in recreation, in repose. GOD is not importunate, He never wearies, He is so gracious, and merciful, His Hand directs everything, and He will not "suffer us to be tempted above that we are able."

2. *Listen to God*, be attentive to His counsels, His warnings; we hear His Voice, in those Gospel words that recur to our minds, in the good thoughts that suddenly dawn on us, the devout words that meet us in some book, on a sheet of paper, or falling from the lips of a preacher, a friend, or even a stranger.

3. *Speak to God*, hold converse with Him, more with the heart than the lips, in the early morning's meditation, ejaculatory prayer, vocal prayer, and above all in Holy Communion.

4. *Love God*, be devoted to Him, and Him alone, have no affection apart from Him, restrain the love that would estrange us from Him, *lend* ourselves to all, out of love to Him, but *give* ourselves to Him alone.

5. *Think of God*; reject whatever excludes the thought of Him. Of course, we must fulfil our daily duties, accomplishing them with all the perfection of which we are capable, but they must be done as beneath the *Eye of God*; with the thought that God has commanded them, and that to do them carefully is pleasing in His sight.—  
*Gold Dust.*

### ORDER OF SERVICE: FIRST QUARTER

#### Opening

#### I. SILENCE.

#### II. RESPONSIVE SENTENCES.

SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by Him; and without Him was not anything made that was made.

SCHOOL. In Him was life and the life was the light of men.

#### III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

#### V. SINGING.

#### The Lesson

#### I. STUDY IN CLASSES.

#### II. SINGING.

III. RECITATION IN CONCERT of Lesson Title, Golden Text and Heads of Lesson Plan.

#### IV. REVIEW FROM SUPERINTENDENT'S DESK.

V. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

#### Closing

#### I. SINGING.

#### II. RESPONSIVE SENTENCES.

SUPT. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

SCHOOL. Herein is love, not that we loved God, but that he loved us and sent His Son to be the propitiation for our sins.

SUPT. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

SCHOOL. The Spirit itself beareth witness with our spirit, that we are the children of God.

ALL IN CONCERT. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

#### III. DOXOLOGY.

#### IV. BENEDICTION OR CLOSING PRAYER.



BIBLE DICTIONARY FOR FIRST QUARTER, 1899.

**Abra-ham.** Chosen and called of God to a land, a seed, and to be a blessing to all nations.

**Andrew.** Son of Jona, of Bethsaida, Galilee, and brother of Peter.

**Beth-sa-ida.** A town near the north-western shore of the Sea of Galilee in the plain of Gennesaret. The home of Andrew, Peter, and Philip. Distinct from Bethsaida Julius, east of the Jordan.

**Ca-na.** A village five miles northeast of Nazareth, surrounded by valleys and mountains, with springs and gardens. The home of Nathanael, and where Christ turned water into wine, and healed the Capernanm nobleman's son.

**Ca-perna-um.** A town northwest of the Sea of Galilee in the plain of Gennesaret, on the great Damascus road, having a custom house, military station, synagogue, etc. Here Jesus abode, taught, and did many mighty works.

**Co-phas.** See Simon.

**Di-sper-sion.** The Jews who became scattered through persecution and business enterprise throughout Asia, Europe, and North Africa.

**Gal-i-lee.** The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. The scene of Christ's early life and most of His ministry, and from which His disciples chiefly came.

**Gen't-iles.** A word applied to all non-Jewish peoples.

**Is-ra-el.** A prince with God, or prevailing with God. The new name given to Jacob after his wrestling with the angel at Peniel. Became the designation of the whole nation; then of the ten tribes after their revolt under Jeroboam.

**Ja-cob.** Son of Isaac. Sank many wells. Had twelve sons, who became the heads of the twelve tribes. Learned to live, not by guile, but by grace; so received the name of Israel.

**Jacob's Well.** On the eastern slope of Mt. Gerizim, one and a half miles east of Shechem, and one mile northeast of Sychar. Nearly on the north is Joseph's tomb, and here the Saviour rested and spake to the woman of Sychar.

**Je-ru-sa-lem.** Originally a Jebusite stronghold, became the capital in David's time. The temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

**John.** Son, with James, of Zebedee, a fisherman. Pointed by the Baptist to Christ. The disciple whom Jesus loved. Cared for Mary after the crucifixion. Succeeded Paul in Asia Minor. Banished to Patmos. Wrote the Revelation, three Epistles, and the Gospel of John.

**John the Baptist.** God's gift to Zacharias and Elizabeth. The divinely-appointed forerunner of Christ.

**Jo-seph.** Husband of the Virgin Mary, and the reputed father of Jesus. A lineal descendant from David. Of great faith, humility, tenderness. Probably died before Jesus began his public ministry. Also JOSEPH, son of Patriarch Jacob.

**Ju-de'-a.** The province of Palestine south of Samaria and west of the Jordan. The real centre of Jewish life all through the history of the nation. Its capital was Jerusalem.

**Mo-ses.** Born in Egypt during bondage of Israelites there; but educated at the court of Pharaoh. Fleed to Sinai, but returned at the call of God, and led Israel out of Egypt, and through the desert. Received the law for Israel from God on Sinai. Died on Mt. Nebo.

**Na-than'-a-el,** same as Bartholomew. Native of Cana. Found by Philip and brought to Jesus. Devout and guileless. Became an earnest disciple of Christ.

**Naz'-a-reth.** A town set in a basin in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

**Nico-do-mus.** A ruler of the Jews, a teacher of Israel, and a Pharisee. At first came by night to Jesus as an inquirer; then, as a secret disciple, defended Him before the Sanhedrim; and at last boldly brought spices to anoint His body.

**Phar'-isees.—Separatists.** A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms, and the oral teachings of the elders. This zeal was too often associated with sinful and bigoted lives.

**Phi-lij.** Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudice by "Come and see." A man of timid, inquiring mind.

**Sa-ma'-ri'-a.** The capital city of Northern Israel. Name came by degrees to be applied to the whole district.

**Sa-ma'-ri-tans.** Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Baffled in their wish to share in rebuilding the temple at Jerusalem, they built a rival temple in Mt. Gerizim, and remain to this day hostile to the Jews.

**St'-mon Pe'-ter.** Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

**Si-lo'-am.** A pool at the southern base of Ophel, receiving, by a long conduit, water from the intermittent spring, Enrogel, in the hill. These waters were thought to cure diseases.

**Sy'-char.** A village at the eastern base of Eba, one mile east from Shechem and Jacob's well. The home of the Samaritan woman who received the water of life and brought many to know the Lord.

**Ti-ber'-ias.** In O.T. Chinnereth. In N.F. Galilee or Tiberias. Called, like the town, after Tiberias Caesar. It is an oval expansion of the Jordan, about twelve miles long by five wide. It had many towns on its banks. It was exposed to sudden storms from the mountains.

# International Bible Lessons

## Studies in the Gospel by John

### FIRST QUARTER: LESSON CALENDAR

1. January 1	Christ The True Light.	John 1: 1-14
2. January 8	Christ's First Disciples.	John 1: 35-46
3. January 15	Christ's First Miracle.	John 2: 1-11
4. January 22	Christ and Nicodemus.	John 3: 1-16
5. January 29	Christ at Jacob's Well.	John 4: 5-15
6. February 5	The Nobleman's Son Healed.	John 4: 43-54
7. February 12	Christ's Divine Authority.	John 5: 17-27
8. February 19	Christ Feeding the Five Thousand.	John 6: 1-14
9. February 26	Christ at the Feast.	John 7: 14, 28-37
10. March 5	Christ Freeing from Sin.	John 8: 12, 31-36
11. March 12	Christ Healing the Blind Man.	John 9: 1-11
12. March 19	Christ the Good Shepherd.	John 10: 1-16
13. March 26	REVIEW.	



#### LESSON X.

### CHRIST FREEING FROM SIN

March 5, 1899

John 8: 12, 31-36. Commit to Memory vs. 34-36. Study John 8: 12-59.  
May be used as Temperance Lesson.

12. (1) Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in (2) darkness, but shall have the light of life.

31. (3) Then said Jesus to those Jews which (4) believed on him, if ye (5) continue in my word, then are ye my disciples (6) indeed.

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

**Revised Version.**—(1) Again therefore Jesus spake; (2) In the darkness; (3) Jesus therefore said; (4) Had believed him; (5) Abide; (6) Truly my disciples; (7) Have never yet been; (8) Every one that committeth sin is the bond servant of sin; (9) Bond servant.

33. They answered him, We be Ab'ra-ham's seed, and (7) were never in bondage to any man: how sa est thou. Ye shall be made free?

38. Jesus answered them, Verily, verily, I say unto you, (8) Whosoever committeth sin is the servant of sin.

36. And the (9) servant abideth not in the house for ever: but the Son abideth ever.

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

#### GOLDEN TEXT

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

#### DAILY READINGS

M.—John 8: 12, 28-36. Christ freeing from sin.

T.—Luke 4: 14-22. Scripture fulfilled.

W.—Luke 5: 18-23. Power to forgive.

Th.—Rom. 6: 1-11. Dead to sin.

F.—Rom. 8: 15-23. Free to serve.

S.—Gal. 4: 1-7. Redeemed from bondage.

S.—1. John 8: 1-10. Deliverance from sin.

#### LESSON PLAN

##### CHRIST FREEING FROM SIN.

##### I. THE LIGHT-GIVER, 12.

The Light of the World; Giving the light of life to those who follow Him.

##### II. THE DELIVERER, 31, 33.

Giving liberty to His Disciples through the truth.

##### III. FREE INDEED, 33-36.

A fancied freedom; A real bondage; Free indeed because made free by the Son of God.

#### TIME

October, A.D. 29. At the Feast of Tabernacles; apparently the day after the last lesson.

#### PLACE

The temple at Jerusalem; in the court of the women, where the treasure boxes were (v. 20), afterwards in the court of the Gentiles.

#### CATECHISM

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by image, or any other way not appointed by his word.

LESSON HYMNS 91, 74, (Ps.), 512, 235, 217.

#### CONNECTING LINKS

The lesson connects closely with that of last Sabbath. Jesus is in Jerusalem, and the great Feast of Tabernacles is closing. City and temple alike are thronged with Jews from every nation under heaven. "About the midst of the feast" (ch. 7: 14) Jesus had suddenly appeared in the temple and begun to teach. On the last and "great day of the feast" (7: 37). He had made the great proclamation of Himself as the source of living water. Probably the same day (for most ancient authorities are disposed to omit the first eleven verses of chapter eight

*McCaslin*

as not really belonging to the Gospel, although touching and beautiful). He continues His discourse. He speaks in the face of a storm of opposition, which increased constantly in violence, and reached its climax when "they took up stones to stone Him" (v. 59). We are to think of Jesus as standing in the Court of the Women "over against the Treasury" (v. 20) as He uttered these solemn and profound sayings.

### EXPOSITION

#### I. The Light-Giver, 12.

V. 12. "*Then spake Jesus again.*" Continuing the discourse interrupted by the coming of the officers of the Chief Priests and Pharisees to arrest Him (7 : 45). "*I am the light of the world.*" "The Feast of Tabernacles" recalls the life in the wilderness, with its two marks of God's special grace, the rock that gave water, the pillar of cloud and fire that gave guidance." (Reith.) Jesus had already declared Himself to be the only source of satisfaction for human thirst. He now identifies Himself with the guiding light: "Close beside Him were two gigantic candelabra, 50 cubits (75 feet) high and sumptuously gilded, on the summit of which nightly during the Feast of Tabernacles lamps were lighted, which shed their soft light over all the city. Around the lamps, the people in their joyous enthusiasm and even the stately priests and Pharisees joined in the festival dances." (Fairar.) These magnificent temple lamps would give emphasis to the strange declaration that Jesus now makes,—"*I am the light of the world.*" The Jews associated the coming of the Messiah with light. The aged Simeon, when he received the Child Jesus in the temple, spoke of Him as "*A light to lighten the Gentiles.*" The Pharisees, therefore, could not fail to understand that in thus speaking of Himself He was claiming Messiahship. (See Isa. 42 : 6 ; Mal. 4 : 2.) "*Followeth Me.*" Israel followed the pillar of fire in the desert night. Here is One who can guide them out of the dark desert of sin into the blessedness of eternal light and life. "*The light of life.*" This form of expression is analogous to "The bread of life," the bread which sustains life, and to "the water of life," the water which, by quenching thirst, vivifies. It means the light which is needful to maintain spiritual life. Those who follow Jesus have not only the light shining through His perfect life for their guidance, but have the inward illumination of His indwelling Spirit as well.

#### II. The Deliverer, 31, 32.

V. 31. "*To those Jews which believed on Him.*" Notwithstanding the fiery opposition of the Pharisees, many believed on Jesus as they heard Him speak. (V. 30; compare 7:40.) No human terror can prevent the heart and conscience of men from answering to the voice of God. "*If ye continue in My Word.*" Christ's response to the faith of these men was to test that faith in order that they might be led into a fuller and deeper faith (See 15:3-8). "*My disciples indeed.*" Jesus is never satisfied with surface work, and He here lays down the rule—a rule absolutely without exception—that continuance in His Word, that is, obedience and service, is the test of the reality of profession. As men do so are they.

V. 32. "*Ye shall know the truth.*" One can come really to know the will of God only in the measure in which he endeavors to do it. As our Lord Himself said in the earlier part of this same discourse, "*If any man willeth to do His Will, he shall know of the teaching whether it be of God*" (7:17) "*The truth shall make you free.*" We are in the region of deep things here and yet there are no hard words. The statement is profound but the language is of the utmost simplicity. The fact set forth is vital. No man with the spirit of a man is satisfied unless he is free. Christ here proclaims the true way to freedom; "*The truth shall make you free.*" "The truth regarding the relation to Him and to God," says Doles in the Exp. Grk. Test., "*would turn all service and all life into liberty. Freedom, a condition of absolute liberty from all outward constraint, is only attained when man attains fellowship with God (who is absolutely free) in the truth; when that prompts man to action which prompts God.*"

#### III. Free Indeed, 33-36.

V. 33. "*We be Abraham's seed.*" Some think that these words were spoken, not by the believing Jews, but by those as yet unconvinced

Christ's words. It is not unlikely, however, that they were spoken to the very men who "believed on Him," for their belief was still infantile; they were but babes, with little light and little steadiness. Such pride of blood as theirs was not subdued in a moment. "Never in bondage to any man." "They had Abraham's blood in their veins, but not his faith in their hearts." It was a mere political fiction that they had never been in bondage. Conquered and made captive over and over again, they declared that they had never submitted. It was not in the Jew to submit. But how sadly blind they were to the true meaning of Christ's words as to freedom. He now proceeds to enlighten them.

V. 34. "The bond-servant of sin." (Rev. Ver.) The hideous truth is here exposed that they, as unregenerate, were bond slaves of sin, absolutely in the possession and power of evil, and the principle is clearly set forth that every man who commits sin is thereby a bond-servant of sin. See Rom. 6: 16; 1 John 3: 4-8.

V. 35. "The servant abideth not in the house forever." The distinction is here drawn between the bond-servant who was a creature of the will

and pleasure of his master, and, according to the common practice, a mere chattel who could be sold or turned adrift at any time, and the son, who had a perpetual birthright to all the benefits and privileges of the family. Jesus is pressing home upon his hearers one of the consequences of their bondage to sin. They prided themselves upon being Abraham's children and therefore of the household of God. Jesus says, "As still in sin, ye are not sons but slaves; ye have lost your place in the household of Abraham, the father of the faithful." "The Son abideth forever." This saying may be taken as a general principle, though its highest and unique application is found in Jesus Christ. (Heb. 3: 5, 6.)

V. 36. "If the Son therefore shall make you free"; i. e., if through the acceptance of Him as the Revealer of the truth, and Himself the truth of God, ye have been set free from the bondage of sin and, like Him, are become true sons of God, "Ye shall be free indeed." "He only is a free-man whom the truth makes free and all are slaves besides." (How we become sons of God is fully discussed in Gal. 4: 1-7).

#### ILLUSTRATION AND APPLICATION

"I am the Light of the world," v. 12, is an oft-recurring statement in John's Gospel. Jesus is verily the only true source of light for this dark, sinful world. As the sun is the source of natural light, whether in the strength of noon-day, or in the paler reflection of the moon, or in the fuel that blazes on the hearth, so Christ is the source of all the light that can lead men out of the darkness of sin into fellowship with truth and God. It is when we follow Christ that all questions that vex and trouble the soul find their true solution, and that our feet are firm and sure in righteous ways. "Like the basket of fire hung from a pole at the tent of the chief, the pillar of fire marked the camping-ground and every movement of the host of Israel. And those who believe in Christ have not only a chart or a guide in which they can pick out their own road, but a Light going on before which they must implicitly follow, and, following, walk in the true way of life." (Dods.)

"If ye continue in my word," v. 31. There is a note of warning here. Jesus spoke these

words "to those Jews which believed on Him." He recognizes the possibility of a faith that forgets and a purpose of service that wavers. There are testing times in the experience of every child of God. The fire of first love is apt to cool. He finds the pathway of obedience more rugged than he had looked for. His feet waver. Instead of continuing in Christ's words, he is tempted to follow his own way. His doing fails to keep pace with his saying. It is a perilous position. No form of evil aroused the meek and lowly Jesus to a fiercer passion than hypocrisy. It is only by the steadfast doing of Christ's will that profession of his name is justified. "According to Xenophon, the ancient Persian monarchs selected as teachers for their princes the four best men in the kingdom, the wisest man, the most just man, the most temperate, self-controlled man and the bravest man, that the princes under these might be best fitted to be kings and rulers." All these the disciples of Christ find united in their one Master. He is the wisest, most just, most temperate and most brave Being

in the universe, and those who take Him for their Saviour will be fitted to be kings and priests in the Kingdom of God. (Peloubet.)

"My disciples indeed." True discipleship does not depend on a mere outward following. Many who heard Christ hastened to follow Him, especially so long as they got the loaves and fishes; but they were aliens in spirit. When the testing time of opposition came, they deserted Him. They went from Him because they were not of Him. True discipleship depends on inward harmony, oneness of life and will and purpose, and only through such inward harmony will there be a real doing of Christ's will.

"The truth shall make you free." v. 32. If these Jews had listened to the truth as the prophets spoke it, they would never have been under the yoke of Babylon or of Rome. If, now, as a nation they had attended to the words of their Messiah, they would not have come into the terrible bondage of unbelief under which they still rest. All who hear Christ's voice and heed His words are thereby made free.

"The servant of sin," v. 34. The only real bondage to which men can be subjected is the bondage of sin. Sin makes men slaves to their lower nature. Outward bonds cannot make even slaves bondmen who rejoice in the glorious liberty of the sons of God. Many of the world's heroes have come under outward bonds. Paul before Felix was in chains, but what a magnificent freedom he possessed! The real slave on that occasion was the man who wore the judge's robes and sat in the judge's seat, and who trembled as Paul "reasoned of righteousness, temperance and judgment to come." There are thousands who never wore outward bonds, and who even glory in what they call their liberty, who are, in reality, the vilest of slaves, because they are led captive by their base desires and passions. They confound license with liberty.

"Free indeed." v. 36. The only real freedom is that of God's sons. The only true exercise of liberty

is in doing what God wishes us to do and doing it with joy, because we are possessed of the spirit of God. This is the perfection of liberty. When a man says, "I'll do as I like," and calls that liberty, he is misapplying terms. When he does what he likes he is giving way to license—not exercising liberty. This will be clear to us if we remember that only in God's character and acts have we the perfect exemplification of liberty; and God is, first of all, true and righteous and perfect in holiness. Only those who are the sons of God through faith in Jesus Christ and have become partakers of the divine nature by the indwelling of God's Spirit know what true freedom means.

Free men are the only true men, the men the world needs, the men fit for heaven when the time comes.

"The world wants men—large hearted, manly men,

Men who shall join its chorus and prolong  
The psalm of labor and the psalm of love.

The age wants heroes—heroes who shall dare  
To struggle in the solid ranks of truth:

To clutch the monster error by the throat;  
To bear opinion to a loftier seat:

To blot the error of oppression out,  
And lead a universal freedom in.

And heaven wants souls—fresh and capacious  
souls,

To taste its raptures, and expand, like flowers,  
Beneath the glory of its central sun.

It wants fresh souls—not lean and shrivelled ones.  
It wants fresh souls, my brother—give it thine,

If thou indeed wilt be what scholars should;  
If thou wilt be a hero, and wilt strive

To help thy fellow and exalt thyself,  
Thy feet, at last, shall stand on jasper floors;

Thy heart, at last, shall seem a thousand hearts—  
Each single heart with myriad raptures filled—

While thou shalt sit with princes and with kings,  
Rich in the jewel of a ransomed soul."

#### TEACHING HINTS

"A hard lesson," because abstract in form, devoid of incident, and therefore not "catching." A vivid setting is all the more necessary.

I. Show the class the cut of the temple area,

or make a rough sketch of it on blackboard or scribbling pad. Point out where Jesus stood as He taught. Make the scene live, the crowds, the ceremonies, the procession with the water in

golden bowls, the brilliant lamps, which recall the desert "pillar of fire." The class is thus brought face to face with THE LIGHT GIVER, v. 12. Emphasize these four points: (1) "I," the Nazarene and the Lord from heaven, (2) The world's Light, (3) Two wondrous gifts, "light" and "life," (4) On the simplest condition, "Followeth after Me."

II. Introduce some questions as to prisoners and chains. Read, for example, a few lines of Byron's "Prisoner of Chillon." No fear of lack of interest now. Then speak of deliverance from prison and deliverers (taking care all the while that your illustrations do not carry the scholars too far away). They will be ready to hear of THE DELIVERER, vs. 31, 32. Show (vs. 13-30) how some of the Jews were led to believe on Jesus as the Son of the Heavenly Father. He

tells them now that if they will obey Him they shall be made free. They are startled. What does He mean? The answer will be most readily found in

III. The verses that follow. Bring out the consternation of these new believers, awakened rudely from a dream of freedom to find that they had been slaves (v. 33). Don't pass lightly by v. 34. Bring Scripture proof and discuss the bondage of habit. Take pains with this; for it is only when we truly feel the awful and degrading bondage of sin that we shall seek deliverance from it in Christ.

Let no time be lost now. Hasten to a close with the Golden Text, and a plea for such personal acceptance of and trust in the Great Deliverer as shall make "FREE INDEED."

#### TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The pillar of cloud and of fire in the wilderness.
2. Some marks of a true disciple.
3. How sin makes us slaves.
4. True freedom and how to attain it.

#### BLACKBOARD REVIEW

LIGHT

LIBERTY

## LESSON XI.

## CHRIST HEALING THE BLIND MAN

March 12, 1899

John 9: 1-11. Commit to Memory vs. 5-7. Study the Chapter.

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

2. And his disciples asked him, saying, (1) Master, who did sin, this man, or his parents, that he (2) was born blind?

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

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

5. (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 (6) anointed the eyes of the blind man with the clay.

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

8. The neighbours therefore, and they (7) which before had seen him that he was blind, said, Is not this he that sat and begged?

9. (8) 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 (9) A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Revised Version.—(1) Rabbi; (2) He should be; (3) Did this man sin. (4) We; (5) When; (6) Anointed his eyes. Omit the rest of the verse. (7) Which saw him sometime, that he was a beggar, said; (8) Others said, It is he, others said, No, but he is like him. He said, I am he; (9) The man.

## GOLDEN TEXT

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

## DAILY READINGS

M.—John 9: 1-12. Christ healing the blind man.

T.—John 9: 13-38. Questionings.

W.—John 9: 24-38. "Now I see"

Th.—Mark 10: 46-52. Bartimeus.

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

S.—Isa. 42: 1-7. Prophecy of Christ.

S.—3 Cor. 4: 1-7. Darkness and light.

## LESSON PLAN

CHRIST HEALING THE BLIND MAN.

## I. THE BLIND MAN, 1-5.

Blind from birth; A foolish question and a wise reply.

## II. HIS EYES OPENED, 6, 7.

What Je'sus did; What the blind man did; The marvellous outcome.

## III. A TWOFOLD TESTIMONY, 8-11.

The open eyes. The man's straightforward story.

## TIME

Probably soon after last lesson, autumn of A.D. 29; a Sabbath day

## PLACE

Jerusalem and in some public place, probably the temple.

## CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the seal He hath to His own worship.

LESSON HYMNS 117, (Ps.) 151, 168, 219, 156.

## CONNECTING LINKS

It is generally assumed that Chapter 9 follows close upon Chapter 8, the events all belonging to the same day, perhaps because of the occurrence of the expression "passed by" both in ch. 8: 59 and ch. 9: 1. The Revised Version, however, omits the last clause of 8: 59, viz., "Going through the midst of them so passed by" and it is hardly conceivable that the events and teachings from ch. 8: 12 to the end of ch. 9 should have come into a single day and that a Sabbath day (vs. 9, 16). It is, however, a matter of little consequence just when the miracle was wrought. The fact that such a miracle was wrought is what we have to consider. It is evidently an illustration of the declaration of Christ in ch. (Rom.) 8: 12, "I am the light of the world." John records but few of the miracles of Christ, only eight in all, but each one of them serves him as "the text of some great truth of salvation: the trunk of a tree that bears healing leaves of discussion and the fruit of some essential teaching." Not the Lesson verses alone but the whole story should be carefully read and time taken in the teaching to follow it out to the end. It is the outcome of the miracle that gives it its real significance and its right to so large a place in the Gospel.

## EXPOSITION

## I. The Blind Man. 1-5.

V. 1. "As Je'sus passed by," very likely in the neighborhood of the temple, which was a favorite resort of the helpless and of beggars. The incident recalls the lame man at the temple gate,

"Beautiful," in Acts 3. "Saw a man which was blind"—an affliction sadly prevalent in Eastern countries. Canon Tristram says: "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. At

Gaza, for instance, it is said that one-third of the population have lost one or both eyes. The general unsanitariness of Oriental dwellings and cities, as well as the sudden changes in temperature, with the intense brightness of the sun and the fine dust in the air in these sandy countries are the chief causes." "*Blind from his birth.*" In this lay the peculiarity of the case. To be born blind is a rare occurrence either in the East or in the West. This is the only instance of the sort amongst the miracles of the blind performed by the Lord Jesus.

V. 2 "*Master, who did sin?*" To the disciples thy pitiful case of this man is a mere matter of curious speculation. They recognize that their Master has knowledge and insight beyond the common, and hope that He may be able to give them a key to the puzzling problem which is in their minds. They have not yet fully learned the diviner power which He possesses of healing and helping men. "*This man?*" If the man's own sin caused his blindness, then evidently it must have been a sin before he came into the world. The Rabbis appear to have thought it possible that one might sin even before birth. There was a dim belief also in the pre-existence of souls. "*Or his parents?*" The disciples were, so far, true to the teachings of their Scriptures in regard to the inexorable law of moral and physical heredity. In the first of the two tables of stone put into the hand of Moses on Sinai were written, with the very finger of God Himself, these words: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." The blunder of the disciples was in the conclusion to which they had evidently come that suffering in every case is a judgment upon sin, and that special misfortune implies special transgression. Such is undoubtedly sometimes the case, as Jesus Himself recognized in the palsied man who was let down through the roof into His presence for healing (Mark 2: 2-5), and in the impotent man at the Pool of Bethesda (John 5: 14). But it is not safe for any man less wise than Jesus to declare in any specific instance that because one suffers, therefore, he has been guilty of unusual sin. It was here that Job's friends erred, and it is with this question that the story of that wonderful Book of Job largely deals.

V. 3. "*Neither hath this man sinned nor his parents.*" Jesus exposes the falsity of the supposition of the disciples, as on another occasion (see Luke 13: 15). "*But.*" The spectacle which had merely aroused idle speculation: on the part of the disciples is, to their Master, an urgent call for help. "*That the works of God should be made manifest in him.*" When the sisters of Lazarus sent the message to Jesus: "*Behold, he whom thou lovest is sick,*" Jesus replied: "This sickness is not unto death but for the glory of God that the Son of God might be glorified thereby" (ch. 11: 4). So, here, the man's blindness will magnify God's power and grace in his own eyes and before all the world. Such is Christ's explanation of this particular instance of apparent misfortune, and the explanation is widely applicable.

V. 4. "*I must work.*" In the Revised Version, "We must work": a blessed co-partnership (1 Cor 3: 9)—"the works of him that sent me." Of what sort are these? The works of the heavenly Father for the welfare of men may be judged by the great central and typical work of the sending of His only begotten Son into the world "that the world through him might be saved" (John 3: 17). "*While it is day.*" Christ's all too brief ministry was rapidly drawing to a close. His soul was the more sorely pressed, therefore, by the urgency of His work. It is a wholesome, practical thought for our everyday life that the night of death closes the door of opportunity.

V. 5. "*I am the light of the world.*" Note the return to the first person singular. It is no longer, "we," as in verse 4, but "I." "Ye are the light of the world." Christ had said to His disciples early in His ministry (Matt. 5: 14) But the followers of Christ are the light of the world only as they reflect Him. They are the stars. He is the Sun. There is evident reference here to c. 8: 12. Jesus is now to justify in the most practical way the claim there made. It is hardly necessary to remark that the form of words "*As long as I am in the world*" is not to be taken as indicating that it is only during His earthly ministry that Christ is the Light of the world. The Revised Version gives the more accurate rendering—"when" or "since"; that is, "Seeing that I have come into the world I am the world's light; am, and always shall be the world's light, to the end of the ages."



### II. His Eyes Opened. 6, 7.

V. 6. "*He spat on the ground....made clay....anointed the eyes of the blind man.*" Both spittle and clay were accounted in diseases of the eye. Tacitus relates that the blind man who sought a cure of the Emperor Vespasian, begged him "to sprinkle his eye-balls with the secretion of his mouth." Amongst primitive peoples, both of the east and west, a similar virtue is still ascribed to spittle. Jesus accommodated Himself to the ways of His time, in order, perhaps, to bring the tongs of the ladder of faith down to the very feet of this feeble man. His touch, too, infinitely tender as it was, would aid in drawing out the heart of the blind man to Him and so make faith easier.

V. 7. "*Go wash in the Pool of Siloam.*" It is the blind man's turn now. The approach had been made by Jesus. Now the man himself is required to act. The demand is a test of his trust and hope in the miraculous power of Jesus and an intimation to him, as well, of the sovereign will of Jesus in the matter. It is to be as He says and only as He says. Compare the case of Elisha and Naaman (2 Kings 5:9-14). "*He went his way therefore and washed*"; probably moved by his great need, for what would he not give for sight, and by the Holy Spirit of God working within him, although unrecognized by

him, as yet, as the Spirit of God. "*Came seeing*"—the result of his faith. Prompt reward for prompt obedience.

### III. A Twofold Testimony. 8-11.

V. 8. "*Is not this he that sat and begged?*" The change in his appearance was at once remarked by his wondering neighbors and acquaintances. His face was so transformed as to be scarcely recognizable now that his eyes were opened.

V. 10-11. The candor and the caution of the man are alike to be noted. His testimony was direct and specific. "*A man that is called Jesus.*" He is to whom he gives all praise. And he tells circumstantially of the making of the clay and the anointing of his eyes, and the command to go and wash in the Pool of Siloam, and his going and washing and receiving sight; but as to how the marvellous work was accomplished he risks no opinion.

These same characteristics appear in the sequel to the miracle with which the remaining part of the chapter (vs. 12-38) is taken up. How this beggar man copes with the Pharisees who are determined to put both him and His Healer in the wrong (vs. 13-34), and how he responds to the further appeal of Jesus for personal faith in Him as the Son of God (vs. 35-38), are worthy of highest admiration.

### ILLUSTRATION AND APPLICATION

"*Blind from his birth,*" v. 1. A true picture, though not a flattering one, of the unregenerate. We are apt to deceive ourselves in regard to the slight inroad that sin has made upon us. The Word of God speaks no soft words on this point. Its testimony is clear, and straightforward, and decisive, that by nature we are utterly sinful. "I was conceived in sin, and brought forth in iniquity" is David's confession when answering to the voice of the Spirit of God within him, "Dead in trespasses and sins" is Paul's decision as to man's state, a decision made under the guidance of that same Spirit of God. Blindness, leprosy, death—these are the Bible images of sin. Not pleasant nor enticing, truly; but it is only when one sees how utterly sin has destroyed, and how utterly helpless he is to save himself from its pollution and its destructive power, that

he is prepared to abandon his own efforts and to fall helpless into the hand of Christ with the cry:

"Naked, come to Thee for dress;  
Helpless look to Thee for grace;  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die."

"*Who did sin, this man or his parents?*" v. 2. Life's mysteries of sadness are, to the Christian, not subjects of speculation. They are occasions for help. For the religion of Christ is intensely practical, as Christ Himself in the presence of sin and suffering was intensely practical. It is impossible that we can unravel the mystery of much of the woe that we see about us. It is idle for us to inquire. The mystery belongs, as it did in the case of this blind man, to the deep purposes of God. What is plain to us is that we

may assist in alleviating that woe, and that we should help, even as the blessed Master brought healing and sight to this blind man.

"*I must work,*" v. 4. The words are singularly impressive in the mouth of our Lord. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel!" exclaimed Paul (1 Cor. 9: 16), because he had himself felt the power of the Gospel, and because he recognized himself as called of God to proclaim it to men. It brings Christ very close to us to hear Him say: "I must work the works of Him that sent Me." He, too, had a mission to fulfil. The fact that He was the Son of God did not absolve Him from the necessity of labor. *Noblesse oblige* just because He was the Son of God the obligation to spend Himself upon men was the greater. It would be wrong to say that He had felt the power of the Gospel in the same sense as Paul had felt it, because he was without sin; but He was also "in all points tempted like as we are," and therefore knew the need men have of the Gospel. We have approached very near to Christ in spirit when we feel the overwhelming obligation to labor for the uplifting and healing and saving of our fellowmen.

"*He anointed the eyes of the blind man,*" v. 6. The tender touch of a loving hand. A lesson for us in the helping of those in need, whether in the larger field of public charities or in the quieter domain of our homes and of our daily walk in life. The virtue is well-nigh altogether wanting in charity that is doled out through an organization, or with cold, unsympathetic hand. It is personal contact that tells. Food tastes the sweeter, clothing feels the warmer when these are given to the famishing by one who loves them, and who shows his love by the way in which he bestows his gift. And if the shiftless and imprudent and criminal are to be raised up into self-respect and self-support, it can only be by their coming to know and feel the human sympathy which administers to their wants.

"*Go, wash in the Pool of Siloam,*" v. 7. A wild scheme it must have seemed at first to this blind man. How absurd it was to expect that any good would come of it! What would the neighbors say? But, notwithstanding, he goes, and goes promptly, to do as this Man of Nazareth had told him. It was his need that drove him. He was

blind, and even the faintest glimmer of hope for sight was to him as the first streaks of dawn to one who has been wakeful through a night of agony. We should bless God when, in His providence, we are allowed to feel our need of Him, whether for the burden of sin or for help in time of suffering, for to feel our need makes it easier to trust.

"*Came seeing.*" It looked a hopeless thing, this errand. But what a result! The washing in the Pool of Siloam is followed by sight to the blind eyes. Cause and result appear to be entirely out of proportion. But is it ever otherwise with God's ways? "If ye have faith as a grain of mustard seed," said our Lord to His disciples, "ye shall say to this mountain, Remove hence to yonder place; and it shall remove." If we are to understand the relation of cause and effect in such instances, we must remember the presence of God. When God works, even a germ of a pin's point in size may develop into a great tree. The slightest push of penitence and trust at the door of God's mercy opens the Father's house to the returning prodigal. One wonders that, when God requires so little of us in order that He may bestow His best gifts upon us, we should be so slow to take Him at His word.

"*The man that is called Jesus... anointed mine eyes.*" The blind man was frank to acknowledge Jesus as his healer. That acknowledgment brought sore trouble upon him. The jealous Pharisees were enraged that this Nazarene whom they hated should have wrought such a work. They visited their wrath upon the beggar by casting him out of the synagogue, that is, excommunicating him, with all the dreadful consequences that excommunication brought with it. The man remained firm: Christ had helped him. He could not but acknowledge Christ. An example for us all. It is possible that the secret disciple, such as Nicodemus was for a time, may be saved. But Christ Himself tells us that we must confess Him before men, and that on such confession before men depends our confession by Him before the Father in heaven. Is it not the manly thing, too, when we believe on Christ and when Christ is helping us day by day by His presence within us, to acknowledge that Divine Master and Friend before men?

## TEACHING HINTS

The lesson is but a fragment. A glimpse should be taken of the whole story. Its climax is in v. 38.

Let these eight striking situations be clear in the mind of the teacher and let them be presented as clearly to the class. A blackboard or a slate or writing pad is invaluable in such lessons as this.

1. *The blind man and the reason for his blindness* (vs. 1-5). The foolish questioning of the disciples and the wise and gracious answer of their Master afford an instructive contrast.

2. *The opening of the blind eyes* (vs. 6, 7). Note the readiness, the tenderness and the tact (literally touch) of Jesus in dealing with this case. Note also His sanctification of common methods and the encouragement given thereby to the man's trust.

3. *The man and his neighbors* (vs. 8-12). His story of the healing was simple, straightforward, modest and, at the same time, cautious; for, knowing the temper of the Pharisees, he already recognized the risk he ran.

4. *His first appearance before the Pharisees* (vs. 13-17). You mark the same straightforwardness

and/caution, and are partly amused and partly disgusted at the division amongst the Pharisees. You note, too, the growing courage of the man who had been healed. A "prophet" he now declares his healer to have been.

4. *The testimony of his parents* (vs. 18-23). Honest folk, but timorous through fear of these same Pharisees and of excommunication for confession of the Christ.

6. *The man's recall and casting out* (vs. 24-34). Mark the gathering courage of the man under inquisition. What a fine taunt, "Will ye also be His disciples?" and a finer defence, for such it is (v. 33), "If this man were not of God, He could do nothing." And how silly the conduct of the Pharisees. When they have nothing to answer, they excommunicate the man in their futile rage.

7. *Sought of the Lord Jesus* (v. 35). The same compassionate Saviour who had opened the blind man's eyes.

8. *Believing in and confessing the Lord Jesus* (vs. 36-38). Dwell on the man's question, the Lord's fuller revelation of Himself, and then the climax, "Lord, I believe, and he worshipped Him."

## TOPIC FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Blindness and beggary in Eastern lands.
2. Show how God often uses our misfortunes for our good and for His glory.
3. The blind man as an example of prompt obedience.

## BLACKBOARD REVIEW

## THREE GLIMPSES

BLIND AND BEGGING

SEEING AND CONFESSING

BELIEVING AND WORSHIPPING

## LESSON XII.

## CHRIST THE GOOD SHEPHERD

March 19, 1899

John 10: 1-16. Commit to Memory vs. 14-16. Study the whole Chapter; also compare Ps. 23; Heb. 13: 20; and Peter 5: 4.

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

2 But he that entereth in by the door is (2) 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 (3) 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 they will not follow, but will flee from him: for they know not the voice of strangers.

6 This (4) parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

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

8 (6) 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 (7) out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: (8) I am come that they might have life, and that they (9) might have it more abundantly.

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

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, (11) seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf (12) catcheth them, and scattereth the sheep.

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

14 I am the good shepherd, and (13) 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 (14) one fold, and one shepherd.

Revised Version.—(1) Into the fold of the sheep; (2) Marg., Or a shepherd; (3) When he hath put forth all his own; (4) Marg., Or proverb; (5) Jesus therefore said unto them again; (6) All that came before me; (7) And go out, and shall; (8) I came; (9) May have it abundantly; (10) Layeth down His life; (11) Beholdeth; (12) Snatcheth; (13) Know mine own, and mine own know me, even as the Father knoweth me, and I know, etc.; (14) One flock.

## GOLDEN TEXT

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

## DAILY READINGS

M.—John 10: 1-10 } Christ the  
T.—John 10: 11-18 } Good Shepherd.  
W.—John 10: 19-31. Safety of the sheep.  
Th.—Ezek. 34: 1-10. Hireling shepherds.  
F.—Ezek. 34: 11-16. Seeking and feeding.  
S.—Ezek. 34: 22-31. Safe folding.  
Sa.—Psalm 23. My Shepherd.

## LESSON PLAN

## CHRIST THE GOOD SHEPHERD.

## I. THE PARABLE, 1-5.

The thief and robber; The Shepherd; the door opened; The familiar voice; The flock led out; And following.

## II. THE INTERPRETATION, 6-16.

In contrast to thieves and robbers, Christ is the door and the shepherd; Sheltering, saving, feeding, bestowing life abundantly, giving His own life for the sheep, knowing His own, and known of them, and to bring all into one fold.

## TIME

Autumn of A.D. 29 close upon last lesson.

## PLACE

In or near Jerusalem.

## CATECHISM

Review questions, 39-44.

## LESSON HYMNS 14 (Ps.)

522, 565, 572, 526.

## CONNECTING LINKS

This beautiful parable sprang out of the stern rebuke of the Pharisees contained in chap. 9: 39-41. They were the supposed guides of God's people, but guides blind and heartless. Jesus presents Himself as the true Guide, watchful, tender, and strong to care for His helpless charge. The Jewish church was a sheepfold, and these shepherds ought to have dealt kindly with the man who had been healed; but, instead, they criticized him scornfully, and "cast him out." In his loneliness, Jesus, truly the Good Shepherd, went to him and showed him the strength and sympathy of the "Son of God." V. 38.

## EXPOSITION

## I. The Parable, 1-5.

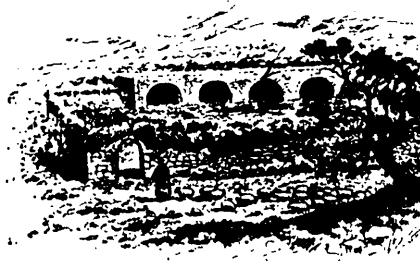
V. 1, "Verily, verily." See Connecting Links. "He that entereth not by the door." The sheepfold was a high enclosure, without a roof, into which the sheep were led at night for safety. A single door gave access and this was of

solid material and carefully barred so as to resist attack. It was usual for a number of shepherds to gather their flocks into one fold, entrusting them to the care of a "porter" or door-guard, whose duty it was to guard the entrance to the fold until the shepherds came again for their

*Jordan Math*

sheep in the morning. "Climbeth up some other way." The walls were high and often covered on the top with brambles so as to make it more difficult to scale them; but "thieves" and "robbers" could find their way over.

V. 3. "To him the porter openeth." acknowledging by opening the door the rightful claim of the true shepherd "that entereth in by the door" (v. 2). "The sheep hear his voice." The relations between the shepherd and the sheep are, in the East, of the most intimate sort. It is no fiction that they recognize his voice. The incident is authentic of the stranger who changed clothes with the Jerusalem shepherd and tried to lead the sheep, but the sheep followed the shepherd's voice, not the clothes upon the stranger's back. "Calleth his own sheep by name." It is thus that the flocks are separated in the morning, each shepherd calling over rapidly the roll of his own flock; and each sheep answering to its own name and going at the shepherd's call.



Eastern Sheepfold

V. 4, 5. "When he hath put forth all his own (R.V.). How exquisitely the care and tenderness of the shepherd are depicted! Not one in his flock is forgotten, the poorest, the weakest, the silliest, all cared for. And how vivid also the picture, "He goeth before them and the sheep follow him: for they know his voice." The thought is of a compact, well-cared-for, and docile flock, keeping close to their shepherd because they have learned to know and love him, and "fleeing from" the "stranger" who may have the hardihood to attempt to seduce them from the guidance of their rightful leader.

#### II. The Interpretation, 6-11.

V. 6. "They understood not." They ought to have understood; for the language and even the thought was from their own Scripture (see Ezek.

34); but it needed eyes less blinded than theirs by pride and unspirituality to discern what the great Teacher meant.

V. 7. "Jesus therefore said unto them again." (Rev. Ver.) Oh, the patience of the Saviour! He will have all men to come to the knowledge of the truth. He carefully unfolds to them the hidden meaning, and with startling boldness as to His own claim. "I am the door." A sample of the surprises with which the teaching of our Lord abounds. When we expect Him to say, "I am the Good Shepherd," He says, "I am the door of the sheep." He is not only the One who enters the door and leads His people in and out, but the very door of entrance itself to the Kingdom of God.

V. 8. "All that ever came before me" All false guides who claim authority over God's heritage, such as the Pharisees, are "thieves and robbers." They have no right to lead God's people. Their aim is to fleece the flock, not feed it. "The sheep did not hear them." The true sheep, that is, those "ordained to eternal life," God's own.

V. 9 "I am the Door." An emphatic repetition of a great pivotal truth, recalling such sayings as those of John 14: 6; 11: 25, 26. A three-fold blessing is his who enters in by Christ as the Door, deliverance from peril,— "Shall be saved" (see Rom. 8: 1); freedom,— "shall go in and out" (see John 8: 36); sustenance,— "find pasture" (see Phil. 1: 19). The phraseology of this verse comes from Numbers 27: 15-21, where Joshua is appointed by Jehovah as the leader of the hosts of Israel in succession to Moses.

V. 10. "I am come that they might have life . . . abundantly." By whatever figure Jesus sets Himself forth as the Saviour, the idea of giving is not far away. And all of His gifts and blessings as are "unmarily comprehended," as the Shorter Catechism would say, in these words—"I am come that they might have life, and that they might have it more abundantly."

V. 11. "I am the good Shepherd." The word translated "good" cannot be adequately translated. It means: "beautiful, noble, brave" [Scotch "braw"] as opposed to "foul, mean, wicked." Christ is the perfect Shepherd, as opposed to his own imperfect ministers; He is the true Shepherd, as opposed to the false shep-

herds, who are hirelings or hypocrites; He is the good Shepherd, who gives His life for the sheep, as opposed to the wicked thief who takes their lives to preserve his own. (Cambridge Bible for Schools.) "*Layeth down His life.*" (Rev. Ver.) 'To lay down' perhaps includes the notion of 'to pay down,' a common meaning of the words in classical Greek; if so, it is exactly equivalent to the phrase of the other Gospels, 'to give as a ransom.' It occurs again, vs. 15, 17; 13: 37, 38; 15: 13; 1 John 3: 16." See also Isa. 53: 10; 1 Tim. 2: 6. (Cam. Bible). This is the first mark of the Good Shepherd—a mark which would be keenly appreciated in Eastern countries, where the danger from wild beasts and armed bands of robbers is constant.

V. 12, 13. "*He that is an hireling.*" A hired servant who, not having the sense of ownership of the flock, forsakes them in time of peril. Christ uses every art of language to emphasize these three precious truths: (a) That His people are His own in the truest and most intimate sense; (b) That He will care for and deliver His own even at the cost of life itself; (c) That there is absolute security in trusting and following Him. These truths might well be called the a, b, c, of our religion. The 23rd Psalm, so dear to the Christian heart, is just these truths in song. "*The wolf*" stands for any power opposed to Christ, the Good Shepherd.

V. 14, 15. The Revised Version may be read here: "*I know mine own and mine own know me, even as the Father knoweth me and I know, etc.*" The second mark of a good shepherd; a thorough knowledge of his sheep, springing from sympathy with them, to which knowledge and sympathy they freely respond. "Here the degree of this intimacy is affirmed by Christ to bear resemblance to the remarkable communion between the Eternal Father and the Eternal Son. (Compare 6: 57 and 15: 9.) It is the knowledge of mutual trust, love, sympathy." (Reith.) "*And I lay down my life for the sheep.*" He reverts to the first mark of the good shepherd "as if it were the first and last thing deserving to be said on the subject." As indeed, it is; for is it not through His death alone that they have life? The thought of the cross and of the great ransom here offered for men seemed to be the undercurrent of all Jesus' thoughts concerning salvation, even as "His decease which he should accomplish at Jerusalem" was the theme of His conversation with Moses and Elias on the Mount of Transfiguration (Luke 9: 31).

V. 16. "*Other sheep.....not of this fold.*" The Gentiles. An instructive series of passages for comparison is John 7: 35; 11: 52; 12: 32 and Acts 18: 10. "*One flock and one shepherd.*" (Rev. Ver.) Compare Eph 2: 13-18.

#### ILLUSTRATION AND APPLICATION

"*Verily, verily, I say unto you,*" v. 1. The plainness of speech and the tenderness of Christ are equally admirable. He suffers the claim of these Pharisees to judge of the things of the Kingdom of God, no, not for an hour! He exposes them as hirelings, thieves, robbers in God's Kingdom, with all the emphasis of the double "Amen." But with the same emphasis He displays the open door and sets forth the Shepherd of power and grace. Herein Christ is a pattern for teachers, whether in the class or from the pulpit. It happens often that wrong things and bad men must be called by their rightful names. The duty is a trying one, but we may not shrink from it. We must "speak the truth and shame the devil," but we must speak the truth as Christ spoke it, and must not content ourselves with denouncing wrong, but must show to all men the tender and compassionate Shepherd who

seeks to bring back the wandering sheep to the fold, and who welcomes even the most unworthy. Thankful, indeed, should we be that Christ so deals with the unworthy.

"*The sheep hear his voice,*" v. 3. Note the shepherd's gentle power. It is of his voice, not of the whip. The shepherd may need to use his rod and staff sometimes, but his chief power is that of the voice. The sheep know his voice. They are inspired with confidence when they hear it. They follow where it leads. In darkness or light, that voice is still the guiding power. It is not the voice of thunder, which strikes terror, but the voice of love, which quickens hope. Happy are they who hear it. Others may need to be driven or compelled in the way of duty. These follow with glad obedience.

"He drew me and I followed on,  
Charmed to confess the voice divine."

It is of the utmost importance to learn early to listen to and to follow the voice of Jesus. There are many wandering away. They cannot hear the voice in the din and noise of the world. Our children are within the fold; but, unless they learn to hear the divine voice for themselves, they will wander away. There are many siren voices calling that will surely lead them into evil. Their only safety is to listen in early life to the voice of the Good Shepherd. Then, O Lord Jesus, speak to us in Thy gentlest whispers and teach us to know Thy voice; and, through all life's changes, may we follow it with unswerving constancy, and, when we have done our work here, may we at the last hear Thy voice saying, "Come ye blessed of my Father"!

"*He goeth before them,*" v. 4. Christ's method is to lead, not to drive. His great word is "Come." As the mother leads a child, as the shepherd guides his flock, as the captain leads his soldiers into battle, so Jesus goes before His disciples, pointing to the path of duty, sustaining them in the time of danger by His presence and holding them even in the solemn hour of death.

"*A stranger will they not follow,*" v. 5. We may learn a lesson even from the silly sheep. Sheep are social animals. They do not like loneliness, but they are wise enough to keep company with their own kind. They live on the "follow my leader" principle, and though sometimes they carry this out foolishly, can we afford to reproach them? We have these two features in common with them: we are fond of society and we need a leader. When we have the true Leader and the fellowship of those who have a like precious faith, then we have both safety and strength. Let us note the wisdom of the sheep. "A stranger will they not follow." They prefer the trusted, the true and the tried. How often young people are led astray by going contrary to this. They follow the charming voice of some stranger and heed not the tender tones of mother, the kindly counsels of father, the wise teaching of the pastor. Young men who despise the silly sheep have often committed this great folly. Wearying of the well-known voices, they have followed strangers and have had to learn the lesson at a terrible cost.

"*Saved . . . go in and out . . . find pasture,*" v. 9. This describes the free, active,

plentiful life of the sheep. The salvation that Christ brings means rest, safety, freedom, heavenly care. Christ's gifts are abundant, but do not pauperize. His ministry calls out our activity. The man who finds the real King and the true Leader finds also his own best self.

"*Life . . . and more abundantly,*" v. 10. The meaning of this word "life" grows with our growth and with our experience of God's Holy Spirit within us and of the activities to which Christ calls his people. To the child, it means little; to the wise, saintly man, it means something that God alone can reveal and satisfy. Life is God's greatest gift, and it comes through Jesus to those who hear the Shepherd's voice.

"*The Good Shepherd,*" v. 11. The title gives us a glimpse of the spirit of Christ's service to men. This may be expressed in one word—love. "The King of Love my Shepherd is." It was love that sent Him (John 3: 16). Love was the secret of His life (John 13: 34). Love was His reward (John 17). He placed Himself in contrast with thieves and robbers, those who by cunning or violence robbed the people of liberty and gave them stones instead of bread. He also distinguishes Himself from hirelings—those who love the office and take the reward, but who lack the real spirit of service. The hireling may be a pastor or a teacher or a man in any profession to whom money is the chief end and who has no real "vocation," no enthusiasm for duty, no real call to the service of humanity.

"*I lay down my life for the sheep,*" v. 15. This is the true shepherd idea. "Ye call me Master and Lord: and ye say well; for so I am" (John 13: 13). "But I am among you as one that serveth" (Luke 22: 27). The Ministering Master is the Servant-King and the climax of His service is, "I lay down my life for the sheep." Our life comes through His sacrifice; our power of obedience through His redemption. It was the Jehovah who redeemed His people from the "House of Slaves" that gave them the Ten great Commandments. It is the Good Shepherd who sacrificed Himself in the spirit of love that lays upon us the new commandment of Love. We must know the service of the Christ for our own soul before we can be His servants to others.

"*Other sheep I have which are not of this fold,*" v. 16.

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

Israel was God's chosen people, but Israel was not called to a monopoly of God's grace, as these later Rabbis taught, but as God said to Abraham, "In thee shall all families of the earth be blessed" (Gen. 12 : 3). The true spirit of Judaism was cosmopolitan. "The Lamb of God," said the last and greatest Jewish prophet, "taketh away the sin of the world."

"One flock . . . . one shepherd." (Rev. Ver.) There may be many folds but there is only one flock, whether or not the different folds which make up the flock recognize this heavenly fact. There is but one flock even as there is but one

Shepherd. We may love our own flock without claiming that it contains all Christ's love. Two evils we must watch against, the one, the unbelief or indifference which does not seek the shelter of the fold, and the other, the bigotry which regards all outside ~~our~~ little fold as being outside Christ's love. Let us love our own Church as the Jews love theirs, only without their bigotry and narrowness, and as the early disciples loved their little company; but let us remember also the Master's word, "Other sheep I have which are not of this fold," and so cultivate a generous spirit towards all everywhere who call upon the Lord Jesus.

#### TEACHING HINTS

Picturesqueness is a marked characteristic of the lesson of "The Good Shepherd." It affords ample scope for the imagination; and, hence, should not be difficult to teach.

It might be well to begin with a series of questions, clear and rapid, on the story of the blind beggarman and the opening of his eyes. In the questions, take pains to make emphatic these two things, the unsought compassion and help of Jesus and the unpardonable stupidity and brutality of the Pharisees.

This will prepare for the present lesson. The occasion of the parable was the unshepherdliness of those perverse guides of the people and (in the background) the shepherdliness of Jesus Himself in the healing of the poor blind man.

I. The framework of the parable may be first taken up, the treatment being as far as possible by question and answer—on the sheepfold, its construction and use, the enemies to be kept out, the marks of the true shepherd (entering by the door, admitted by the porter, recognized by the flock, going before his own sheep and followed by them). The perils of the pasturage in the mountain wilderness may also be brought out.

II. What the parable means.

Show why the Pharisees did not understand it. Count the "I's" of the parable. Jesus' object in speaking so much of Himself was that He might reveal Himself truly as the Shepherd of the needy and helpless. Show how vividly and tenderly this is done.

In what various characters does our Saviour here reveal Himself?

The door, v. 7.

The provider of safety, freedom, nourishment, v. 9.

The light giver, v. 10.

The Good Shepherd, who gives His own life for the sheep, v. 11.

The Good Shepherd, who knows His sheep and is known of them, v. 14.

The one Shepherd of all who will hear His voice and follow Him, v. 16.

Perhaps there is no better ending for the lesson, none more likely to make the Shepherd and His tender care real, and the importance of personal experience of that care than to have someone (asked beforehand) repeat "The Lord's my Shepherd, I'll not want" all through; and there could be no more fitting hymn for the closing of the school than that same Shepherd Psalm.

#### TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Describe an eastern sheepfold, and how the shepherd deals with his flock.
2. Show in what respects Christ is the Good Shepherd.
3. Quote two verses of any one of the hymns in the Book of Praise on Christ as the Shepherd.



## BLACKBOARD REVIEW

The DOOR	-	-	Entrance
The FOLD	-	-	Safety
The SHEPHERD	-	-	Life and Leading

LESSON XIII.

REVIEW

March 26, 1899

## GOLDEN TEXT

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

## DAILY READINGS

M.—John 1 : 1-14. Christ the true Light.  
 T.—John 1 : 35-46. Christ's first disciples.  
 W.—John 3 : 1-16. Christ and Nicodemus.  
 Th.—John 4 : 5-15. Christ at Jacob's well.  
 F.—John 4 : 43-54. The nobleman's son healed.  
 S.—John 5 : 17-37. Christ's divine authority.  
 Sa.—John 8 : 12, 31-36. Christ freeing from sin.

## CATECHISM

Review 45-52.

LESSON HYMNS 46 (Ps.), 457, 543, 524, 549.

## REVIEW CHART—First Quarter

STUDIES IN THE GOSPEL OF JOHN.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
I.—John 1 : 1-14.....	Christ, the true Light.	In Him was life, etc., John 1 : 4.	1. The Eternal Word. 2. In the world. 3. Proclaimed. 4. Rejected.
II.—John 1 : 35-46 .....	Christ's first disciples.	Behold the Lamb of God, etc., John 1:36.	1. The first three disciples. 2. The next two.
III.—John 2 : 1-11.....	Christ's first miracle.	And His disciples believed on Him, John 2 : 11.	1. The marriage feast. 2. The water into wine. 3. The Governor's testimony. 4. The faith of the disciples.
IV.—John 3 : 1-16.....	Christ and Nicodemus.	For God so loved, etc., John 3 : 16.	1. An earnest enquirer. 2. A puzzled declaration. 3. The riddle resolved. 4. A blaze of light.
V.—John 4 : 5-15.....	Christ at Jacob's well.	Whoever drinketh of this water, etc., John 4 : 14.	1. Resting. 2. Asking. 3. Offering. 4. Bestowing.
VI.—John 4 : 43-54.....	The Nobleman's son healed.	Jesus saith unto him, etc., John 4 : 53.	1. Welcomed. 2. Sought for. 3. Trusted. 4. Blessing.
VII.—John 5 : 17-37.....	Christ's divine authority.	This is indeed the Christ, the Saviour, etc., John 4 : 42.	1. A bold claim. 2. Its explanation. 3. Its details.
VIII.—John 6 : 1-14.....	Christ feeding the five thousand.	I am the bread of life, etc., John 6 : 25.	1. The hungry crowd. 2. The question of supply. 3. An abundant feast. 4. The fragments that remained. 5. The effect of the miracle.
IX.—John 7 : 14, 26-37.....	Christ at the Feast.	If any man thirst let, etc., John 7 : 37.	1. In the temple. 2. Whence He was. 3. How He was regarded. 4. Whither He was going. 5. What He had to bestow.
X.—John 8 : 12, 31-36.....	Christ freeing from sin.	If the Son therefore shall make you free, etc., John 8:36.	1. The Light-giver. 2. The believer. 3. Free indeed.
XI.—John 9 : 1-11.....	Christ healing the blind man.	One thing I know that, etc., John 9 : 25.	1. The blind man. 2. His eyes opened. 3. A twofold testimony.
XII.—John 10 : 1-16.....	Christ the good Shepherd.	I am the Good Shepherd, etc., Jno. 10:11.	1. The parable. 2. The interpretation.
XIII.—.....	Review.	My sheep hear, etc., John 10 : 27.	

### THE REVIEW

The review exercise is likely to be flat and unprofitable unless carefully prepared for. The best preparation will have begun at the beginning of the quarter, and will have been carried steadily onward, Sabbath by Sabbath. The advantage of this is that each lesson becomes fixed in the memory by the weekly drill, and the unity of the whole series is made impressive.

For example, in the quarter now ending, the manifoldness of our Divine Lord has been wondrously exhibited: how "all fullness" dwells in Him, and how out of His fullness He supplies all things that they need to all those who look to Him.

### THE CLASS REVIEW

Some schools will prefer to review by classes. In its simplest form, this may consist of the recitation of the Lesson Titles, the Golden Text, and the outline of the Lesson Plan.

A slate or pad of rough paper will be found serviceable. Draw beforehand the columns as in the Review Chart, and write in the headings and also the lesson passages in column, leaving the rest vacant. Then fill in as the scholars recite. The mechanical process will aid in holding their attention, and the earnest teacher will find his opportunities as he goes along.

The chance seeds thus dropped will be as likely to grow as if there was a more formal exhortation. More likely, humanly speaking, for children are very quick to seize upon a truth, but very restless when it is dwelt upon too long.

The Class Review has some advantages, as each scholar is more likely to take a share, and the skilful teacher, who knows where the joints in the harness are, can send home a shaft where he sees an opening. To go over the Quarter's lessons, as above, will occupy, and occupy profitably, the whole available time for teaching in the class.

### DESK REVIEW

In most schools, a brief review from the superintendent's desk will supplement the Class Review; or probably the Desk Review will take the place of the Class Review. Every school should have a blackboard large enough to carry the Review Chart in outline for the whole quarter. In this case the superintendent may begin on the first Sabbath of the quarter after this fashion. (Some bright scholar, skilful with his fingers, will always be found, who will be delighted to make the outline should the superintendent not have the skill or the practice necessary.)

REVIEW CHART—First Quarter, 1899.

STUDIES IN THE GOSPEL OF JOHN	TITLE	GOLDEN TEXT	LESSON PLAN
I. J. 1, 1-14	Chr. T. L.	In H. L.	1. T. E. W. 2. In T. Wld. 3. Pro. 4. Rej.

The whole class should be drilled upon this outline, either in the opening or closing exercises. It is made up from the first page of the lesson in the TEACHERS' MONTHLY, and the scholars will take delight in deciphering the abbreviations and will readily attach the proper words to them. The following Sabbath, review Lesson I. and add Lesson II., and so on each Sabbath, going back to the beginning with the Review. By the end of the Quarter, the outline will be complete as in the Review Chart, and the drill on Review Sabbath will be a joy to the scholars.

Mere drill, however, is not review. It is a barren review, indeed, that does not give a new view as well. In the case of the lessons of this quarter, a very helpful new view may be got by blotting out everything from the blackboard except the word "Christ" as it comes in the titles (the title of Lesson VI may, for the purpose, be readily adjusted, "Christ Healing the Nobleman's Son.") Then write with the title at the top and bringing out each of the sub-titles through questions, lesson by lesson:

## THE MANIFOLDNESS OF CHRIST.

Christ, the Light-Giver,  
 Christ, the Master,  
 Christ, the Miracle-Worker,  
 Christ, the Teacher,  
 Christ, the Sinner's Friend,  
 Christ, the Healer,  
 Christ, the Son of the Heavenly Father,  
 Christ, the Bread of Life,  
 Christ, Satisfying Thirst,  
 Christ, Giving Freedom from Sin,  
 Christ Opening Blind Eyes,  
 Christ Shepherding His flock.

It will be a thoughtless scholar indeed who will not see, as the exercise goes on, something in the blessed Saviour that appeals to his own heart.

## THE TEACHER'S RESPONSIBILITY

Let us look at any class in any school. Perhaps this teacher has worked many years there, and several generations of such young people have passed through his or her hands. These pupils are men and women in the making. Their dispositions differ in subtle ways which it would puzzle us to describe, and which it would be impossible to enumerate. The strange medley that there is in them of good and bad, of attractive and repellent, of beautiful and disagreeable! The surprising manner in which many of them alter—now from bad to good, and, now from good to bad—as their years pass under the watchful eyes of parents and pastors and teachers! They will soon be out in the world, formed characters, to work out their weal or their woe as sinners or saints, as criminals or honorable citizens; and the teacher has his own important share in their formation. Manifestly he cannot be held ultimately responsible for their being Christians or rejectors of Christ. No man can compel an unwilling soul to yield itself to Christ. But there are four distinct matters in regard to which every Sunday-school teacher is responsible.

The first of these is knowledge of the Bible. He is a teacher of the Word of God. His opportunities are few, comparatively speaking—limited, perhaps, to one lesson a week. But God will not exact more than is just, and He knows what can be done in that one lesson. It is much more than many do. For one thing, the child ought in every six years or less of the International Lessons to go over almost the whole Bible, which means that a great deal can be done to fix in a young memory, by vivid description, the most important events in Scripture history; to awaken in a young conscience a sense of the purity of the law of God; to establish in a young heart a profound sense of the majesty, the love, the faithfulness, the tenderness of God as He is revealed in Christ.

Secondly, the Sunday School teacher is also placed in very close pastoral relations with his class. He can visit them often; he can minutely watch and note the special dangers of each character. Faults of manner, tendencies of temper even, and other sins and failings can be lovingly named and faithfully dealt with, and guidance given regarding games and reading, and even choice of a career.

The third ground of responsibility is that the Sunday school worker is not only a teacher and a pastor of his pupils, but also an evangelist. All else is in vain unless it lead up to and lead on from the continuous and unwearied, the wise and passionate effort to win every pupil to the conscious and glad love and service of Jesus Christ. For the clear and forceful appeals, judiciously and not blunderingly made, or for their absence, or for their careless, formal, heartless manner, every leader of a class must give an answer on that day. No part of the work needs more care, more delicacy of feeling, more unselfishness of spirit, more prayer and study of character, than this supreme task of evangelizing the children of the Church; none will be more searchingly examined by the Lord of the little ones.

But, lastly, the worker in a class is not only a teacher, a pastor, an evangelist; he or she is a man or woman whose personal qualities tell all through the work I have described. The tone of all that work, among the pupils is the personal tone of the man or woman who does it. The discipline of their own characters, the deepening of their own faith—for love and this all teachers must answer at last as teachers, because it profoundly affects the influence which they exert week by week upon the members of their classes.—*Professor W. Douglas Mackenzie.*

# Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TORONTO

## FIRST QUARTER

STUDIES IN THE GOSPEL OF JOHN

### PREVIEW

The lessons for the present quarter are in John's Gospel: Studies in the life of Christ. We see CHRIST in His different manifestations as THE LIGHT OF THE WORLD, GIVING LIGHT THROUGH HIS WORDS AND WORKS.

We see Him:

1. Introduced as the Light, John 1: 1-14.
2. Drawing the disciples to the light, John 1: 45-46.
3. Brightening a feast with His light, John 2: 1-11.
4. Casting light on the way of life, John 3: 1-16.
5. Satisfying with light and grace, John 4: 5-15.

6. Bringing healing and light to a home, John 4: 43-54.
7. Reflecting God's Light, John 5: 17-27.
8. Bestowing light and cheer on the needy, John 6: 1-14.
9. Inviting all to come to the light, John 7: 14, 28-37.
10. Flashing light into a prison, John 8: 12-31-36.
11. Opening blind eyes to the light, John 9: 1-11.
12. Leading His flock in His light, John 10: 1-16.
13. Review—CHRIST THE LIGHT OF THE WORLD.

LESSON X.—March 5, 1899

CHRIST FREED FROM SIN. John 8: 12, 31-36

PREVIEW THOUGHT: Christ gives Light through His words and works

**Golden Text.**—"If the Son, therefore, shall make you free, ye shall be free indeed," John 8:36.

**To-Day's Lesson Thought.**—Jesus shews us how to escape from sin.

**Connection.**—Recall the Thanksgiving Feast at the Temple—the procession returning from the fountain of Siloam—Jesus' words as He stood in the Temple watching the procession. (John 7:37). How can we drink of Jesus' love and of Jesus' words? When did David hide God's word? "Thy word have I hid in mine heart." Have the children some of God's word hidden there? (Let a few of them recite verses that they know "by heart." Encourage them to learn other verses as well as the Golden Texts, ask them to learn all the verses they can find which contain the word "light." Let their minds be stored with many short precious texts).

**Lesson Story.**—The next day Jesus was again in the Temple speaking to those Jews who believed that He was really God's Son. He said again "I am the light of the world." (Let

the children tell you the meaning.) He said if they remembered what He had taught them and if they tried to do His will, they were really His "disciples" (followers, scholars). Christ is our dear teacher—we are all scholars, big and little—the world (life) is our school (we have lessons to learn from our joys and sorrows, lessons of thankfulness and of trust)—our school-book is the Bible. If we are really scholars (disciples) studying our book (Bible), going to our teacher (Jesus) every day (prayer), we shall soon know Him (the Truth). (Repeat verse 32). (Explain that sin has power over us all till Christ sets us free). Shew a piece of soft hemp rope. Is it all one piece of hemp? Let us see—there's one piece—what do we call it (a strand)? Each strand is made up of fibres (shew them). If we want a small rope we use a few fibres. We could easily break away if any one held us by these fibres, but we add strand after strand and the rope gets stronger. Soon we cannot break the rope and it gets so strong we could be dragged along by it, and if it were wound around and



around us, we never could get free till some one came and cut the rope and set us free (draw a broken rope, yellow chalk).

There is another kind of rope now tell the little children—the *Rope of Sin*. How do we begin to make this rope of sin? Suppose a little girl thinks if she tells one little lie it will not do any harm (one little fibre that is drawing her to sin's prison house). When she has told one lie it does not seem so bad to tell another (another fibre). This rope of sin is getting bigger and bigger, till at last she thinks nothing of telling

big lies (here are the big strands by which the sin of untruthfulness is holding her a prisoner). It will get so strong she never can break it, and everybody will know her as a girl that cannot be trusted. (Other sins can be illustrated in a similar way, anger, bad words, intemperance and many other ropes of sin the children will be able to tell you.) *Someone* must break the rope and set us free, or else we shall be always bound.

### Practical Thoughts.—

Jesus flashes light into sin's prison-house, to shew what a bad place it is so that the prisoners will want to be set free (explain), and Jesus is the only one who can break the rope of sin. (Golden Text) (Explain). Ask Him to keep us from getting the first little fibre of sin's rope around us. Jesus wraps us around and around with "cords of love" that will never break. These cords of Jesus' love will draw us away from all sin into the "paths of righteousness," and will at last draw us into the beautiful Heavenly home He has gone to prepare for us.

## LESSON XI.—March 12, 1899

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

PREVIEW THOUGHT: Christ gives Light through His words and works

**Golden Text.**—"One thing I know that, whereas I was blind, now I see."—John 9 : 25.

**To-day's Lesson Thought.**—Jesus opens blind eyes to the Light.

**Connection.**—A piece of rope might again be shewn to the class and the practical thoughts of last lesson recalled. Have we asked Jesus every day to keep us from being held prisoners by sin's rope?

We are now going to hear about a wonderful miracle that Jesus did a few days after this talk in the Temple.

**Lesson Story.**—Ask the children to close eyes tightly. How dark it is! How anxious we are to get them open again! How sad to live all the time with eyes closed, never to

be able to see our friends or any of the beautiful things around us—to be blind! Nothing but darkness! (Open eyes!) Do the children know any one who is blind? There are many blind people in the world, many little boys and girls, so many that there are schools for blind children where they are taught to read by moving the fingers over raised letters and feeling the shape of the letters in place of seeing them. (The Bible is printed in this way for them.) This is another way of seeing. (Shew some raised print.) How thankful we should be that God has given us our sight! God has some good reason for letting those boys and girls be blind—whatever God does is for our good.

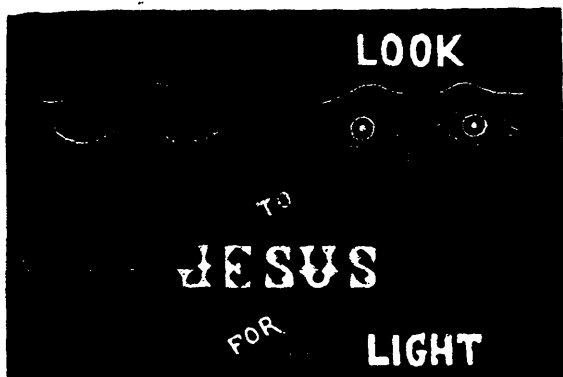
One day Jesus was passing by the Temple

(Sabbath day). Tell the story in as simple a way as possible. (See PRIMARY QUARTERLY.) Draw the closed eyes while you are speaking of the poor man who had been blind ever since he was a little baby. Draw the open eyes when you tell about Jesus opening his eyes to the light.

Make the story vivid. Be interested yourself and the children will be filled with wonder at the power of Jesus. (How many miracles connected with blindness did Jesus perform?) Why did Jesus give sight to this man? (Verse 3.) Jesus wanted the man to believe in Him. (Tell the rest of the story, verses 13-38.) (Repeat Golden Text.) His eyes were opened so that he saw everything about him. Jesus also made him able

to see (understand) that Jesus is the Son of God, that He is full of power and love. The man had been blind in two ways. A child says, "Oh I can see how mother loves me. I can see how kind and good she is. She loves me and I love her, and I believe everything she says—everything she does is right." This man saw Jesus in this way and said, "Lord, I believe," and worshipped Him. (Speak of the joy of the man at receiving sight; other people had given him money, but Jesus gave him the greatest gift—power to see the light.)

**Practical Thoughts.**—Troubles are often sent to lead us to look to Jesus for light. Many people all around us are blind to Jesus' love and power. They see the things around them with their two eyes, and spend so much time looking at and thinking of the things of the world that they forget to look at Jesus. Jesus is longing to open their eyes to see Him if they will only look at Him. (Read His word—pray to Him for light to see Him.) (What joy comes from seeing Jesus?) Speak of the millions of heathen in darkness and blindness. How can we help to make them see Jesus?



LESSON XII.—March 19, 1899

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

REVIEW THOUGHT: Christ gives Light through His words and works

**Golden Text.**—"I am the Good Shepherd; the Good Shepherd giveth his life for the sheep."—John 10: 11.

**To-day's Lesson Thought.**—Jesus leads His flock in His light.

**Connection.**—What was the matter with the poor man we were talking about last Sabbath? Recall the facts and the practical thoughts. Did any of the children during the week help any one to see Jesus?

Jesus was again talking to the people in Jerusalem. He often talked to the people about things they saw around them and taught them lessons

from these things. There were a great many flocks of sheep, with the shepherds, on the hills of Palestine, and now, when he talked to them about sheep and shepherds, he was talking about things they saw every day.

**Lesson Story.**—How many have seen a flock of sheep in a field? Draw the picture of a lamb. (Some lambs may be cut out of cardboard and pinned on the board and the hills and sheepfold drawn. The cardboard lambs may be covered with white, woolly cloth or cotton batting. A sand tray may be used, the hills made of sand, the sheepfold with a wall of

stones, a flock of sheep, a picture of a shepherd out and mounted on stiff cardboard. These can be made to stand in a natural position by attaching each to a small sharp-pointed stick which will hold firmly in the sand. This will give the children an idea of Eastern shepherds and sheepfolds.)

Now go on to describe the customs of these shepherds, going before the sheep, leading them by the brightest, safest paths, calling each by name, watching each one, carrying the lambs in their arms if they are weak or tired, drawing the sheep out of the dark and dangerous places (with his crook, if need be), suffering for them, perhaps, exposed to storms of rain and snow, willing even to die to save his sheep, gathering sweet bits of grass for those nearest him, or for the feeble ones, leading them to the fold.

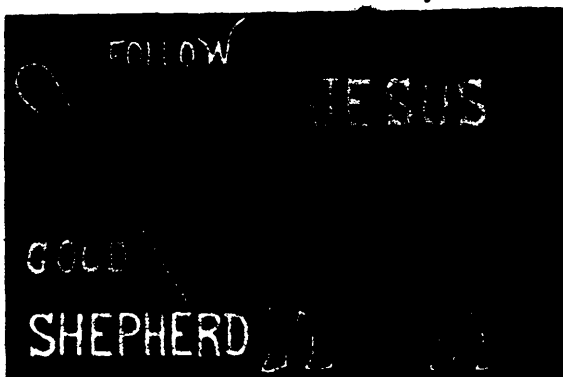
A number of shepherds gather their sheep into one fold at night. A "porter" is left in charge. He watches all night long, with his dog by his side. (Robbers might climb over the wall and steal the sheep, or wolves might get in and kill them.) In the morning the shepherds come, knock at the door, the porter opens, each shepherd calls his own sheep, his sheep know his voice and follow him and he leads them away to green pastures.

(Read from lesson) Jesus says "I am the Good Shepherd and know my sheep and they know me;" "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep"

We are his sheep, little children are the lambs, Jesus knows us each by name, He gave up His life for us. He died for us, and is now in Heaven. He is watching over us and wants us to follow Him into the Heavenly fold.

**Practical Thoughts.**— There are dangers in our life. There are robbers (sins) who would like to steal us away from Jesus' fold. Those who keep close to the Good Shepherd are safe and they get many sweet bits from His hand. (Explain.)

Recite 23rd Psalm.



Jesus is our Shepherd good,  
He, with tender love,  
Watches o'er us every one  
From His fold above.  
I will follow in His steps,  
Follow every day,  
Asking Him to show me light  
All along the way.

LESSON XIII.—March 26, 1899

REVIEW— First Quarter

### LESSON TITLE

LESSON I. Christ the True Light.

LESSON II. Christ's First Disciples.

LESSON III. Christ's First Miracle.

LESSON IV. Christ and Nicodemus.

### GOLDEN TEXT

"In Him was life; and the life was the light of men."  
—John 1: 4.

"B hold the Lamb of God!"—John 1: 36.

"And His disciples believed on Him."—John 2: 11.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."  
—John 3: 16.

- LESSON V. Christ at Jacob's Well. "Whosoever drinketh of the water that I shall give him shall never thirst."—John 4 : 14.
- LESSON VI. The Nobleman's Son Healed. "Jesus saith unto him, thy son liveth; and himself believed and his whole house."—John 4 : 53.
- LESSON VII. Christ's Divine Authority. "This is indeed the Christ, the Saviour of the world."—John 4 : 42.
- LESSON VIII. Christ Feeding the Five Thousand. "I the bread of life."—John 6 : 35.
- LESSON IX. Christ at the Feast, "If any man thirst, let him come unto Me and drink."—John 7 : 37.
- LESSON X. Christ Freeing from Sin. "If the Son therefore make you free, ye shall be free indeed."—John 8 : 36.
- LESSON XI.—Christ Healing the Blind Man. "One thing I know, that, whereas I was blind, now I see."—John 9 : 25.
- LESSON XII. Christ the Good Shepherd. "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep."—John 10 : 11.

**Golden Text.**—"My sheep hear my voice, and I know them, and they follow me."—John 10 : 27.

When the little ones have no separate room for themselves, and therefore cannot have their Review apart from the school, they should be encouraged to take their share with the older scholars in repeating the Lesson Titles and the Golden Texts, and if they have been encouraged to commit to memory from the PRIMARY QUARTERLY "What I have learned to day," their fresh voices and bright answers will do much to enliven the general review. The Primary teacher will feel that her pains with them through the quarter have not been in vain.

#### OTHER PLANS.

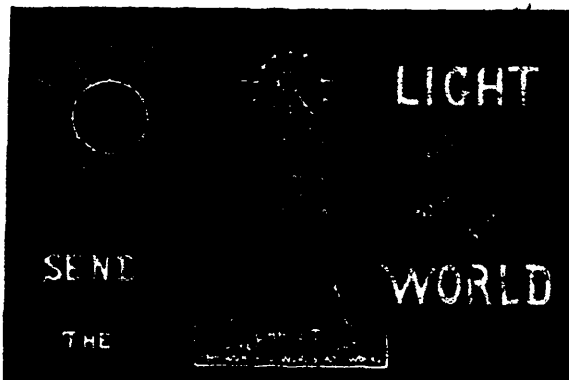
The following plans of review can only be used when the Primary Class is taught in a separate room and reviewed by themselves.

All through the quarter we have had before us "Christ the Light of the world." A sun with twelve rays may be drawn, and on the rays the name of the lesson written, between the rays the golden text and blackboard sentence for each Sabbath. In the centre, "Christ the Light of the world."

The outline of a lighthouse may be drawn, and on each block (numbered 1, 2, 3, etc.) the blackboard pictures (cut from the TEACHERS MONTHLY) may be pinned. Recall each lesson, golden text, etc.. On the rays of light write the names of the lesson. Where is Jesus—the Light—

shining now? Make a practical application in the interests of missions. The thought for the quarter seems to call for this—"Jesus gives Light through His words and works." He shall show the Light to those in darkness—send His Word to them so that His Light may shine into their hearts and lives.

A map may be shown with the mission fields covered with black paper, or a small globe arranged in a similar way. Tell of some of the mission



fields of our own Church—of work among the children.

"Far out in the heathen lands  
 Poor children live,  
 Stretch out your helping hands,  
 Give—freely give.  
 No Sabbath School is there,  
 With its Bible, songs, and prayer,  
 That they your light may share—  
 Give—freely give."



## TEACHING A HYMN

## A TALK WITH PRIMARY TEACHERS

Children love to sing, because it is part of their being to do so. God, who made such perfect harmony in nature, did not neglect it in His greatest creation—mankind; and the gladness of heart bursts forth almost as freely as from the songsters of the trees. It is on this account that singing holds the prominent place it does (or should) in the training of the young.

That which is comprehended in rhythm is remembered long after other words are forgotten, and if set to music will be sung over and over at home when the teacher has dropped it out of the class list, because (she thinks) we have sung it so long and are tired of it. Therefore it behooves us to be careful in our selection. Children at their most impressionable age should have presented to them that which is pure and beautiful and worth remembering, and at the same time pains should be taken that they shall understand what they sing.

A hymn, the words of which have been repeated line by line until the children can say it through in a sing-song manner, is *not* a carefully taught hymn, although a difficult word here and there may have been explained. It is preferable even to have a few words beyond their comprehension if they have caught the spirit, than *vice-versa*; for unless they sing with the heart there can be neither worship nor true expression.

A well-taught hymn will be presented to the child in much the same way as we are accustomed to give the lesson; and again and again when sung, a few questions will be asked, or an illustration of this line or that verse will be given until the words are full of life and meaning, and remain so. Thus, when the time of need comes, as it surely does to every life, the hymns learnt in babyhood will be a real help.

Suppose we choose a hymn and find out one way in which it may be presented to little children so that they shall understand it.

Let us take "Around the throne of God in Heaven" (Hymn 595, Book of Praise).

Have a blackboard and some colored chalk at hand. (Manilla paper will do if you have not a blackboard, or even a slate or sheet of foolscap, if the class is small enough for all to see it.)

It is not necessary to be an artist in order to

use the chalk with benefit to the children. Anyone can draw an outline of a country, a square for a town, a line for a person, etc.

When the attention of the class is yours, as it will be almost immediately when you stand quietly before it with your chalk in hand, begin somewhat thus: "Little children, I have a wonderful story to tell you to-day, of something which happened long years ago. Right here, on the blackboard, I will make a little bit of land. (Draw a somewhat egg-shaped outline for the Isle of Palms about the centre of the board. A few dashes of green for grass, and a little brown drawn with the side of the chalk for rocks, will make it more realistic; but unless this is done rapidly it is better omitted.)

"This is an island with deep water all round it. Up here was a very large country. I will just have to make a little bit of it, our board is not large enough to show it all. (Make outline of part of mainland across the top right hand corner.)

"One day a boat came sailing over here from the mainland to the island. (Indicate on the board as you say the words. If you have a simple trapezoid cut out of brown paper it will help the understanding, and make more interesting. The plain piece of paper is much better than a real toy boat, for it answers the purpose without attracting the attention from the thought you want to illustrate.)

"Some men were in the boat, and when it touched the island they put off one man, and, sailing away, left him there without any boat to get back home. He had been told that he was to stay there, that they would not have him back at home. Poor man! it was almost like putting him in prison, this leaving him alone in a strange place.

"I think you will be very much surprised when I tell you this man was John, the disciple whom Jesus loved so much, and he who wrote in the Bible the beautiful lessons we are having just now.

"Do you think John had ever been naughty, that they put him away from his friends? No, it was the people who sent him away who were naughty. They did not want to listen to the things which Jesus had told John to teach. Jesus had gone back to heaven at this time, and, though John could not see Him every day as he used to, he

would still obey Him. So, when the men told him to stop preaching, John said that he must obey Jesus rather than men. That was the reason they put him away from them.

"Do you think Jesus knew what was being done to John? Could Jesus have prevented their taking him? Why did Jesus not do so then? Because Jesus knew what was best. Jesus always knows what is best. When He lets the hard winds come to the little plant, the plant strikes deeper roots and grows stronger. When we have hard things to do, it is just to make us stronger. But as well as helping John to grow strong, this hard thing was going to do something else for him. Do you think he was quite alone on that island? Who could get to him even without a boat? . . . Had Jesus ever before gone over the water without a boat? . . .

Yes! and Jesus *did* come to John now to comfort him; and one Sabbath day Jesus gave John something which made him very, very glad; and He told him to write it in a book that we might know about it. *Jesus gave John a look into Heaven.* I cannot tell you now of all the beautiful things John saw, but he wrote them all down in the last Book of the Bible, and your papa or mamma will tell you more about them if you ask, but I will tell you of some of them.

"John saw the great white Throne of God, and Jesus sitting upon it. In front of it was a beautiful river of water, so clear that it looked like glass. Standing around the Throne were very many people in shining white garments, singing praises and glory to God.

"John tells us how beautiful and bright it is there, and that the brightness comes right from Jesus' face; and that the people all love Him so much that they want to look at Him and sing praises to Him all the time. John says that thousands and thousands of people were there. Some of them would be children like you. Do you know how they got there? I will tell you.

Because when they lived here on the earth they loved Jesus and tried to please Him. They were naughty sometimes, but they were sorry after it, and tried to do better; so Jesus washed the naughty things away and bore the punishment instead of them, because He loved them so. Jesus loves us just as much; and some happy day we too may go and stand around His Throne and sing 'Glory!'

"There are some nice verses about this in our Book of Praise which I will tell you."

Here sing the hymn through to the children as impressively and distinctly as possible. Do not use the book (though it is well to hold it in the hand that they may see it is from our hymn-book), but look right into the faces of the little ones. They will return the look, and feel every word you say.

"I will sing it once more, and this time you may help when we come to 'Glory, glory, glory.'"

The next Sunday, after a brief review, sing it again. It will scarcely be necessary to line it at all. The children will be so interested that they will remember the words after two or three Sundays. Neither need they be told to sing loudly or softly. They will imitate you.

In presenting hymns for the first time it is well that they should be as seasonable as possible, e.g., take "We plough the fields and scatter" at seed time or harvest; "The morning bright" for the first time, on a sunny spring day; "Wash me, and I shall be whiter than snow," after the first snowfall. "Around the Throne" might be used with the present half-year's lessons, or would be very suitable after a little class-mate had been called home. When external causes have aroused the interest the hymn fits right in, and the lesson contained strikes home. Thus we may use the children's natural love for music and rhythm for their own uplifting and development.

Toronto

E. A. R.



## THE BOOK PAGE

"That is a good book which is opened with expectation and closed with profit."

THE LIFE OF HENRY DRUMMOND, by George Adam Smith. Toronto: Fleming H. Revell Company. Price \$2 00 net.

"When he was upon his African journey the natives called him by a name which signifies 'He who looks' or 'gazes.'" So tells his biographer of Professor Henry Drummond, and so say the two portraits, the one at the beginning of the volume, in the freshness of his earlier manhood, the other, later on in the book, when he has returned from that African journey with its sad sights of the ghostly slave trade and the tragedies of missionary life, "a splash of gray hair upon his head," although but two and thirty, and with "a certain tinge of sadness" not noticed before.

The keenness of his eyes, when he looked into your face, was what struck one first and most impressively on meeting Professor Drummond. He searched into your very soul. But it was a kindly gaze, that sympathized and longed to help. These portraits—and they are extremely life-like—revive, too, the impression of the charm, quite indescribable, which seemed part and parcel of the man. An hour in his classroom in Glasgow, a few moments of conversation with him at the close of the lecture, a glimpse of him once or twice afterwards as he strode along the street, a fine, handsome figure, tall, lithe, instinct with healthy life—these are the personal recollections of the present writer; and slight as the contact was with that wonderful personality, the memory of it makes even the almost extravagant eulogies of his biographer seem, as indeed they are, true to the life.

Professor George Adam Smith has given us a volume of unusual interest. It is a vivid picture by one who was of the inner circle of his friends, and writes with fullest knowledge a picture of a manly life. It has the merit also of straightforward and frank criticism of his views and writings where this seems to be required.

There are several classes of readers who will welcome the "Life of Henry Drummond." Those—and it is a great multitude in many lands—whose lives have been enriched by his sermons and addresses, will find here a living portraiture of the man who spoke and wrote with such tact and power. Christian workers will be attracted by the story of his labors in the great religious movement in Britain which began with Moody's mission in 1873, and in which Drummond, although only twenty-three years of age, took so large a part; his work winter after winter for ten years amongst the students, especially of Edinburgh, his connection with the Boy's Brigade, and his visits to America and Australia in the interests of young men. His scientific observations in Africa, very accurate and valuable so far as they go, and the full account of the controversies over his two principal books, "Natural Law

in the Spiritual World" and the "Ascent of Man," will interest the student; whilst all who value a first-hand—and withal picturesque—view of a mission field will eagerly read Professor Drummond's visit to the New Hebrides.

The many-sidedness, indeed, of Drummond was very remarkable. He seemed equally at home talking to a bunch of street Arabs or speaking on the concerns of the soul to invited guests at Grosvenor House in the West End. He was the gayest of the gay in the club of like-minded college men and ministers who, for over twenty years, never failed to spend a summer week together at some quiet spot; and he was the friend and counsellor, literally by the thousands, to burdened and sin-sick souls. Gladstone pressed him to enter Parliament, and the authorities of McGill University asked him to succeed Sir William Dawson on his retirement from the principalship of that seat of learning. He had the true scientific instinct, as his book on Tropical Africa testifies, and at the same time possessed a rare art of simple and persuasive eloquence.

Drummond's logic did not always cohere, and it is easy enough to pick flaws in his theology, especially if one forgets what he himself said when brought to task for not expressing himself more fully on the great central doctrine of the Atonement. "My message lies among the forgotten truths, the false emphasis and the wrong accent. To every man his work." But his life is an inspiration.

The book, which contains 506 pages, including appendix and an excellent index, is in the best style of the printer's art.

David Lyall's short stories have an attractiveness peculiarly their own. His style is so utterly simple, and he deals so frankly and so tenderly with the tragedies and comedies of ordinary everyday life that he is easy to read. And one is the better of the reading. His NEIL MACLEOD: a tale of literary life in London (The Copp, Clark Company, Toronto; paper 50c., and cloth \$1.25), is somewhat more ambitious. The story flows smoothly and there are some striking situations. It turns on the sudden success of a young Scotch author in literary London. The whirlpools which engulf so many are described with skill and from evident knowledge.

Among his friends, Angus Fraser, the young minister of Trinity church, is admirably depicted. "A striking figure in the pulpit. The ample folds of the gown became his tall figure admirably, and his earnest face was one to win his hearers before he spoke. His voice was deep and resonant, yet singularly mellifluous; his pronunciation perfect. The Highland accent, slightly emphasized when he warmed to his subject, gave him an individuality which set him apart." The portrait might stand for a certain London minister whose name has been of late much in people's mouths on this side of the Atlantic, a preacher of rare gifts and powers.

# New Books for Sunday School Libraries

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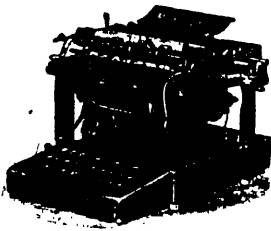
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