

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

SEPTEMBER, 1891.

[No. 9.]

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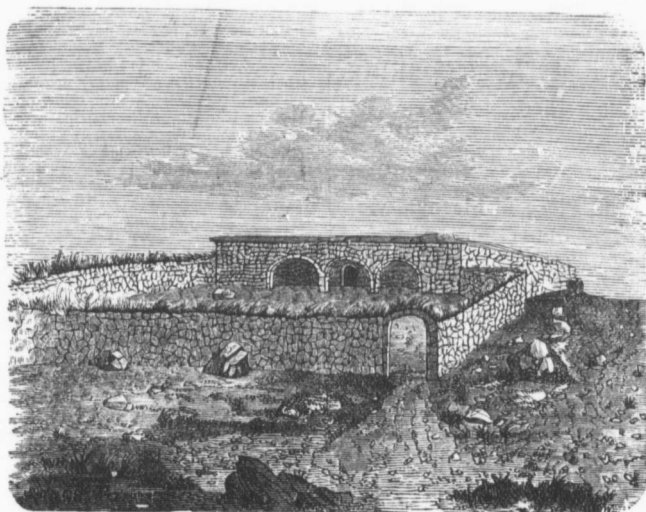
SUNDAY SCHOOL BANNER

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VOL. XXV.]

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EASTERN SHEEPFOLD.

Eastern Sheepfold.

SHEEP were an important part of the possessions of the ancient Hebrews. It is striking to notice the immense numbers of sheep that were kept in Oriental countries. Chardin says he saw a Turcoman shepherd whose flock consisted of three million sheep and goats, besides four hundred thousand horses and asses and camels. It is doubtful if they ever were so numerous in Palestine, and certainly at the

present day there is no comparison in number. To protect the sheep from the wandering jackal, the sheepfold was surrounded with a stone wall and furnished with protection from the weather, as shown in the cut. The rightful owner of the sheep cometh in by the door of the sheepfold, but the robber, who seeketh only to kill and destroy, cometh by some other way, that is, breaketh over the wall.

THERE are no tricks in simple faith.

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Sunday School Banner.

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

TORONTO, SEPTEMBER, 1891.

A Fine Piece of Machinery, but—

THE other night, as I lay on my pillow, a queer dream passed through my cranium. I thought that I had been spending much time and money perfecting an invention, which, at last, was completed and in fine running order.

My friends, learning of my success, came to congratulate me, and to inspect the operations of my machine. They were delighted with its smooth, noiseless motion, its graceful proportions, its speed, its fine finish; and, to tell the truth, I was not a little pleased with it myself.

For days and weeks I lived in a state of gratified contemplation, admiring with great satisfaction my successful invention, and resting from my labors, as having nothing further to attain.

But one day I was rudely awakened from this blissful state by the startling inquiry of one caller more critical than the rest.

"Yes," said he, "it is a finely built machine—scientific in all its principles and accurate in all its adjustments; but what kind of work is it turning out?"

I could only stare at him in inquiring surprise.

"Pardon me; but I believe you designed it for cutting screws. Could you please let me see some finished screws that it has turned out?"

I could not, for it had never cut a single screw. I had not thought to put it to that test, and so I confessed to him, but still urged him to say if he did not think it a perfect piece of machinery.

"Certainly," replied he, "it is a fine piece of machinery, but—"

Just here I awoke, much puzzled to know the meaning of so strange a dream. I related it that day to Mr. B., who listened thoughtfully, and when I had finished, asked abruptly:

"By the way, how many conversions had you in your Sunday-school last year?"

"Why," said I, "you must admit, B., that we have the finest Sunday-school in the county; our opening exercises are so devotional; our children sing like angels; our library beats anything, and we have the most perfect system for managing it; there never was a secretary's book so systematic and complete in all its details as ours, and the whole town knows that our anniversary exercises are the envy of all the schools—"

"But," said he, interrupting me, "I was not asking you about all that. How many of your scholars have been led to Christ?"

Then the significance of my dream flashed upon me. What, to be sure, counted all this perfection of organization and management if, like the machine, it simply ran smoothly, but turned out no finished work? What folly to expend all my energies in perfecting a system and then forget what it was all for!—*Our Teacher's Journal.*

"Go, Work To-Day."

WEARY and famishing far away
Thousands and thousands there are to-day
Hungering for no earthly bread,
For it is not thus that souls are fed;
'Tis "Oh, for the Bread of Life!" they cry,
"Come over and help us, ere we die!"

Weary are they, but no earthly rest
Can soothe the heavily-laden breast,
"Come unto me," said One; and why
Do they pass the loving Saviour by?
Alas! they are blind, they cannot see;
And no one will lead them to Calvary!

Waiting and list'ning for help to come;
Crying aloud, but the heavens are dumb;
Oh! it is painful—nay, 'tis wrong!
Why have we Christians held back so long?
"Give them to eat," was the Master's word;
Surely His children have not heard!

Eyes that have never beheld the light,
Hearts that are sealed in the deepest night,
Souls that have hungered for better Bread,
And are dying now—because hope is dead!
Who will go forth in the Master's name,
And tell them why Jesus, our Saviour, came?

Lonely and perishing!—Christians, why?
Go to the Master, and make reply.
Why are we disobedient still?
Why are we choosing our own will?
Why, when those long-neglected lands
Stretch to our shores such pleading hands?

"Who will go forth?"—'tis Jesus' voice
Bidding His servants make the choice:
Self—or the heathen beyond the sea?
Self—or the Saviour who died for thee?
Loving and swift may the answer be—
"Here I am, dearest Lord, send me!"

"Give me the message straight from Thee:
Let me an empty vessel be;
Then with Thy blessed Spirit fill
And make me ready to do Thy will!"
So shall we sing, O Saviour dear—
"Thine is the kingdom" *etc.* here!
—*Gospel in all Lands.*

NONE of us "by taking thought, can add one cubit unto his stature." But how many, by taking in God's thoughts, feeding on them, and inwardly digesting them, have added vastly to their spiritual stature!—*Gordon.*

How to Interest Restless Boys.

BY A TEACHER.

It is of the utmost importance that teachers should at all times endeavor to introduce into their classes such methods as will best advance the interest of their scholars. Whatever success I may have attained in my teaching I attribute, through the Father's help, to a few simple suggestions that have come to me from time to time from others and by observation. Hoping that in some way they may prove helpful to the great army of teachers who are faithfully striving to solve the problem, "How to interest and control restless boys," I give them here:

1. Always be in your form before the bell rings, and occupy the time in talking to the class, or to some member of it.
2. Do not fail to shake hands with each boy, at the same time saying some earnest word of welcome. Let him see and feel that you are really glad to have him in your class.
3. In speaking to a boy call him by his first name. If he is only known to you as Smith, or Brown, you are not likely to do him much good.

(Continued on page 500.)

OPENING AND CLOSING SERVICES.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
SUPT. Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.
SCHOOL. As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.
SUPT. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath.
SCHOOL. Who will have all men to be saved, and to come unto the knowledge of the truth.
SUPT. For there is one God, and one mediator between God and men, the man Christ Jesus.
SCHOOL. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
- III. SINGING.
- IV. THE APOSTLES' CREED, or THE TEN COMMANDMENTS.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. READING SCRIPTURE LESSON.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON.*
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
SUPT. Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.
SCHOOL. I will delight myself in thy statutes: I will not forget thy word.
SUPT. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.
- ALL. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.
- III. DISMISSAL.

* Special lessons in the Church Catechism should here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 29 or 30.] LESSON X. THE TRUE CHILDREN OF GOD.

[Sect. 6.]

GOLDEN TEXT. As many as received him, to them gave he power to become the sons of God. John 1. 12.

Authorized Version.

John 8. 31-47. [Commit to memory verses 33-36.]

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

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

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

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

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

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

37 I know that ye are A'bra-ham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, A'bra-ham is our father. Je'sus saith unto them, If ye were A'bra-ham's children, ye would do the works of A'bra-ham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not A'bra-ham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Je'sus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Revised Version.

31 Je'sus therefore said to those Jews which had believed him, If ye abide in my word, *then* are

32 ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

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

34 free? Je'sus answered them, Verily, verily, I say unto you, Every one that committeth sin is

35 the bond-servant of sin. And the bond-servant abideth not in the house forever: the Son

36 abideth forever. If therefore the Son shall

37 make you free, ye shall be free indeed. I know that ye are A'bra-ham's seed: yet ye seek to

38 kill me, because my word hath not free course in you. I speak the things which I have seen

39 with *my* Father: and ye also do the things which ye heard from *your* father. They answered

40 and said unto him, Our father is A'bra-ham. Je'sus saith unto them, If ye were A'bra-

41 ham's children, ye would do the works of A'bra-

42 ham. But now ye seek to kill me, a man that hath told you the truth, which I

43 heard from God: this did not A'bra-ham. Ye do the works of your father. They said

44 unto him, We were not born of fornication; we have one Father, *even* God. Je'sus said

45 unto them, If God were your Father, ye would love me: for I came forth and am come from

46 God; for neither have I come of myself, but he sent me. Why do ye not understand my

47 speech? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the

48 lusts of your father it is your will to do. He was a murderer from the beginning, and stood

49 not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of

50 his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not.

51 Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of

52 God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

HOME READINGS.

M. The true children of God. John 8. 31-35.

Tu. The true children of God. John 8. 39-47.

W. Children of Abraham. Gal. 3. 7-14.

Th. An heir of God. Gal. 4. 1-7.

TIME.—A. D. 29 or 30, immediately after the last lesson.

PLACE.—The temple courts.

RULERS.—Herod in Galilee; Pilate in Jerusalem.

DOCTRINAL SUGGESTION.—The sonship of believers.

- F. Led by the Spirit. Rom. 8. 12-17.
 S. Hating sin. 1 John 3. 1-6.
 S. Loving one another. 1 John 3. 7-14.

LESSON HYMNS.

- No. 140, New Canadian Hymnal.
 Now I have found the ground wherein.
 No. 138, New Canadian Hymnal.
 My hope is built on nothing less.
 No. 141, New Canadian Hymnal.
 My Shepherd will supply my need.

DOMINION HYMNAL.

Hymns, Nos. 269, 129, 127.

QUESTIONS FOR SENIOR STUDENTS.

1. **Abraham's Seed**, v. 31-39.
 What recent facts had made the division wider between those who upheld and those who disputed the claims of Jesus?

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

What two results of genuine discipleship did he mention?

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

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

How could these men thus ignore historic truth?

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

Who did Jesus say was the servant of sin?

Where cannot a servant abide?

What does this mean?

Who can bestow genuine freedom? [seed?

Did Jesus deny that the Jews were Abraham's
 Why, then, did he utter the closing words of the
 thirty-ninth verse? [40.]

What crime did these men contemplate? (Verse

Who was Jesus's Father?

Who in verse 38 did Jesus intimate was the father of these Jews?

2. **Satan's Seed**, v. 40-47.

Why did the Jews seek to kill Jesus?

Who gave Jesus the message which he was now seeking to deliver?

What was the character of Abraham?

What family likeness did these Jews show?
 (See verses 44 and 41.)

Whose fatherhood did they claim in verse 41?

What did Jesus say would inevitably follow if God were their Father? (Verses 42, 47.)

Why did not these people understand Jesus?

Can we understand him if our hearts are closed against the advances of his love?

Of what two great sins does Jesus declare the devil to be the author?

Is there a personal devil?

If not, what is the meaning of "He was a murderer from the beginning," and "he is the father of lies?"

Why would not the Jews hear Jesus?

Practical Teachings.

Find in this passage lessons concerning—

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

Hints for Home Study.

Find other passages in the Bible which unmistakably teach the personality of the devil.

What class were most active in opposition to Jesus at this stage of his life.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Abraham's Seed**, v. 31-39.

Whom did Jesus say were his real disciples?

What promise of freedom did he give them?

What boast did they make in reply?

Whom did Jesus say was a slave?

What difference is there between a slave and a son?

Through whom could they have real freedom?

Why did the Jews seek to kill Jesus?

What did he say about his teaching and their doing?

Whose children did they again claim to be?

What did Jesus say about that claim?

Who were the real children of Abraham? (GOLDEN TEXT.)

2. **Satan's Seed**, v. 40-47.

What were the Jews seeking to do which was unlike Abraham?

Whose example were they following?

What did they say about their father?

What answer did Jesus make to this?

What did he say about their dullness?

Whose children did he declare them to be?

Of what two crimes was their father guilty?

Why would not the Jews believe Jesus?

With what questions did he challenge them?

How did he prove that they were not God's children?

Teachings of the Lesson.

Where in this lesson are we taught—

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

Home Work for Young Bereans.

Find how many times "Abraham's seed" were in bondage to foreign oppressors.

Find what foreign nation was now their ruler.

Find what body had sent officers to arrest Jesus.

QUESTIONS FOR YOUNGER SCHOLARS.

Who shall know the truth about Jesus? **His disciples.**

What is a disciple? **One who learns.**

Did any Jews believe in Jesus? **Some did.**

What did he say the truth would do for them? **Make them free.**

From what does the truth about Jesus set free? **From the power of sin.**

What did some of the Jews tell Jesus? **That they were not slaves.**

Who is the slave of sin? **He that commits sin.**

Who came to deliver us from sin? **Jesus, the Saviour.**

Why would not the Jews believe in Jesus? **They were false, and did not want to be true.**

In what did the Jews glory? **In being Abraham's seed.**

How did they show that they were not true chil-

dren of Abraham? **By trying to kill Jesus.**

Who did Jesus say was their father? **The devil.**

Who are of God? **Those who hear God's words.**

Why did not the Jews hear God's words? **Because they were not of God.**

What does Jesus bring to us to-day? **God's word.**

Words With Little People.

WHAT SATAN DOES.	{ Makes prisoners of all who believe in him. Binds them with the chains of sin. Shuts them up in the cell of unbelief.
WHAT JESUS DOES.	
	{ Says, "I will make you free." Breaks the chains of sin. Opens the prison door of unbelief to all who believe in him.

Whisper Motto.

The truth makes free.

General Statement.

Our last lesson ended with a "division" among the multitude in regard to the claims of Jesus. The officers who had been ordered to arrest him returned to the Sanhedrin, and when they were asked, "Why have ye not brought him?" all they could reply was, "Never man spake like this man." Immediately it was evident that there was also a "division" in the highest court of the nation. But this opposition did not cause our Lord to cease his ministry. He seems to have spent several days within the temple inclosure, part of the time in the "Court of the Women," and part in the porches surrounding the "Court of the Gentiles." During the feast of tabernacles, which had just been held, the "Court of the Women" was night by night brilliantly illuminated. When that feast was over the lights were put out, and with this, probably, for his text, Jesus said (John 8. 12): "I am the light of the world; he that followeth me shall not walk in darkness." His teachings at this time were conversations, rather than discourses, and he was constantly interrupted by his enemies, the unbelieving Pharisees. Yet such was the power of the truth as uttered by the Saviour that the conviction grew upon many hearts that he was indeed what he claimed to be, the Messiah, the anointed One, whose coming their prophets had long foretold.

EXPLANATORY AND PRACTICAL NOTES.

Verse 31. Those Jews which believed on him. These were Jews who welcomed the words which Jesus had spoken, and accepted him as the Messiah of Israel, but "believed" with the head, not "with the heart." **If ye continue in my word.** (1) "The soul to be nourished by the word of Christ must abide in it as the body abides in and is nourished by the atmosphere."—Abbott. They supposed that to acknowledge Jesus as the Christ was the only requisite for all the privileges of his kingdom. He tells them that there is a wide difference between belief and discipleship. (2) *There are many now who accept the Gospel as true, and Christ as the Saviour, without becoming true Christians. My disciples indeed.* True discipleship consists not in outward profession, but in inward conformity to the will of Christ. The disciple is a learner. (3) *We should*

hang as eagerly on the words of our Lord as did John or Peter.

32. Ye shall know the truth. The unenlightened heart and the unclarified mind cannot comprehend spiritual verities. Only those who are in true communion with Christ as his disciples can take into their hearts and minds the truth which he reveals. **The truth shall make you free.** He who receives the word of Christ into his heart at once becomes free from the power of sin, free from the bondage of the world, free from the fear of death, and free from the dread of the judgment.

33. They answered him. "They" refers to the crowd that clustered about him—partly skeptics and enemies, partly half-hearted believers. **We be Abraham's seed.** All Jews are descendants of Abraham, and proud of their noble origin, as they have a right to be. When our an-

cesters were offering human sacrifices to hideous idols they were singing the psalms of David. **Were never in bondage.** This was not true of their race, which had been frequently subjugated and put in bondage; and yet they had something to boast of on the line of personal liberty. The Hebrew law forbade the permanent enslavement of a Hebrew. If sold, he was to go free at the year of release, which came once in seven years. And even among the Gentiles Jews were rarely found as slaves, for they were generally ransomed by their fellow Jews. (4) *But many a man who boasts of his freedom is a slave.*

34. Verily, verily. "Amen, amen," words giving emphasis to a solemn utterance. **Whosoever committeth sin is the servant of sin.** Literally, *the slave.* He who leads a life of sin is Satan's bond-servant. One man will say, "I can't help drinking;" another, "You must excuse my temper, I can't control it;" another, "I can't keep from swearing." These men confess that they are slaves; others are conscious of slavery who will not confess it; and still others are slaves who do not know it. (5) *The Christian enjoys the only real liberty.*

35. The servant abideth not. Those who heard Christ's words would readily understand the reference here made to Ishmael, the child of the slave-woman, and Isaac, the son of Sarah (Gen. 21). The slave is in the house, but it is not his place, while the son is there by right. (6) *Those who are slaves of sin have no rights in the Father's home.* **But the Son abideth ever.** This "Son" should not begin with a capital letter; but refers to all the children of God. Unregenerate sinners are slaves, Christians are sons and heirs.

36. If the Son. Here the capital S is correctly placed: the Son of God alone can give freedom to slaves in sin, for he has a power greater than that of the master who enslaved them. **Shall make you free.** Christ sets men free from the penalty of sin by pardon, and from the power of sin by sanctification.

37. I know that ye are Abraham's seed. He knew wherein they were the children of Abra-

ham, by natural birth, and not in their character. **Ye seek to kill me.** The very Redeemer whose coming Abraham foresaw they were now striving to murder, and in half a year afterward they nailed him to the cross. **My word hath no place.** The teachings of Jesus were received by the ear, but were not rightly interpreted in their hearts, and therefore did not influence their character.

38. I speak that which I have seen. The truths which Jesus gave to men he held with a clearer perception than we can, even after the divinest illumination. **My Father . . . your father.** By contrasting his own character, words, and life with theirs our Lord would show these men whence they sprang.

44. Ye are of your father the devil. They showed the spirit of Satan by their opposition to the truth and their murderous desires toward Christ. Our Lord evidently believed in a personal devil. **The lusts of your father.** The low and fleshly appetites. **Ye will do.** "Ye will to do." **He was a murderer from the beginning.** Satan has always striven to destroy all that is good, and these men—his children—sought to destroy the only incarnation of goodness the world had ever seen. (7) *Those who are the children of Satan must share his home and destiny.*

45, 46, 47. Which of you convinceth. Rather, "convicteth me of sin?" as in Rev. Ver. His meaning in these two verses is, "Either I am speaking falsehood or truth. If I am speaking falsehood, show me the wrong; if I am speaking truth, believe me." The question put nearly twenty centuries ago still remains unanswered, for not one sin has ever been laid to Jesus Christ. **He that is of God.** He presses his logic home upon them: "If I speak the truth, and you do not accept my words, the fact shows that you are not of God, but are of Satan." (8) *There are but two parties in the moral world, God's party and Satan's party; to which do you belong?*

CAMBRIDGE NOTES.

BY REV. JAMES HOPE MOULTON, M.A.

The present discourse, in which the contest between our Lord and the "Jews" reaches its sharpest phase, is a continuation of the argument of chap. 7, a fact which the interpolated narrative opening this chapter tends to obscure. The boldness of his invective against the leaders of Judaism had winged with irresistible power the lofty declarations he had made concerning his own person and office. "Many of the multitude who listened—perhaps many of the hostile "Jews" themselves—had been deeply convinced, and had laid their hearts at his feet in obedient faith. Be-

tween them and his irreclaimable enemies stood a third class who had accepted his words, but were too fast bound to their party prejudice to be able yet to yield entirely to his claims. To these Jesus addresses the gracious promise of verses 31 and 32. Their answer plainly showed that they accepted his Messiahship in their own sense of the title only, and as he penetrates their hearts more deeply we hear him using language of terrible severity—language which would be utterly unjustifiable in any mere man. The good Physician uses here the most searching and painful remedies because he

can see so perfectly the deepest and all but hopeless disease which lies at the patient's heart.

Verse 31. Therefore. Because he would bring these to the same position as the believers of verse 30. **Had believed him.** The Authorized Version misses the whole point here. These men were still Jews, and all they had done was to accept the truth of his words in the foregoing discourse. There was none of that surrender which "believing on him" implies. **If ye.** The pronoun is emphatic. With all that inveterate prejudice, even they could arrive at true discipleship if they would abide in that life-giving atmosphere, his teaching and his truth. Note that he makes no endeavor to conciliate their prejudice. The Servant of Jehovah is gentle, but uncompromising: "truthfully sets he forth law" (Isa. 42. 9). These imperfect believers could only be saved by renouncing their pride and becoming learners. But the gentle breath which was needed to fan into a flame the fading wick proves too strong for it.

32. Know. Literally, "come to know," a continuous process, never complete, for truth is vast as eternity. **Free.** So the Jewish saying, "Thou wilt find no freeman but him who is occupied in learning of the law," and the Stoic maxim, "The wise man alone is free." What the bondage is which they so indignantly repudiate our Lord explains later.

33. The proud boast (comp. Matt. 3. 9) marks their sense of an inherent incongruity between the ideas of bondage and of descent from Abraham. Egypt, Babylon, Syria, Rome had all enslaved them, but they refused to own it as any thing but a passing accident. God's people as such were free. **Thou.** Emphatic; "great though thou art, is thy word superior to the universal consciousness of the nation?"

34. Committeth. Not as an act, but as a life, when evil is chosen as the end of action. **Bond-servant.** Comp. Rom. 6. 17 and 20. Essentially the same thought lay in the name of Jesus (Matt. 1. 21).

35. Comp. Gal. 4. 22, *sq.* The allegory contained in the history of Ishmael and Isaac evidently underlies this passage. As Ishmael was cast out of the house of Abraham, so must the Jews be cast out of God's "house" (comp. chap. 14. 2; Heb. 3. 6), as no true sons of God, but slaves by birth. **The Son.** As such. The next verse shows that only One can claim this name as his right.

36. Make you free. By communicating his Sonship. They will be delivered from slavery, not to become mere freedmen with no right to "abide over" in the Father's house. It will be freedom indeed when the slave becomes a son!

37. Remembering that this is a condensed re-

port of the dialogue, we can explain the assertion of this verse as prepared for by language not recorded. The indignant repudiation in verse 33 betrays the spirit which identified these Jews "who had believed him" with the body from which they only momentarily parted. **Yet.** Thereby showing that they were not true children of Abraham; they needed therefore to be made "free," and to that freedom Jesus once more invites them. **Free course.** They "believed him," so the "word" was admitted to their mind. But it could not penetrate further, and, therefore, as they would not "abide in" it, it could not abide in them.

38. The Father: do ye also therefore the things which ye heard from the Father. This marginal reading is to be preferred because (1) the time has not yet come for solemnly ejecting these not wholly hostile Jews from the family of God; (2) the phrase "the Father" is recurrent in this passage, and has no pronouns to give it a different meaning here; (3) the distinction between the Son, who sees, and the sons, who hear, becomes full of force when the same Being is described in both clauses. The words thus are a tender appeal to them to take even now the course which will make them free indeed. His Sonship means a perfect doing of the Father's will (chap. 5. 19); theirs may be won by "doing" similarly that will, which is here (chap. 6. 29) to "believe in him whom he sent."

39. The little rift within the dark cloud is swiftly closing up. Full of their aristocratic pride, they will not let themselves think of a higher parentage than an earthly one, and so do not care to understand the Lord's words. **If ye are.** So read. **Do the works.** The reading of the margin is the best, but it should be taken imperatively. Jesus bade them just now do the work of God; he now takes hold of their own words and bids them "do the works of Abraham," for in this case the result will be the same.

40. A man. The title is used here alone by the Lord in speaking of himself to bring out the human sympathy with which he tried to draw them. He contrasts their conduct with that of him who so greatly honored God's messengers and so readily obeyed God's command.

41. The sad, stern word is spoken, yet how gently! They are no kin of Abraham; their acts are necessarily due to a spiritual heredity. Let them ponder whence that stock of evil springs and recoil in horror ere it is too late. **We.** Emphatic; "we are not like the Samaritans, offspring of a nation wedded to many gods." This prepares for the taunt of verse 48, which arose from the events of chap. 4.

42. Came forth. The origin. **Am come.** The arrival. **From God.** Literally, "out of

God." The divine Sonship is thus expressed in the strongest way.

43. Speech. Or, "language." We may paraphrase: "Why is the language of heaven, as spoken by me, a foreign tongue to you? Because it can only be understood by those who are willing to hear the message it conveys." **Cannot.** Comp. verses 31, 37. It was an hereditary incapacity, and it is time now to declare this.

44. Murderer. And so his children "seek to kill" Jesus. The devil is called a murderer because his seduction of man "brought death into the world and all our woe." **Stood not.** The time is that of his becoming a murderer, potentially—that is, the time of his fall, when he conceived the murderous plot against man. **When one speaketh a lie.** So read, with margin, as on the whole most probable. Every liar brings out from "his evil treasure" inherited from the evil one, for his father also is a liar. Such men are only repelled (ver. 45) by truth; they only believe the lie.

46. Convicteth. They might slander, but could never dare to attempt any substantiation. Their inability to do this destroys the only possible excuse for their disbelief. If sinless, he must speak truth. Then why do they not believe? Because they are not of God. Note the fearlessness of this challenge; assuredly none with any stain on his conscience could thus stand up before foes eager to convict him.

The Lesson Council.

Question 1. *Is there a personal devil, a living spirit of evil? Give reasons for this opinion.*

The Jews believed in the existence of a personal devil—the prince of the demons—and variously called Satan, Diabolus, Beelzebub, Belial. Christ constantly confirmed this idea. To deny such a living spirit is to lay the basis for denying a personal God. The same kind of personality is ascribed to each throughout the Scriptures. We cannot conceive of a mere principle of evil as moving, speaking, answering, choosing, planning, and to which personal pronouns would be applicable.—*Rev. C. S. Ryman, M. A., Bayona, N. J.*

The accuser of the brethren is a person. The tempter of Jesus and of men has intelligence, and intelligence establishes personality. Judas the betrayer was a devil. Peter in mistaken zeal tried to direct the Messiah's methods of doing his work as the evil spirit did in the wilderness, and was called Satan. Of those engaged in evil work Jesus said: "Ye are of your father the devil." The demons of the spirit-world and the intentionally wicked of this world are ruled by Beelzebub, the prince of the devils. The hypocrisy of Ananias was inspired by Satan. Our safety is in Jesus

our Lord, who cast Satan out of heaven and cast him out of men.—*Rev. L. C. Queal, D. D., Auburn, N. Y.*

The doctrine of "a personal devil, a living spirit of evil," seems clearly taught in the sacred Scriptures, and this is the highest reason for believing it. The origin of such a being it is not difficult to conceive. He could not be self-existent; that would be to be God. He was created, but not as a bad spirit; such an act of creation would be impossible to a God of infinite goodness. He was created holy, but fell—fell as afterward man fell—and he has retained all the elements of his fallen nature in superlative strength and virulence.—*Rev. D. Stevenson, D. D., Barboursville, Ky.*

Yes, the Bible teaches as distinctly as it does the existence of God the existence of an apostate angel, the ruler in the kingdom of darkness, enemy of all good, source of all evil, adversary of Christ's kingdom, which he sought to destroy, and leader in all plans to oppose its saving results. Christ gave his record in John 8. 44; his fall, Luke 10. 18; and doom, Matt. 25. 41. His personality is shown in: 1. *His names and titles:* "Satan," adversary (Luke 22. 31); "devil," accuser (Rev. 12. 9); "prince," and "god of this world" (John 12. 31; 2 Cor. 4. 4); "dragon and old serpent" (Rev. 12. 9). 2. *His attributes:* Deceitful (2 Cor. 11. 14); malignant (1 Pet. 5. 8); subtle (2 Cor. 11. 3). 3. *His actions* (Job 2. 7; Matt. 4. 1-11). 4. *His judgment* (Rev. 20. 10). Jesus Christ was manifested to destroy his works (1 John 3. 8).—*Rev. Henry S. Thompson, Odessa, Del.*

Analytical and Biblical Outline.

The Children of Abraham.

I. HIS FALSE CHILDREN.

- Fleshy.** "Abraham's seed." v. 33, 37.
"A Jew . . . inwardly." Rom. 2. 29.
"Abraham to our father." Matt. 3. 9.
- Enslaved.** "Seed of sin." v. 34.
"Mount Sinai . . . bondage." Gal. 4. 24.
"His servants ye are." Rom. 6. 16.
- Persecuting.** "Seek to kill me." v. 37.
"Born after the flesh persecuted." Gal. 4. 29.
"Also persecute you." John 15. 20
- Satanic.** "Your father the devil." v. 44.
"Children of the wicked." Matt. 13. 38.
"Committeth sin . . . of the devil." 1 John 3. 8.

II. HIS TRUE CHILDREN.

- Believers.** "Believed on him." v. 31.
"Seek ye the Lord." Isa. 55. 6.
"They which are of faith." Gal. 3. 7.
- Steadfast.** "Continue in my word." v. 31.
"Abide in me." John 15. 7.
"Endure unto the end." Matt. 24. 13.
- Free.** "Ye shall be free." v. 36.
"I will walk at liberty." Psa. 119. 45.
"Jerusalem . . . is free." Gal. 4. 26.

4. **Loyal.** "Ye would love me," v. 42.
 "Love of Christ constraineth." 2 Cor. 5. 14.
 "Love me. . . . keep my words." John 14. 23.

Thoughts for Young People.

Believers and Unbelievers.

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

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

2. *Those who believe have liberty*, while those who believe not are in slavery. Compare the saint with the sinner—which enjoys the greater freedom? (Verses 33-36.)

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

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

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

Lesson Word-Pictures.

BY REV. E. A. RAND.

Still teaching in the temple, his voice rising and falling in waves of sound, breaking, alas, on a too often cold and unsympathetic shore. There are some responsive and believing hearts before the Saviour, though. There is Nathan. Can't you pick him out, the one at the very feet of Jesus, getting up as close to him as possible?

You look down into his face and catch the expression of a simple, frank, ingenuous nature. To-day there is a happy light in those clear, trusting, shining eyes. He has lately accepted and is implicitly following the word of Jesus. He did have a great, unsatisfied hunger for God and for the truth. Where could he get the bread he craved? He has seen the manifestation of God in Jesus. He saw it one day at the Bethesda pool, when hungering for proof that God took notice of human pain. He saw compassionate eyes fastened on a bed-ridden form, and with the compassion went a voice of divine power, and the man went away, his bed on his back. "That is God," murmured Nathan, "stooping down to beds of pain."

He saw, too, a rough crowd hustling an erring woman before Jesus one day when Nathan was himself hungry for forgiveness. He saw the same crowd, conscience-smitten, stealing away from the presence of the Prophet and heard a voice of pity say to the woman: "Neither do I condemn thee." The voice thrilled the soul of Nathan, and he said: "That is God forgiving my sin."

Then Nathan heard Jesus that last great day of the feast calling to the fountain every thirsty soul. Nathan was one who drank. He received to his soul a new idea of God's mercy and God's accessibility. It has been like a coming out of bondage. There has been in his ear a sound of falling chains. He has come into the liberty of the truth as it is in Jesus. Blessed freedom, a new life with wide, open, far-reaching spaces! There he is at the feet of Jesus, with happy, trusting, glowing eyes! He cannot tell his joy, only look it. But who is that other man in the temple crowd also pressing up to Jesus, but for a different reason? He looks as if he would clutch at Jesus and pull him down and drag him out of the temple-courts even as a polluted thing. He has a scowl on his face, and his black eyes are two small thunder-clouds, out of which flash the fires of hatred and pride. It is Ben-Issachar, the very man, though, that in prayer-time will swell with phylacteries, the worshiper, too, in the synagogue who not only has a front seat, but spreads himself out over two of them. Above all, it is his boast, he is a son of Abraham! Only this morning he went down the long dusty ancestral line, stumbling over the links till he came to the biggest of them all, Ben-Issachar! And now, he says, this upstart from Galilee is talking about the freedom of the truth! Is not a descendant of Abraham free!

Hark! It is Ben-Issachar with others snarling out, "We be Abraham's seed!"

Abraham's seed!

Jesus, looking down through the thunder-clouds in Ben-Issachar's eyes, sees murder underneath!

Is that Abrahamic? The soul committing sin is the servant of sin, Jesus says.

Again Ben-Issachar's voice is in the chorus angrily shouting, "Abraham is our father!"

Abraham is Ben Issachar's father?

Then he will do Abraham's works. The works of Abraham! Beautiful scene of trust—Abraham in some rapt hour of meditation looking up to the stars and believing God's word that Abraham's seed shall be as numerous. Beautiful spirit of self-renunciation and obedience—Abraham journeying day by day, following the call of the strange, mysterious voice of God! Blessed, too, the faith that, looking away, sees the day of Jesus, light beyond the shadow, dawn after the night!

Does Ben-Issachar, child of Abraham, thus trust and believe and accept the Lord's anointed?

Does he rejoice in the day that shines all about him and before him?

Look into his soul! The cry, "Kill him!" echoes there.

O, Ben-Issachar—Jesus plainly tells him with others—thou child of the devil!

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 34. James II. on his death-bed thus addressed his son: "There is no slavery like sin, and no liberty like God's service." Was not the de-throned monarch right? What think you of the fetters of bad habits? The covetous man who toils night and day for wealth—what is he but a slave? The sensual man, the ambitious man, the worldly man—what are they but captives of a tyranny than which there is none sterner or more degrading.—*H. Melville.*

During a year of unusual astronomic display, Henry IV. of France asked the Duke of Alva if he had observed the eclipses. "No," he said; "how can I get leisure to look up to heaven, when every thing holds my eyes down to earth?" So it is. Oxen, farns, pleasures, profits, preferences, bind our eyes to the earth, unless Christ shall make us free and teach us to look heavenward.—*Spencer.*

Verse 36. The Emperor of Russia wanted to liberate his serfs, but there were forty millions of them. He called around him his council and asked them to devise some way to set the slaves at liberty. After they had conferred about it for six months, one night the council sent in their decision sealed, that they thought it was not expedient. The emperor went down that night to the Greek Church and partook of the Lord's Supper, summoned his guard of sixty-five thousand men, and proclaimed that every slave in Russia was forever free. If one man can liberate forty millions, cannot God liberate every captive in this world? Christ came to bring liberty to the captives.—*Moody.*

A girl named Alice Rhodes was imprisoned at Balmoral, England, charged with murder. One day two men entered her cell, and producing a large document, began reading it. Page after page was read, which the girl did not understand, but soon there was a sentence which she did understand: "Herewith her gracious majesty sends a free pardon to Alice Rhodes." It was enough; the queen's seal was stamped on the pardon. The girl lifted up her chain-bound hands, exclaiming: "I am free." When the Son makes you free, and seals it with his blood, then are you free indeed.

Golden Text. When the Danish missionaries stationed at Malabar set some of their converts to

translate a catechism in which it was asserted that believers became the sons of God, one of the translators was so startled that he suddenly laid down his pen and exclaimed: "It is too much; let me rather render it, 'They shall be permitted to kiss his feet!'"

One of the most popular of modern songs is the one, "I'm the child of a King." A missionary in India was one day passing some heathen women who were engaged in grinding corn, and as they worked those poor degraded Hindu women, who had been taught for centuries that a woman was only a *thing*, were singing in sweet chorus, "I'm the child of a King."

The Teachers' Meeting.

Children of God and Children of Satan.

A word-picture is most effective in connection with such a lesson as this, which really presents no picture to the superficial gaze. The environments of this discourse or conversation were singularly dramatic. Describe them: The daily reappearance of the Nazarene prophet in the temple, the sudden extinction of the festal lights in the "cour. of the women," the clear voice of Jesus inviting all to come to the Light of the world, and the sharp contrast that he draws between the children of God and the children of Satan... The synopsis suggested in the *Illustrative Notes* may well be followed. I. *The children of God.* 1. They believe in Christ (verse 31); 2. They abide in Christ's word (verse 32); 3. They know the truth (verse 32); 4. They have freedom (verses 32-36). II. *The children of Satan.* 1. They are slaves (verses 33-36); 2. They are enemies of Christ (verse 37); 3. They show a likeness to their father (verses 39-44); 4. They have no affinity with God (verses 45-47)... Or, the teaching of the lesson may be grouped around four persons, and what is here taught concerning each of these four may be shown. I. *The believer in Christ.* What does he believe? what are his characteristics? what does he possess? II. *The unbeliever.* Show his slavery, his enmity, his fatherhood, his wickedness. III. *The devil.* Four facts concerning him are given in verse 44 which may be abundantly and usefully illustrated. IV. *The Saviour.* His sinlessness, his eternity, his unity with the Father... Still another treatment may be suggested. I. *Study Abraham's children*—all that the phrase carried to the Hebrew mind, and deduce from it lessons on self-deception, on hypocrisy, and on humble piety. II. *A tree is known by its fruits.* Christ identified the fatherhood of all these people, friends and foes, by their conduct. Illustrated by Matthew's report of our Lord's picture of the Judge upon his throne. III. *The everlasting hostility between the children of God and the children of Satan.* A conflict which

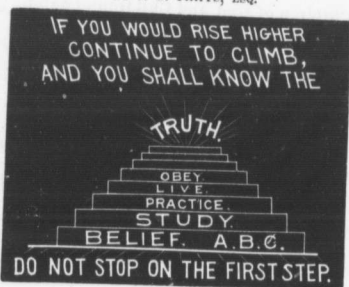
now rages. IV. *The possibility of individuals leaving the army of evil and enlisting under Christ's banner.*

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Blackboard.

BY J. B. PHIPPS, ESQ.



REVIEW OF THE BLACKBOARD.—The conductor should have a rod for the purpose of pointing to the different words to which he wishes to call attention. Call the school to order, point to the top line, and ask the school to read it in unison: "If you would rise higher, what must you do?" [Point to the line at the bottom.] "Do not stop on the first step." What is the first step? [Point.] Belief. [Explain briefly.] A true disciple of Christ advances in the knowledge of truth. [Read verse 32.] He continues to study God's word so as to understand it. There are three letters on the lower step, what are they? Answer. A B C. What do we mean when we speak of our a b c's? Do we not mean the very commencement or first step in learning? What would you think of a scholar who would stop on the first step? We must take a step higher. [Point.] What is it? Answer. Study. Yes, with Jesus for a teacher, helping us to find the truth. What is the next step? Practice. As we learn, let each one practice the precepts taught. Third step? Live. As we learn Christ's will, let each one try to live, not only on Sunday, but every day, to become like him. Fourth step? Obey. Continuing in Christ's word, we, like dutiful scholars, obey our teacher, and so [point to the second top line] we—what? "Continue to climb" toward

the full knowledge of [point] truth. [Let all the school now read the top sentences in full, and substitute I for you.]

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Learning of Jesus.*

Review. Do you remember Jesus at the feast? What feast was it? What did Jesus cry in the temple? What did he mean by "living water?" Do we need it? Who will give it to us if we want it?

Introductory. The Jews who did not want Jesus to be their king sent men to arrest him when he talked in the temple at the feast. The men did not dare take him, and went away.

The next day Jesus came to the temple again. There was a great crowd of people there, and Jesus talked to them. His words are for us, too. Do we want to hear them?

[Print in large letters, "Freedom," "Slavery." Tell story]: Riding on the cars one day I saw two young men. One came in alone, sat down where he pleased, walked through the car when it stopped, and stood on the platform looking around. Then he came back and found another seat that pleased him better.

The other young man came in with an officer of the law. His hands were bound fast with chains. He could not sit where he pleased. He could not leave his seat until the officer told him to go.

Which of the two was free? Why was one free and the other bound?



Two little boys were in school. One had his hands tied—like this—the other was free. Can you tell why? One boy had kept his teacher's law; the other had broken it. One of the young men on the cars had kept the law of his country; the other had broken it.

Which do you want to be, free or bound?

Jesus teaches in this lesson how we may be made free and kept free.

[Have some strings of varying size, from a fine thread to a stout bit of rope or heavy twine, in readiness.]

Jesus's School. Ask how many children go to school. Talk about the teacher, the scholars, the rules of the school, etc. What do children go to school for? Yes, to learn. They are learners. A child is not a learner who only goes to look on. He must go to take the teacher for a master, to do as he says, to learn the lessons he directs.

A disciple of Jesus is one who learns; one who goes to school to Jesus, and obeys him as the Mas-

ter. Jesus says that all the scholars in his school who learn of him, and keep on learning, shall be free.

Do you know why? They learn the truth, and that makes people free.

[Print, "Truth—Doing Right—Makes Free." Illustrate:] Eddie is a happy little boy. He loves his papa and mamma so much that he is glad to do just as they say. One day Eddie was playing with a boy who did not like to mind his parents. Mamma called Eddie to do an errand, and he started to go quickly. "Ho!" said the other boy, "I'm not a slave to my mother!" Do you think he was a good boy? Good children love to please and obey their parents. They are not slaves; they are free. And this is what Jesus means by being free. It is loving to do as God wants us to do!

Who wants to go to Jesus's school, and learn of him? He is the only Teacher who can make us want to please God.

Satan's School. There is another school, and the wicked Jews were in it. All who are in this school are slaves. The Jews thought they were free. They were angry when Jesus said they were slaves!

I will read from the Bible how the wicked are bound. [Read Prov. 5, 22.]

[Call a child forward, not a timid or imaginative child. Bind his hands with a fine thread.] Tell the children that this is one of the "cords" that God speaks about. May be it is a bad word; may be a habit of fretting, of telling untruths, of pleasing self first. See how easily he can break this little cord! [Put another and stouter one around his wrists.] He has kept on doing this naughty thing. He knows it is wrong, and he thinks he will stop. But this cord does not break so easily! [Show how it becomes harder and harder to break a bad habit, until at last the child is really a slave—Satan's slave—bound fast!]

Practical Teaching. Jesus's word is Truth. The Truth makes free.

Satan's word is a lie. His lie binds us fast.

Whom shall we believe—Jesus or Satan?

OPTIONAL HYMNS.

'Tis the blessed hour of prayer.
I'm poor, and blind, and wretched.
Come, said Jesus' sacred voice,
Pleading with thee.
Why do you wait, dear brother.
I lay my sins on Jesus.
All for thee.
Trusting in his word.
Whiter than snow.
Is my name written there?
Child of a King.
When the King comes in.
Stand up for Jesus.
I'm but a stranger here.

The Lesson Catechism.

[For the entire school.]

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

CATECHISM QUESTION.

14. How did all things come into being?
By the will of God; who created all things and brought all into their present order.
In the begin'n'g God created the heaven and the earth.—Genesis i. 1.
[Psalm xxxiii. 9; Hebrews xi. 3.]
15. Why did God create all things?
For His own pleasure; to show forth His glory, and to give happiness to His creatures.
[Revelation iv. 11; Romans xi. 36; Psalm xix. 1.]

A. D. 29.] LESSON XI. CHRIST AND THE BLIND MAN. [Sept. 13.]

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

John 9, 25.

Authorized Version.

John 9. 1-11 and 35-38. [Commit to memory verses 35-38.]

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

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

3 Je'sus answered, Neither hath this man sinned,

Revised Version.

- 1 And as he passed by, he saw a man blind
- 2 from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his
- 3 parents, that he should be born blind? Je'sus answered, Neither did this man sin, nor his parents; but that the works of God should

nor his parents: but that the works of God should be made manifest in him.

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

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

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

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

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

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

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

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

35 Je-sus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Je-sus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshiped him.

4 be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When 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 anointed his eyes with the clay, and said unto him, Go, wash in the pool of Si-lo'am (which is by interpretation, Sent). He went away

8 therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he:

9 he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How

11 then were thine eyes opened? He answered, The man that is called Je-sus made clay, and anointed mine eyes, and said unto me, Go to Si-lo'am, and wash: so I went away and washed, and I received sight.

35 Je-sus heard that they had cast him out; and finding him, he said, Dost thou believe on

36 the Son of God? He answered and said, And who is he, Lord, that I may believe on him?

37 Je-sus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he

38 said, Lord, I believe. And he worshiped him.

TIME.—A Sabbath day in the fall of A. D. 29, between the feast of tabernacles and the feast of dedication. **PLACES.**—Jerusalem, and especially the pool of Siloam. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—Christianity as an experience.

HOME READINGS.

M. Christ and the blind man. John 9. 1-11.

Tu. Christ and the blind man. John 9. 35-38.

W. Questionings. John 9. 13-21.

Th. "One thing I know." John 9. 23-34.

F. Bartimeus. Mark 10. 46-52.

S. Willful blindness. Matt. 13. 10-17.

S. Spiritual sight. 2 Cor. 4. 1-6.

LESSON HYMNS.

No. 75, New Canadian Hymnal.

Come, sinners, to the gospel feast.

No. 62, New Canadian Hymnal.

I was once far away from the Saviour.

No. 70, New Canadian Hymnal.

The whole world was lost in the darkness of sin.

DOMINION HYMNAL.

Hymns, Nos. 97, 99, 91.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Light of the World**, v. 1-6.

What forlorn object did Jesus see?

What question did the disciples ask him?

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

Are diseases often the consequence of sin?

What was the mistake of the Jews in their belief?

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

For what reason was he born blind?

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

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

Who is the Light of the world?

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

Why may we suppose he did this?

2. **The Pool of Siloam**, v. 7-11.

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

What is John's interpretation of the word Siloam?

Who was the great Messenger sent by God?

What happened when the beggar went to Siloam?

What gossip arose about him?

What did he say about his own identity?

Read the simple narrative as given by the man.

3. **The Son of God**, v. 35-38.

Out of what did the Pharisees cast this man?

What did Jesus ask when he heard it?

What was the answer of the blind man?

What assertion did Jesus make?

What was the effect on the man?

What had been the testimony of this blind man?
(GOLDEN TEXT.)

How can the same evidence be truthfully given in relation to our spiritual experiences?

Practical Teachings.

Find evidence in this lesson—

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

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

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

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

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

Hints for Home Study.

Find accounts of other cases of blind men whose sight was restored by Jesus.

Read two incidents where Jesus recognized that disease and death were the fruit of sin (Mark 2, 5; John 5, 14. See also Lev. 26, 16; Deut. 28, 22; Num. 12, 10; 2 Kings 5, 27). Give some reasons for the prevalence of blindness and beggary in the East in Jesus's day.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Light of the World, v. 1-5.

What sufferer did Jesus see by the way?

What question did his disciples ask?

What was Jesus's answer?

When did Jesus say he must work, and why?

Who is the Light of the world?

What then is every one's duty? (Chap. 12, 35, 36.)

2. The Pool of Siloam, v. 6-11.

What did Jesus do for the blind man?

What did he tell the man to do?

What was the result of his obedience?

What did his neighbors say when they saw him?

What conflicting opinions were uttered?

What question did they ask him?

What was his reply?

Of what was this man certain? (GOLDEN TEXT.)

3. The Son of God, v. 35-38.

What did the Jews do to the man born blind?

What question did Jesus ask him?

What was the man's reply?

Then what did Jesus say?

What did the man say and do?

Teachings of the Lesson.

Where in this lesson are we taught—

1. To do good as we have opportunity?

2. That we may gain knowledge by experience?

3. That prejudice blinds people to the truth?

Home Work for Young Bereans.

Find the story of another blind man to whom Jesus restored sight.

Find two references in the Old Testament to the pool of Siloam, or Silome.

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did Jesus see one day in Jerusalem? **A blind man.**

How long had he been blind? **All his life.**

What did the disciples ask about the man's blindness? **If it was his fault.**

Why did Jesus say it was allowed? **That the power of God might be seen.**

Who was sent to show what great works God could do? **Jesus.**

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

What did he put upon the man's eyes? **Clay.**

Where did he tell him to go and wash? **In the pool of Siloam.**

What did the blind man find? **His sight.**

Who gave it to him? **Jesus.**

Why did not the people know him? **He was so much changed.**

Who were angry about this miracle? **The Pharisees.**

What did they do to the man who was cured?

They cast him out of the temple.

Who found him? **Jesus.**

What did he ask him? **"Dost thou believe on the Son of God?"**

What did the man do when he knew Jesus was the Son of God? **He worshiped him.**

Words With Little People.

BLIND EYES { Shut us out from all beautiful sights.
{ Cause our feet to stumble.
{ Make us often feel sad and lonely.

Blind hearts are worse than blind eyes!

Who can open both blind eyes and blind hearts?

JESUS, THE LIGHT OF THE WORLD!

Whisper Motto.

Let us walk in the Light.

General Statement.

Only eight miracles are related by John, and each of these presents some aspect of salvation, veiled in an acted parable, but readily penetrated by the enlightened believer. No miracle is more precisely related in all its details than this, and no one more clearly presents the gospel plan. We are introduced

to a blind man begging by the way-side, a type of the sinner's dark, helpless condition. Men ask: "Why is he in such a state? Whose fault is it?" Christ shows how his misfortune may become a blessing to him and a means of glory to God. The miracle has two sides—the divine and the human; just as in the conversion of a sinner there enter divine and human elements. On the one side he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must have the clay of earth moistened by the Saviour. On the other hand, he must believe, must obey, must confess Christ before a jeering and incredulous world. This man possessed the requisite elements of character. He received the two lumps of wet clay upon his sightless eye-lids; he walked across the city regardless of spectators; he washed in the pool whose very name was a symbol of the One sent from God, and then the light dawned upon his darkened eyes. He was now no longer a type of the sinner, or of the seeker, but of the saved soul transformed by the power of God and brought out of darkness into light. A beggar yesterday, to-day he is a worker, with shining face, which his old friends can scarcely recognize. He begins his new life on the right basis, with a bold confession of Christ before all, a strong testimony of his experience, and a clear insight into his Saviour's personality. The public discussion which followed this miracle was most instructive. When afterward the "man which was blind from his birth" heard from Jesus's lips that he was the Son of God, he promptly believed and "worshiped him."

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. As Jesus passed by. One day during his three months' stay near Jerusalem. **He saw a man.** They all "saw a man," but to the others he was only a blind beggar; Jesus perceived in him a bold confessor of the faith. **Blind from his birth.** He had long sat begging in that place, and was well known. (1) *Suffering is part of the divine idea for men.* (2) *Sin is an inborn defect, like blindness.* (3) *Christ seeks out men before they seek him.*

2. Who did sin. They state the opinion of their time, that every special affliction is the divine punishment for some special sin. If they had generalized, and said, "All disease, and even death, is the result of sin," without trying to specify the particular cause for this blindness, they would have come nearer the truth. (4) *But "it is the teaching of experience that special diseases are frequently the natural consequence of sin, either in the sufferer or in his ancestry."*—Abbott. **This man, or his parents.** "This man in some previous state of existence" may have been their meaning, for many of the Jews believed in the transmigration of souls. Stier interprets, "This man, or, for that is out of the question, his parents?"

3. Neither hath this man sinned. Nothing leads more directly to uncharitableness than an effort to fix the relation between certain evils and certain sins as their cause. **But that the works of God should be made manifest.** Christ directs the thought of his disciples away from the cause to the purpose of this man's misfortune. It had come upon him that by its means God's grace might be all the more abundantly exhibited in his healing. (5) *Let us seek rather to know what benefit can be gained from our troubles than why they are sent upon us.*

4. I must work. Better, "We must work;" the duty is as imperative on the disciple as on the Master. **The works of him that sent me.** God's work of restoration and of uplifting. The healing of the blind man is made a type or sug-

gestion of God's work of grace in bringing light to darkened souls. **While it is day.** Christ's "day" was the time while he was physically on earth; our day is the time of our life. **The night cometh, when no man can work.** What work may await us in another world we know not, but so far as this life is concerned our work ends at death. (6) *Let us omit no opportunity of doing good.*

6. He spat on the ground . . . anointed the eyes. Often our Lord's miracles were wrought by a word of divine power; sometimes, as in this case, he used other means; not of necessity—as a physician uses medicine—but to assist the feeble faith of the diseased person. There was a wide-spread ancient belief in the healing properties of both clay and human saliva; and though, of course, no one would believe that the application of these simple materials could cure blindness, and every observer would recognize that a marvelous miracle had been wrought as soon as the blind man saw, it might, nevertheless, help the beggar to the needful exercise of faith in Christ's power; he would feel that something was being done.

7. Go, wash in the pool of Siloam. Think of him walking the breadth of the city, feeling his way as he went, with a patch of street mud on each of his eye-lids. The command was given, probably, to test his faith, and to train him in obedience and willingness to confess the divine Master. "The pool of Siloam" was south of the temple inclosure, outside the wall. It is still to be seen, an oblong reservoir, with a flight of steps leading down to the water. **By interpretation, Sent.** St. John here notices a coincidence that was more striking to him than it will at first sight be to our scholars. The word "Siloam" means Sending, or Sent, and its name was thus a sort of symbol of Christ, the One sent from God. **He went his way.** This blind beggar was a truly noble fellow, strong in faith, prompt in decision,

ready in obedience, brave in confession, loyal in gratitude. **Came seeing.** He "came," not to the Saviour, who did not remain at the place where the two had met, but to his own home. (7) *Greater than even this transformation is the enlightenment of a blinded soul by the Sun of righteousness.*

8. The neighbors. Naturally, those who lived near him were the first to notice the change in the once blind. (8) *So those who lie nearest to the true convert will perceive that he is a new creature. Had seen him that he was blind.* Rather, "that he was a beggar." Multitudes of blind beggars are still to be seen in Oriental cities. **Is not this he that sat and begged?** They noticed that he was now a beggar no longer, but, as is intimated, a worker, another good trait in this man's character.

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

10, 11. How were thine eyes opened? Personal experience always has an interest to men, whether it be in the physical or the spiritual life. (10) *People who care very little for a sermon will listen eagerly to the testimony of a young convert.*

CAMBRIDGE NOTES.

This splendid narrative, full of the most indubitable marks of an eye-witness, is fixed (probably) by the true reading of chap. 10. 22 (Rev. Ver. margin) as belonging to the feast of the dedication. The festival took place near the end of December, and commemorated the reconsecration of the temple by Judas the Maccabee in B. C. 165, after its pollution by the persecutor Epiphanes. Its title, "the feast of lights," may be referred to in verse 5, though this will equally suit the more usual view that the feast of tabernacles was still only just over. The event marks a further development of the great contest. The "Jews" have finally rejected Jesus, and he has "hidden himself" from them. He now emphasizes the fact that they no longer have the light by bestowing sight, in soul as well as body, on one whom they have excommunicated. The "visible church" has become the Babylon from which God's true people must flee. But note that the destructive work of the last chapter is not allowed for a moment to stand alone; on the rock of his divinity Jesus rears a Church that is not of one people, but for all time, and welcomes into it the excommunicated believer.

Verse 1. Passed by. There is no connection with last chapter, for the last words in the Authorized Version, "and so passed by," are not genuine. One Sabbath in December Jesus was passing through a street in Jerusalem, whither he

He answered. He told a straightforward, simple story, from which all cross-examination of the rulers could not make him swerve. **A man that is called Jesus.** Rather, "the man," the well-known man, whose name was on every body's lips. (10) *Let no one converted by Christ be ashamed to own his Lord. I went and washed.* He could not have preached a sermon, but he could tell the facts of his experience. (11) *So can any one who has an experience to tell.*

35. Between this verse and the last of our lesson the evangelist tells how this beggar was brought before the Pharisees and cross-questioned. Verses 12-34 should be mastered by the teacher, and in most cases read to the class. **They had cast him out.** Some eminent scholars have held that the peculiar phraseology here means simply that the indignant Pharisees had driven him from the court-room, where he was examined, using physical force; but it is more probable that they excommunicated him, in accordance with the resolution previously taken (verse 22).

36. Lord. Better, "sir." The word is a simple term of courtesy. Up to this instant the beggar does not seem to have suspected that Jesus was the Messiah.

38. He worshiped him. He did him reverence, and doubtless thenceforth was a devout disciple.

had come for the feast that was just beginning, and perhaps near the temple (comp. Acts 3. 2) he noticed the poor blind beggar. The unspeakable pathos written on the blind face moved his ready compassion without any appeal from the disciples or the man himself.

2. The difficulty of the disciples is thoroughly Jewish. That suffering must be the result of sin is a problem which agitated the minds of Old Testament thinkers whose teaching on the subject rises through the magnificent perplexity of the Book of Job to the negative answer of the prophet who conceived the picture of Jehovah's suffering servant. The disciples are still at an earlier stage, like their contemporaries, and they had some excuse for not apprehending the loftiest Old Testament doctrine in the fact that Jesus himself had approved the principle under certain circumstances (chap. 5. 14; Matt. 9. 2). He was now about to give a fuller exposition of the meaning of suffering—it is God's opportunity. **This man.** Most probably they meant the man himself before birth; it was always believed that Jacob began his career of supplanting in the first stage of existence. **Parents.** This was no rabbinic fiction, alas! hundreds of babes in every land are born only to suffer the consequences of a parent's sin.

3. The verse is very shortly expressed; the full statement would be, "...parents [that he should

be born blind; but he has been born blind] that" **The works.** Including, as the sequel shows, "the work of God" (chap. 6. 29). **Manifest.** The Light shines ever in a darkness which cannot overcome it; this man is to be a lamp in which it is to shine upon other men. What a revelation this to suffering humanity! The winter exists for the sake of the spring; the desert thirsts only because God would make it a paradise.

4. We must work. Note how far he associates his disciples with himself. The work was common, the commission differed. The Father "sent" him; he himself "sent" them (chap. 20. 21). Note, too, his gentle rebuke of the spirit which would spend in mere speculation precious time needed for work. **Day.** We must not press the parable too far. In his own case the "night" was only the brief period between his death and resurrection, when a new "day" dawned which will never know twilight or cloud. And his servants, too, "will do him service" (Rev. 22. 3) throughout the ages which this parable calls "night." The Lord is only teaching us that there are works appropriate to the present life, and when it is over they can be done no more.

5. When. Literally, whenever. It was not the first time that the Word had come to the world he made. **I am.** So chap. 8. 12. Note that his disciples, as reflecting him, are also "the light of the world" (Matt. 5. 14); this adds to the significance of "we" in the last verse.

6. Compare Mark 7. 33; 8. 23. The manner of the miracle—which could, of course, have been wrought as easily by a mere word—was chosen apparently to show that every thing proceeding from Jesus had healing power if so he willed. The Jews believed the moisture of the mouth a salutary application to the eyes, and the rabbis forbade its being done on the Sabbath, as also they forbade such an act as kneading clay. Doubtless our Lord was rather inclined toward these acts, because he thus so pointedly defied the lifeless negativity with which the Jews caricatured the grand old conception of the Sabbath rest. **With his clay** (so read). What might have injured healthy eyes is transformed into a healing ointment for the blind by becoming "his clay."

7. Wash. Thine eyes. Siloam. See Isa. 8. 6, where Shiloah's "brook that flowed fast by the oracle of God" is the type of Israel's divinely appointed kingdom, the River of living water that "makes glad the city of God." It is still to be seen, one of the few undisputed sites in Jerusalem. A pool cut deep in the rock is supplied from the upper Gihon, outside the walls, by a tunnel which brought the water into the city. It was one of Hezekiah's measures of defense when the Assyrian invasion was feared (2 Kings 20. 20; 2 Chron. 32. 30); an inscription lately found in the tunnel, the

oldest extant monument in Hebrew letters, records the cutting through the hill by workmen starting from the two ends simultaneously. Its name, *Birket Silwan*, still recalls its old Aramaic form, denoting, as the Jews and most modern authorities believe, a "discharge" of waters, issuing as it did from the spring above. If, as some Hebraists of great eminence believe, this etymology is wrong, no difference is made to the passage; St. John was not inspired to teach us philology! Siloam is the source of the water poured on the altar at the feast of tabernacles, and the apostle's mind is naturally turned to its apt symbolism, first suggested by Isaiah. Its spring was in the temple hill, and the waters thus "sent forth" from that sacred source were the type of the quickening stream which Jesus brought from heaven to men. **He went.** Implicit obedience, more perfect than Naaman's because unquestioning, produces the same absolute cure.

8. W. notes that "the circumstantiality of the narrative which follows seems to show that the man himself related the events to the evangelist." **Beggar.** Here mentioned for the first time. It was this which made his blindness notorious.

10. This is a simple inquiry made probably by men not hostile to Jesus, who very possibly brought him to the Pharisees as a living proof that the suspected heretic was indeed a prophet.

11. Jesus. He only knows his deliverer's human name, but he seems to suggest that its meaning had received a new light in the "salvation" wrought for him. **Received.** Literally, recovered; for sight is the natural right even of one born blind.

35. The intervening narrative describes the division of opinion among the Pharisees, the growing malice of the unbelieving section of them, the "Jews," the argument of the once blind beggar, rising in confidence and boldness as he understands the helpless prejudice which confronts him, and the final act of unreasoning violence with which they get rid of one who has been too strong for them. **Cast him out.** From their place of meeting. Doubtless excommunication followed, but this informal meeting was not competent to pronounce it. **Dost thou.** The emphatic pronoun contrasts him strongly with the proud leaders of religious thought who had contemptuously expelled the ignorant pauper who dared to contradict them. In the eyes of Heaven it was only one more "illustration of truth's concealment from wise men, to be revealed to babes." **The Son of man** (margin). This reading is all but indisputably right, and yields a less obvious but far more striking sense. Ejected by the hierarchs of a creed no wider than a single small nation, he is welcomed into a Church as broad as humanity, for its head is the Son of man.

36. Eagerly and wonderingly the man asks for further light. Whosoever this "Son of man" may be, he will, without asking why, throw himself in utter trust upon him whom his healer presents as the Object of faith.

37. Seen. For such a sight, then, were his dark eyes opened! **Speaketh.** Comp. chap. 4. 26.

38. I believe, Lord. The beauty of this, the order of the Greek, will be felt on reflection. Instantaneously and completely the man gives himself up to Christ.

The Lesson Council.

Question 2. 1. *In what sense was this man born blind that the works of God should be made manifest in him?* 2. *Are we to understand that God's will is the original cause of blindness and suffering to men?*

1. God proposed to manifest Jesus as the world's Saviour; this man was born and lived in blindness to be a subject of Christ's healing power and proof of his Messiahship, as Satan's power was suffered to manifest itself in demonizing men that Christ's power over devils might be shown. God possesses sovereign proprietary rights in men, to make them useful, in doing or suffering, as he elects. Blindness was blessing, bringing the matchless healing power of Jesus. This is Pauline (2 Cor. 12. 9). 2. No! The world's conscience traces suffering to sin. Jesus recognized it (Mark 2. 5; John 5. 14); but he condemned the presumption which interpreted God's providences and life's accidents as punishments for special sins, guessing the magnitude of sins by the weight of afflictions, which are not always punitive.—*Rev. Henry S. Thompson.*

We are not "to understand that God's will is the original cause of blindness and suffering to men;" and there was no need that God should cause one man in particular to be born blind when there were so many blind men in the land. Christ's aim was to call off the attention of his disciples from speculative questions to the things which immediately concerned them. His language has this meaning: "Whatever may be the explanation of this man's blindness, one thing is certain, it affords an opportunity for the works of God to be made manifest in him."—*Rev. D. Stevenson, D. D.*

If the question of the disciples was prompted by the doctrine of transmigration, or the belief that physical maladies are the judicial punishment for sin, John Wesley's note on the passage ought to be repeated: "It was not the manner of our Lord to answer any questions that were of no use but to gratify an idle curiosity." This man having been born blind, not because of sin by him or his parents, but as the result of some chance injury to

his eyes, therefore the works of God who undertakes to bring man back to the 'very good' of creation are made manifest in him." The will of God is that man should have a complete body, a sound mind, and in a perfect love a pure heart or spirit.—*Rev. L. C. Quel, D. D.*

In a similar sense to that in which God makes the wrath of man to praise him—by overruling, not causing, the wrath. God's will never decrees unhappiness. The supreme God means the supreme good. Christ here opposes the current Jewish idea that special afflictions come from personal sins or from God's visiting the iniquities of fathers upon children. Here, as in Luke 13. 1-5, he shows that a Job's trials are not necessarily the result of a Job's sinfulness. While sin does bring sorrow, yet the ultimate design of every good man's calamities is to secure man's greater good and God's greater glory.—*Rev. C. S. Ryman, M. A.*

Analytical and Biblical Outline.

An Object Lesson in Salvation.

I. SOUGHT.

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

"Came to minister." Matt. 20. 28.

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

II. TOUCHED.

Anointed the eyes. v. 6.

"Touched him... be thou clean." Matt. 8. 8.

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

III. COMMANDED.

Go, wash in the pool. v. 7.

"Whatsoever he saith... do it." John 2. 5.

"Do whatsoever I command." John 15. 14.

IV. OBEIENT.

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

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

"Conferred not with flesh." Gal. 1. 16.

V. TRANSFORMED.

Is not this he? v. 8.

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

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

VI. CONFESSING.

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

"With the moth confession." Rom. 10. 10.

"Confess me before men." Matt. 10. 32.

Thoughts for Young People.

1. *Our Lord seeks the sinner as he sought this blind man.* Our spirits, like this beggar's body, are blind from birth. Jesus of Nazareth passes, unrecognized by us; we have no proper conception either of our needs or of his power and love. But Jesus saw the man who could not see him, and with tenderness touched his sightless eyes. So God touches our hearts. A little word spoken, a chord of music struck, a text of Scripture recol-

lected, deeply moves the spiritual nature of a boy or girl. The child hardly knows why or how. We know. It is Jesus's touch.

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

3. *Our Lord marks a clear line of duty before the penitent soul as he did before this blind man.* "Go, wash in the pool of Siloam," he said; and if the beggar had been like some men we know, he would have said, "Why go so far, Lord? there is a place around the corner where I can wash just as well." Notice that Jesus gave no reason for this command and made no promise, he simply said, "Go." Probably there never has been a soul seeking salvation who did not soon recognize God's command to perform some difficult duty. It was not an easy task to grope one's way through the crooked streets of a city with a muddy smear over eyes that had never seen. Neither is it easy to come to the altar or to the mourner's bench, or to read the Bible when worldly interests make almost any other occupation preferable. But the sinner is blind, as was this beggar, and Jesus says to him, as to this beggar, "Go, wash."

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

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

what cares he for persecution who knows that Christ is his Saviour, and that his cause and Christ's are practically identical?

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

Lesson Word-Pictures.

Friends, step aside! You block this man's way. Let him pass. He is blind, you must notice. Make way! Make way!

"Blind? I should think he was!" cried a voice. "Look at his eyes! Patches of mud on them! Of course, he can't see. Here, fellow, let me remove that clay from your eyes!"

No, no, the man will not permit that. He stretches out his arms, feels his way with his stick, and presses on.

"Siloam! Siloam!" he mutters, almost savagely.

The crowd wondered.

"Crazy!" "Impostor!" "No, he wants to wash the mud off from his eyes!" are some of the remarks made.

They press after him.

There he goes, feeling his way toward the old pool, his face convulsed with emotion, his eyes covered with clay.

He reaches the pool. How eagerly he stoops, almost stumbling into the water!

Somebody guides him, steadies him.

Dipping his hands into the pool, he scoops up in his palms the precious water. He touches with it the fast drying, stiffening clay on his eyes.

"O, if I could see!" he is murmuring.

"But He said so, said 'Wash;' yes, he said 'Wash!' It must be, will be!"

And what is happening!

How the people press forward and excitedly watch every movement!

Here, friends! Move back! Give the man a chance! Let him wash his eyes! If you had clay on your eyes you would want to get it off! Step back!

But the blind man—why, something strange is happening!

What is breaking through the dark veil before his eyes? Light! Light! And he sees?

Yes, he sees people curiously staring at him—sees the bright water—sees houses. Yes, glory to God, he is a blind man no longer, he has his sight!

And the man's neighbors, too, are so excited. Why, who is this, they wonder. That blind beggar we knew? "No, no!" say some. "He is like him, it is true." He looks up, fastens his eyes on the perplexed neighbors, and declares, "I am he."

Now they want to know how it was all done. In a few words the Gospel makes it all definite. He was only a poor blind man by the way-side begging. He heard some people who were going by talk about him. He caught the word "blind."

"Who did sin," said a voice, "this man or his parents, that he was born blind?"

Sinned? It is hard to be a blind man and very poor and then have somebody throw that hard word "sinner" at him or at his parents!

One voice is full of pity, full of love, and cries, "Neither!"

O wonderful voice, declaring, too, that he is the Light of the world!

Then in the midst of a prolonged silence there is a gentle noise as of a stirring of the ground. Then there is the touch of a tender hand laid on that poor old beggar's very eyes. Then a voice majestic and thrilling bids him go to Siloam's pool and wash. And he went and washed and—now sees! But the wonder-worker's name? Jesus!

All around the pool there is a stir of wonder and praise! Jesus did it all!

"Humph!" groans an old grind-stone. "Don't know about this healing on the Sabbath-day!" Jesus did it!

Would that the once blind man could see his friend!

He saw him one day. He had been cast out of the synagogue, branded, ostracized, and how lonely he is!

But a voice friendly and compassionate meets him in his solitude: "Dost thou believe on the Son of God?"

He turns. He asks eagerly, "Who is he?"

O thou poor troubled heart, once blind and begging, thou hast both seen him, and he is talking with thee.

O how tumultuously he cries, "Lord, I believe!"

He falls upon his knees.

He clasps his hands.

He looks up. He worships, and upon his now quickened sight streams the radiance of the Light of the world.

By Way of Illustration.

"I am the light of the world." Light is a symbol of power as well as of beauty. On one occasion George Stephenson was visiting some friends when they observed in the distance a railway train flashing along with its line of white steam. "What is the power driving that train?" asked Stephenson. "I suppose it is one of your big engines." "But what drives the engine." "Very likely a Newcastle driver." "No, it is the light of the sun. It is light, bottled up in the earth for tens of thousands of years, light absorbed by plants being necessary for the condensation of car-

bon during the process of their growth; and now after being buried in the earth for long ages in fields of coal that latent light is again brought forth and liberated—made to work, as in that locomotive, for great human purposes."

"Ye are the light of the world." So our work is to shine. What we want to do is to show forth Christ. If we have any light at all it is borrowed light. Some one said to a young Christian: "Converted! it is all moonshine!" Said he: "I thank you for the illustration; the moon borrows its light from the sun, and we borrow ours from the Sun of righteousness." If we are Christ's we are here to shine for him.—*Moody.*

Verse 3. Work of God made manifest. The work of God is to believe on him whom he hath sent, and to this belief the man was brought by his blindness and cure. A young man while in his university course took up infidel reading and became a skeptic. During a midwinter vacation he was traveling in central Pennsylvania among strangers, when he was prostrated with serious illness, hundreds of miles from home. His new sentiments hovered like dismal clouds around his bed. They brought only distress and terror. He determined to renounce them forever and accept the truths of the Gospel. He recovered from his sickness and returned to his work rejoicing in the Christian's hope. He became a celebrated divine of New England and used to say, subsequently: "I have many blessings for which to thank God, but I praise him most for that afflicting illness which brought me to himself."

"Lord, I believe." "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity, but on Christ. Mark that little yet great word, "on." It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, or in Newton as a teacher of science. But they do not trust their souls to Jesus. When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, "I have faith in that rope as well-made and strong." But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. It is not a mere opinion—it is an act. The miner just lets go of every thing else and bears his whole weight on those well-braided strands of hemp. Now that is faith. And when a human soul lets go every other reliance in the wide universe and hangs entirely upon the atoning Jesus, that soul "believes on Christ."—*T. L. Cuyler.*

Golden Text. A notorious sinner was once asked how he could prove the divinity of Christ. His answer was: "Why, he has saved me; and that is a pretty good proof, is it not?"

The Teachers' Meeting.

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

References.

FOSTER'S CYCLOPEDIA. Prose, 1255, 1728, 3511, 10252, 10279, 10834, 12274; Poetical, 2393. Ver. 7: Prose, 5435, 5439. Ver. 8: Prose, 6853-6861. Ver. 11: Poetical, 8194.

Primary and Intermediate.

LESSON THOUGHT. *The Light of the World.*

Review. Do you remember the two Schools? Who is the teacher in Christ's School? What are his scholars called? Whose is the other school? Who are free? Who are bound?

To be taught.—1. About blind eyes. 2. About blind hearts. 3. Who can cure blindness.

1. With flat brown chalk make a street. Make straight marks for Jesus and his disciples. Tell the children that this street is in Jerusalem. Jesus was still there. It was the Sabbath. Perhaps he was going to the synagogue. Sitting by the side of the way was a poor beggar. Jesus saw that he was blind as well as poor. The blind man could

not see Jesus, but Jesus saw him. He sees us and knows us when our eyes are not open to see him.

Who "went about doing good?" Jesus wanted to help this poor man. What do you think he would give him?

When Jesus looks at us he knows what we want and need most.

He saw that the way to make this man believe in him and love him was to give him sight.

This man had been blind all his life. Close your eyes tight—put your hands over them—so! Now I will count—one—two—three. [Count to fifty.] Now you may look again. You have been blind—the light shut out—for nearly a minute. But this poor man was blind all the minutes of all his life! He had never seen even his mother's face or a house or a tree or a flower! Did you ever thank the heavenly Father for making you see?

[Tell the story of the cure. Show how the man had a part to do—to obey—and how quick he was to do just what Jesus told him! Then impress the lesson of his boldness and faithfulness in declaring what Jesus had done for him.]

2. [Make a sun-rising with yellow crayon.] Here is a house. [Make a square.] Does this look like a good house? What is the matter? There are no windows or doors! Car the sunlight get into such a house? You would not want to live there. If you did, you would not look nor feel well. You would be pale, sickly, miserable.

Now I will make a heart that does not let God's sun of love and truth shine into it. There are no windows or doors in such a heart. But there are ugly, dark screens that shut out all the light. One of these screens is "Want Your Own Way." [Print.] Another is "Don't Care." Another is "By and By." No wonder it is a blind heart! God and his light are shut out!

Do you know a heart like this? It is the heart that will not obey and serve Jesus!

3. [Print "I am the Light of the world."] Jesus said it. What did he give to the blind beggar? Yes, the light of the natural sun. He can just as easily give to the blind heart the light of the great Sun of love and goodness!

Once there was a little black girl who had no one to love her. She was hard and bitter. She hated every body. Her heart was blind to all the love and beauty in the world. God thought about the poor little blind girl. He sent one of his servants to tell her about his love. Her heart began to let the light come in! Then love came in and she became kind, patient, truthful, glad to help, so that people learned to love her. How happy she was now! And all because the Light shone into her heart.

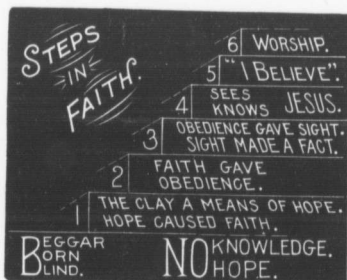


What did she do to make it shine in? She just took down the screens of unbelief and unlove!

How can a child to-day take down these ugly screens?

The blind man got his sight by obeying Jesus. That is the way we shall get ours. [Print, "Come unto me."] Obey this word and the light will pour in. But when we come to Jesus we must do just what he tells us to do! He told the blind man to go wash in the pool of Siloam. Our hearts must be washed in Jesus's own blood, but they never can be until we are willing to obey. [Sing, "The light of the world is Jesus."]

Blackboard.



SUGGESTIONS FOR REVIEW.—Call the attention of the school to the board and wait for perfect quiet before commencing. We are going to trace the progress of faith developed in a poor blind beggar. How do we know that he was blind and a beggar? All read verses 1 and 8. Tell in a few words how helpless he was, how he had no knowledge of Jesus, could not go to him, or see him; how Jesus did not wait for him to come, but came to his relief. Now we commence at the foundation. All read. "A beggar born blind, with no knowledge, no hope." Let us get one step higher. He hears the voice of Jesus, but that might not be sufficient to give him a hope of receiving sight, so a means of developing faith is used by the Saviour. What is it? The clay. Yes, the blind man needed some means to raise his hope, and feeling the clay, and hearing the words, this hope came, and with it some faith that this means might give him sight. A little seed of faith was planted, but it was enough to cause the second step in its development. What was that? Faith gave obedience. Yes, feeble as it was, it stood the test of obedience, and he did that which Christ told him to do. Then came the third step—a physically great one to him. Read it. Through obedience came sight, and his sight was a fact that was unanswerable when assailed by the enemies of Jesus. Nothing could upset that fact

with him. He knew. Repeat the Golden Text. They might theorize as much as they pleased; though he knew not Jesus, he knew he once was blind and now he had his eye-sight. Yet he had no knowledge of his deliverer, and so we go one step higher. He must have thought much about this man "that is called Jesus," and being able to go about and see as well as hear, his mind was gradually prepared for the reception of a greater light than that which came to his darkened eyes. Read verses 35-37. He sees and knows Jesus. Now faith triumphs, and the next step is taken. "Lord, I believe," and stepping into the full light "he worshipped him."

OPTIONAL HYMNS.

Sweet Sabbath-school.
Come to the fountain.
Who'll be the next to follow Jesus?
There's a gentle voice within.
'Tis the promise of God.
A wonderful joy.
Take up the cross.
Seeds of promise.
Stand up, stand up for Jesus.
Rescue the perishing.
How happy every child of grace.
Jesus bids us shine.
Sunbeams.
Come with rejoicing.
Thanksgiving hymn.

The Lesson Catechism.

[For the entire school.]

1. What sort of a man did Jesus see as he passed by with his disciples? **A blind beggar.**
2. What did his disciples believe? **That each man who suffered had sinned.**
3. Why did Jesus say the man had been born blind? **To show forth the works of God.**
4. What did he do? **Restored the man's sight.**
5. What did the Jews do? **Expelled the man from their synagogue.**
6. What did Jesus do? **Declared that he was the Son of God.**

CATECHISM QUESTION.

16. When did God create man?
After the creation of the earth, God made man to be the chief of His creatures upon it.
[Isaiah xlv. 11, 12; Zechariah xii. 1.]

A. D. 29.] LESSON XII. CHRIST THE GOOD SHEPHERD. [Sept. 20.]

GOLDEN TEXT. The Lord is my shepherd, I shall not want. Psa. 23. 1.

Authorized Version.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Revised Version.

- 1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.
- 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Je'sus unto them: but they understood not what things they were which he spake unto them.
- 7 Je'sus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them.
- 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep.
- 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know 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 they shall become one flock, one shepherd.

TIME.—Probably A. D. 29. **PLACE.**—Probably the immediate vicinity of Jerusalem.
RULERS.—Herod in Galilee; Pilate in Judea.
DOCTRINAL SUGGESTION.—Christian fellowship.

HOME READINGS.

- M.* Christ the Good Shepherd. John 10. 1-10.
Tu. Christ the Good Shepherd. John 10. 11-16.
W. False shepherds. Ezek. 34. 1-6.
Th. Good pasture. Ezek. 34. 11-16.
F. Safety. Ezek. 34. 22-31.
S. Seeking the sheep. Matt. 18. 10-14.
S. The loving Shepherd. Isa. 40. 1-11.

LESSON HYMNS.

No. 76, New Canadian Hymnal.

Softly and tenderly Jesus is calling.

No. 280, New Canadian Hymnal.

Jesus, tender Shepherd, hear me.

No. 275, New Canadian Hymnal.

Saviour, like a shepherd lead us.

DOMINION HYMNAL

Hymns, Nos. 10, 236, 8.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Sheep-fold**, v. 1-6.

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

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

What can you tell concerning an Oriental sheep-fold?

What peculiar instinct have Oriental sheep?

What sort of person, does Jesus declare those to be who climb into the sheep-fold?

Who is he who enters by the door?

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

What does Paul say about the only way of salvation?

How do the sheep regard the shepherd?

How do they regard "a stranger"?

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

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

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

Who is the "Door of the sheep"?

What does "came before me" mean?

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

Were honest seekers of truth, like Socrates, robbers?

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

How can "any man" be saved?

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

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

For what does the thief come?

For what did Christ come?

Who is "the Good Shepherd"?

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

What other sheep has Jesus?

What true bond of union is there between all Christians?

Practical Teachings.

Find evidence in this lesson—

1. That Christ's people know and obey his voice.

2. That teachers who deny Jesus are false teachers.

3. That Christ laid down his life for us.

4. That Jesus recognizes all those who hear his voice.

5. That Christian teachers who work merely for hire are not to be trusted.

Hints for Home Study.

Find figures in the Old Testament in which the Church of God is regarded as a fold, Israel as a flock, and Jehovah as a Shepherd.

Read Luke 15. 4, 5; Matt. 18. 12, 13; 15. 24; 9. 36; and 11. 28, 29.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Sheep-fold**, v. 1-6.

Who is here called a thief and a robber?

Who is the shepherd of the sheep?

Who at once know the shepherd?

Whom does he know by name?

Why do the sheep follow the shepherd?

Whom will they not follow, and why?

What form of teaching was Jesus using?

How well was he understood?

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

Who is the door of the sheep?

What were they who came before him?

What would they find who entered the true door?

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

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

Why does the thief visit the sheep-fold?

Why did Jesus come?

Who is the Good Shepherd?

How did he show that he was such?

How does the hireling act when in danger?

Why does the hireling fly?

What knowledge marks the Good Shepherd?

What says Jesus about other sheep?

What may all true Christians say of their Shepherd? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus is the only Saviour?

2. That Jesus died to save us?

3. That Jesus will save all who trust him?

Home Work for Young Bereans.

Give the name of a Hebrew king who was a shepherd.

Give the name of a prophet who was a shepherd.

Give the name of one of the patriarchs who was a shepherd.

QUESTIONS FOR YOUNGER SCHOLARS.

What does Jesus call himself? **The Good Shepherd.**

Who are his flock? **All who love and follow him.**

What is the sheep-fold? **The Church of God.**

Whom do the true sheep follow? **The shepherd.**

What do they recognize? **His voice.**

Why will they not follow a stranger? **They do not know his voice.**

Who is the way into the sheep-fold? **Jesus.**

What does Jesus give to his sheep? **Life.**

What did he give for his sheep? **His own life.**

Who belong to the true Church of God? **All who hear the Shepherd's voice.**

Whom did Jesus say he would bring together? **All of the sheep.**

What did he say there would be one day? **One fold and one shepherd.**

What did he mean by this? **That there would be one Church of God.**

What will bring us into that Church? **Faith in Jesus.**

Words With Little People.

THE GOOD SHEPHERD

Loves his sheep.
Knows each one by name.
Watches over them carefully.
Follows them when they go astray.

"Jesus my Shepherd is,
'Twas he that loved my soul."

Whisper Motto.

I will listen for the Shepherd's call.

General Statement.

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

EXPLANATORY AND PRACTICAL NOTES.

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

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

minister in the pulpit or a teacher in the Sunday-school.

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

4. He goeth before them. Bear in mind the double reference to Christ himself, the great Shepherd, and to those who are his true represent-

atives. There is a significance in this going before the flock. The true teacher can bring his followers only where he goes before into experiences that he has realized and into a fellowship which he has enjoyed. **They know his voice.** The true disciple lives in fellowship with his Master, and hears his voice speaking in the silence of the soul. He knows it by the witness of the Spirit, and by its accord with the utterance of the word.

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

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

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

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

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

10. The thief. He is the enemy of souls, whether as the false teacher, the persecutor, or the opposer of the Gospel. At that time he was the

Pharisee who pretended to hold the keys of the kingdom of heaven. **I am come.** He now introduces himself in a new light, not only as the door, but also as the chief Shepherd, the Head of all the under-shepherds. **That they might have life.** The spiritual life which Christ only can impart.

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

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

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

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

CAMBRIDGE NOTES.

The figurative style which was so characteristic of the great Teacher is represented by St. John in allegory, differing only in details of form from the parable as seen in the synoptists. The present chapter is joined closely to the last, the

several points of the preceding narrative being successively taken up in figure. The exquisite beauty alike of thought and language makes this one of the most perfect passages even in this gospel. No wonder that such words should have proved even

more effectual than the miracle in the physical world to turn some of the "Jews" themselves to hear.

Verse 1. The double allegory is presented without any attempt to make it logical. "In relation to the fold Christ is the Door; in relation to the flock he is the Good Shepherd" (H.). **Verily.** This phrase never opens a new discourse, but introduces a new development of an argument. The unfaithful shepherds were before us in the last chapter, treating God's flock in the same blind and selfish manner as their spiritual ancestors had done (Ezek. 34; Zech. 11). **Door.** This is the Christ, present before his incarnation in the spirit of the prophetic teaching. **Fold.** A large open space inclosed by palings or a low wall. It represents the Jewish Church, in which God's flock lay safely through the night, to be led out in the morning to an unconfined pasture. **Climbeth** over the fence "from some other quarter" (literally). He comes not from the shepherd's home, and could not gain admission by the door. The **thief** comes in with craft, the **robber** with violence.

2. A shepherd. So read, with margin. The words are not yet exclusively of Jesus; they would apply to every faithful prophet who came before him. All such entered by the "door," the Word of God.

3. Porter. Comp. Mark 13. 34. Here the Father seems to be denoted, as admitting the "shepherds" to their sphere of labor. **Voice.** An Eastern shepherd always calls, does not drive, his sheep, who know his voice and follow him. Here all the sheep in the fold hear and recognize the voice, but only "his own sheep" follow. In the parable this would refer to the inclusion of several flocks within one fold. The sheep who hear but do not follow perhaps represent members of the visible Church who do not belong to it in spirit. They recognize the Shepherd, but will not follow him to the green pastures and still waters where he leads his own sheep. Comp. ver. 26. **By name.** This again is a characteristic of Eastern shepherds, who give names to a few of the sheep who keep near them. The Good Shepherd knows them *all* by name.

4. Put forth. The same word as "cast out," in chap. 9. 35. The false shepherds had driven out of the fold one whom the Shepherd takes to pasture. And he, too, "puts forth" from that fold his own sheep, for in the fold they cannot find pasture. No visible Church is any more to be the appointed place of safety. For when Jehovah is Shepherd of his flock they will not want nor be in danger, though no barrier of earthly rearing defends them from the thief or the wolf. **All.** No true servant of Jehovah will remain behind in the fold of Judaism.

5. Stranger. Since these are in the fold, but not admitted by the porter, they must be the same

as the "thieves and robbers," but described in the negative way.

6. Proverb (margin). The word is so translated in chap. 16. 25 and 29; 2 Pet. 2. 22. It does not occur elsewhere. There is not much difference between this and the synoptic word "parable;" but it suggests a more compact and less self-explanatory figure. It would exactly describe, for instance, such a saying as Luke 17. 37. **Understood not.** It was not that they repelled his implied indictment. They simply could not understand its being made. The "triple brass" of their self-complacency had resisting power enough to keep off a keener shaft still. Matt. 21. 41 (contrast 45).

7. Door. There are two leading thoughts thus presented: (1) The shepherds entered by this door; that is, all divinely authorized teachers in the Jewish Church came to the people as witnesses of the coming Christ. This is really true of even those who (like Elijah) uttered no Messianic prophecy, for the development of the theocratic nation was essentially bound up with the Messianic idea. (2) The sheep go out through the door in the morning to pasture; that is, when the time has come God's people go forth from the fold of Judaism to enjoy the richer and freer blessings of a universal religion, and their emancipation is through Christ.

8. Came. Almost a technical word in this gospel, describing the coming of Messiah. Those who "came before" him professed to be themselves the "door of the sheep," usurped Messiah's privilege, and decided on their own principles who were to be shepherds. Even so had the "Jews" tried to bar the entrance of the Baptist and of Jesus himself, while they admitted the authors of every trivial or impious command in the tradition.

9. A difficult verse. It seems fairly certain that it does not refer to the sheep, for there is no "entering in" to the fold for them. That belonged to the time of the first foundation of the Jewish Church. Applying the verse to the shepherds, we may paraphrase thus: "False shepherds have been shown such by their not entering through the door. The true shepherd is marked by his having thus entered. Such shall win for himself reward from the Owner of the sheep, delivered from the terrible judgment which the prophetic voice denounced on the self-seeking men who neglected their solemn responsibility. And with this blessing on his work he shall enter to the sheep and call them to follow, then go out to find the pasture to which he will lead them. **Saved.** This word is the difficulty of the verse, and is probably responsible for its misapplication to the sheep. As indicated in the paraphrase, the best solution (due to M. M.) seems to be gained by recalling the Old Testament associations which the parable of shepherds would immediately suggest.

Ezekiel and Zechariah had denounced the false. For the true there was in store all that "Jehovah the Saviour" (Matt. 1. 21) came to bring. **Go in.** It is the same word as "enter," just above, but lays stress here not on the mode of entrance, but on access to the sheep.

10. In relation to the fold we have here the conclusion of the parable in the contrast between the thief who pretends to be a shepherd, and (as logical consistency would require) the true shepherds who entered by the Door. But no similitude will supply more than a fraction of the truth, and when an inanimate object is used the parable naturally stops short very soon. Accordingly, instead of describing his servants Jesus describes himself, as summing up in the highest form what he predicates of them. So he uses the new similitude of the Shepherd. The former comparison presented him as differing from other teachers in kind, this only in degree—but what a degree! **Thief.** The baser, meaner aspect, likely to strike men as more hateful than the open brutality of the "robber." **I came.** The mere fact of his coming presents a sufficient antithesis to the "steal." He came who is incarnate unselfishness. **Kill.** Opposed to **have life; destroy, to have abundance** (margin). The devil's messenger brings death, and worse than death, the blasting of all that is good and lovely. Christ brings life, and, more than life, the "fullness" of divine blessing. Comp. Psa. 63. 3; Eph. 3. 20, etc.

11. Good. The word expresses the nobility and beauty of such a life. Other shepherds had laid down their lives in defense of the flock, and our Lord's hearers would not expect any higher sacrifice than this as implied in his words. The first to "prophesy" the unique import of that sacrifice was the leader of the pack of wolves who soon would endeavor to devour the shepherd and so scatter the flock.

12. Godet well points to chap. 12. 42, as the first realization of these words. The hireling is really the "thief," "robber," and "stranger" under a new light. He is the self-appointed prophet, who "wears a hairy mantle to deceive;" the corrupt and worldly clergyman, who for hire "feigns to hear a voice which called not." Milton brands him for all time in the grim speech of St. Peter in *Lycidas*, which is throughout the echo of the Lord's parable. **Not a shepherd.** We have no opportunity of realizing the nobility of the shepherd's calling as esteemed in the East, where one of the sheepmaster's family almost always tends the sheep, and the entire dependence of the helpless creatures on the shepherd breeds a chivalrous feeling which we can hardly realize. **Wolf.** The evil one, in his own person or in his chosen agents. **Snatcheth.** Some are actually seized; all the flock is scattered, "as sheep not having a shepherd."

13. Careth not. Contrast 1 Pet. 5. 7.

14. Here we leave the thought of the unworthy, and with a beautiful repetition the picture of the one perfect Shepherd fills the whole field of view. The mutual recognition between the Lord and his own (verses 3, 4, 12) is of the same nature as that between the Father and the Son.

15. Lay down. This perfect knowledge involves the perfect sympathy and perfect self-sacrifice of love.

16. Other sheep. The mention of the redeeming death suggests at once the great purpose which underlay it (chap. 11. 52). There was no other fold; the Gentiles had been scattered and unprotected, yet they were his. **I must lead** (margin). Not to the fold, for God's people will never need such a shelter again. Jew and Gentile, henceforth indistinguishable, will be alike led in the green pastures by the one Shepherd. **Shall hear.** Hitherto they have only heard it in distant, imperfect echoes, as their own teachers—Zoroaster, Buddha, Confucius, Socrates, and the rest of a noble but half-enlightened band—proclaimed to them fragments of truth. **One flock, one shepherd.** Quoted from Ezek. 34. 23; 37. 22-24. Not "one fold," an inexcusable error of several translations, which has done immense harm. Narrow Anglicans may still be heard quoting this as a proof that the external Church must be one (and that of course after their own fashion!). The very opposite is taught. Unity of external organization can never be; it would be an evil, not a blessing. Unity of spirit there must and will be, when the Lord has led his people nearer to himself.

The Lesson Council.

Question 3. For what purpose did Christ employ parables in teaching?

Christ's use of parables in teaching was simply the adoption of the best method for the impartation of the best truths. For the impartation of ordinary truths ordinary forms of expression would have sufficed. But the truths contained in the parables are the most highly spiritual, and, therefore, the most essential to the Christian life, and no other method of teaching them would have been so appropriate as that adopted by the Master. Embodied in parables, such truths unceasingly swell and grow and bud and blossom and show fruit which is ever ripening to him who would gather it.—*Rev. D. Stevenson, D. D.*

1. To arrest and fix attention upon the spiritual truth embodied in the parable. 2. To illustrate that truth by the known facts, characteristics, or constitutional developments of the figures used. 3. To excite a spirit of inquiry and investigation which would lead to careful study of the limitless treasures contained in the truth. 4. To conceal

the truth from the indifferent; as the shell of the nut protects the meat from injury by the careless passer-by and keeps it sweet for the nut-gatherer. 5. The truth in parables constituted a standard of individual responsibility; and so the judgments of God, for accepted or rejected truth, were self-determined.—*Rev. Henry S. Thompson.*

1. To secure the attention of his hearers. 2. To make a vivid and impressive picture of the truth. 3. To be easily and correctly understood by beginners in learning. 4. To meet the demand for knowledge in the minds of the thoughtful and learned. 5. To make manifest the beautiful harmony between the seen and the unseen in the works of God. 6. To show that the supernatural is natural in the spiritual world. 7. To make it easy to remember his teaching.—*Rev. L. C. Queal, D. D.*

To make his truth more vivid; to make his doctrines doubly impressive by having them enter the mind through both the "ear-gate" and the "eye-gate;" to particularly arrest the attention of the "common people" who form the great mass of mankind and who will be delighted with apt illustrations when they would be indifferent to abstruse or abstract reasoning; and to furnish preachers and Sunday-school teachers with the best method of imparting instruction for all ages to come.—*Rev. C. S. Ryman, M. A.*

Analytical and Biblical Outline.

The Two Shepherds.

I. THE FALSE SHEPHERD.

1. **A robber.** "*Is a thief.*" v. 1.
"Ye have robbed me." Mal. 3. 8.
"Against the shepherds." Ezek. 34. 2.
2. **A stranger.** "*Know not the voice.*" v. 5.
"No man taketh this honor." Heb. 5. 4.
"Having a form of godliness." 2 Tim. 3. 5.
3. **A hireling.** "*Not the shepherd.*" v. 12.
"Woe to the idol shepherds." Zech. 11. 17.
"Supposing that gain is godliness." 1 Tim. 6. 5.

II. THE TRUE SHEPHERD.

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

III. THE SHEEP.

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

"The voice of my beloved." Sol. Song 2. 8.

"Hear... soul shall live." Isa. 55. 3.

2. *Know his voice.* v. 4.

"Know the joyful sound." Psa. 89. 15.

"Know that we know him." 1 John 2. 3-6.

3. *Follow him.* v. 4.

"My soul followeth." Psa. 63. 5.

"Follow his steps." 1 Pet. 2. 21.

4. *Shall find pasture.* v. 9.

"In green pastures." Psa. 23. 2.

"In a fat pasture." Ezek. 34. 14.

Thoughts for Young People.

The Shepherd and His Flock.

1. *Christ has a flock in this world*, and of that flock every believer is a member.

2. *Christ has a fold for his flock*—the Church, with its care and protection, keeping out the wolves and keeping in the sheep.

3. *The flock of Christ has its enemies*, either open or secret: the thief and robber, seeking to plunder; the wolf, hungry to destroy; the stranger, who would mislead; and the hireling, who would neglect. Our only safety lies in keeping close to the Shepherd.

4. *Christ is the Good Shepherd of his flock.* He owns his sheep, for he has bought them with his blood. He leads them by his voice; he knows each one of his many followers; and for the tenderest lamb he is willing to lay down his life.

5. *Christ has shepherds who are his helpers in the care of his sheep.* They enter the fold through Christ the Door; they have true fellowship with their Master and with the sheep; they live to labor for the flock.

6. *Christ's flock have certain duties and privileges.* They enjoy communion with their Master; they have sweet pasturage; they are safe in his care; and they submit to his will.

Lesson Word-Pictures.

What a peaceful scene, the fold at evening time, the sun going down behind the purple hills, the long gray shadows stretching across the green sward! But who slyly prowls about the fold, creeps up to the wall, and looks to see if he can vault over? The shepherd? No, but a robber! There is the shepherd, coming in open sight. He slowly, wearily toils along the ground, a lamb on his shoulder, and the tired flock confidently pressing up to him. And how readily the door falls back as the shepherd nears the fold! The porter knows the shepherd.

It is morning. The car of the sun in glory is rolling up over the eastern hills. The dew is crowning with diamonds every grass-blade. The door of the fold opens, and the shepherd steps out.

He turns. He calls. Hark! How loving and trusty his voice as he calls out his flock! Away they scamper, eagerly pressing forward in their hunger, but returning as he calls, and together they move down into the emerald valley. But who is it over at the left that winningly reaches out his hand to some of the flock, then coaxes and invites? The sheep turn away. They do not know a stranger.

It is to a crowd at Jerusalem Jesus speaks of the above, but how unappreciatively, wonderingly, they stare at him!

Do they not understand what he means?

Hear his voice proclaiming, "I am the door of the sheep." By him they must enter in.

And that robber? How he looked slyly stealing up the fold! And now watch him vaulting over the wall. Hark! Hear the cry of some defenseless lamb. It is seized, slain, borne away by the robber. It is a dead lamb on his shoulder; it is a living lamb in the Good Shepherd's bosom, sheltered, nursed, saved.

"I am the Good Shepherd," says Jesus.

Now, look again!

It is the open pasture-land. The shepherd is watching his flock. How securely they stray down the field. Without care, they nibble the tender grass where the waters go softly. They are safe under the good shepherd's eye, and not under that of the hired keeper. Look at him. He sits apart. His eye is upon the flock, but his thoughts are on the money he will receive for his work. "So many pence," he says, "for this day!"

His face lights up with the cold, selfish smile of avarice. But do you notice that dark cleft in the rocks beyond the bright, tinkling little brook? There is a gaunt form stealing out, with black, murderous eyes, and they are fastened, too, on a browsing little lamb! He springs for his prey.

"Wolf, wolf!" cries the good shepherd.

The hireling runs.

The good shepherd runs also, but toward the wolf. He seizes this four-footed robber. He throws himself upon his bloody jaws. He will lay down his life for the sheep. He loves them. He knows them by name.

"Run, David! Run, Miriam!" he cries.

The good shepherd stays.

He meets the powers of evil alone.

There is a dead Shepherd on Calvary soon. A little flock all about the cross weeps and laments for him. But there are other sheep, many other sheep. He pours out his life for them, too, to bring all, every body, to himself. He would have all in one fold, no stone wall dividing them. Fetch them home, dear Lord, all in one fold, fetch them home!

By Way of Illustration.

"He that entereth not by the door." Men who neglect Christ and try to win heaven through moral-

ities are like sailors at sea in a storm who pull some at the bowsprit and some at the mainmast, but never touch the helm.—*Beecher.*

"He calleth his own sheep by name." Joseph Cook, in writing of his experiences in India, says: "I was cheered through all my journey from the sea to the Himalaya Mountains with the twitter of a little native bird." This great man, deep in the mysteries of India's peculiar races and weird philosophies, found solace and pleasure in a tiny bird, whose only song was a single note. So does the Lord Jesus listen for your song, be it ever so simple, and wait for your service, be it ever so imperfect.—*Bishop W. A. Nind.*

"And leadeth them out." Christ is a tender Shepherd. That you are passing under the rod is no proof that Christ does not love you. A friend of mine lost all his children by scarlet fever. The poor stricken parents took a journey, and at length found their way to Syria. One day they saw an Eastern shepherd come down to a stream and call his flock to cross. The sheep came down to the brink and looked at the water, but they seemed to shrink from it, and he could not get them to respond to his call. He then took a little lamb under each arm and passed into the stream. The old sheep no longer stood looking at the water; they plunged in after the shepherd, and in a few minutes the whole flock was on the other side, and he led them away to newer and fresher pastures. The bereaved father and mother no longer murmured because the Great Shepherd had taken their lambs one by one into yonder world, and they began to look up and forward to the time when they would follow their loved ones. It may be your Shepherd is calling you to "set your affections on things above."—*Mooly.*

"I am the door." I do not think that any of us can begin to imagine the revolution that was made in the religious life of the disciples of Christ when they began to say, "Our Father in heaven," and began, though dimly, to understand that in all its tender and winning suggestions the word was not only true, but that it was far within the truth. It was as if they had been standing for a long time before the grim outer walls of some old castle which they had been summoned to enter, standing there and looking doubtfully at the forbidding granite battlements, with cannon and sentries, with suggestions of gloomy passages and dungeons within, when all at once a little door opened, and they saw within the wall a pleasant garden with flowers and fountains, and caught a breath of the sweetest odors, and heard a burst of melody from singing birds and happy children playing in the sun. Such an opening into the very heart of God did this word Father make for all who had stood in the cold shadow of the old monarchical conception of his

character. There was meaning in the word of the Master when he said, "I am the door."—*Washington Gladden.*

"The good shepherd giveth his life," etc. Traveling down the Ohio River on a steam-boat, a passenger's attention was called to the pilot, who was a coarse-looking man. "The captain informed me," he said, "that recently, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a skiff and ventured himself among the boiling waters and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered; 'at every trip he comes down to the boat to see me.' 'Have you any interest in that boy?' 'More than I can tell you, more than in any of my own seven at home, for whom I have run no risk.'" How must Jesus regard those for whose rescue from everlasting death he has given his life!

The Teachers' Meeting.

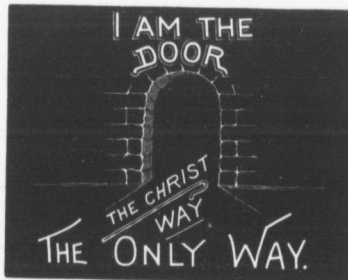
Make a careful picture of an Oriental sheep-fold—a low, flat building, at one end of a stone-walled yard, with sharp thorns on the top of the walls to keep away wolves and robbers; of Oriental sheep, so different from our own in form and habits—their docility and intelligence and helplessness; of an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

References

FREEMAN Ver. 1: The sheep-fold, 803. Vers. 3-5: Shepherd and sheep, 804.... FOSTER'S CYCLOPEDIA. Prose, 4803, 9316, 1304, 9052, 9054; Poetical, 3990. Ver. 1: Prose, 2918, 9426, 9470, 10109. Vers. 3, 4: Prose, 755. Vers. 4, 5: Poetical, 2743; Prose, 11677. Ver. 5: Prose, 11675. Ver. 7: Prose, 4104, 7964. Ver. 9: Prose, 656, 679. Ver. 10: Prose, 7909. Vers. 11-13: Prose, 11676. Vers. 12, 13: Prose, 9771. Ver. 13: Prose, 511. Ver.

14: Prose, 681, 689; Poetical, 3989. Ver. 16: Prose, 803, 5862-5873, 7277, 11623.

Blackboard.



DIRECTIONS FOR COLORS.—Draw the door with white chalk; the words, "I am the door," with light blue; the shepherd crook, yellow; the words accompanying it, red; the sentence at the bottom, green, shaded with golden yellow.

EXPLANATION.—There are many beautiful lessons within this lesson. The blackboard sets forth the first application, as shown in verses 7-9. There is but one way to the true fold, and that is through Jesus, the Redeemer of mankind. He is the Good Shepherd that gave his life for the sheep; that does not drive his flock, but goes before it; that knows each one by name; that cares for each one; that carries the young lambs in his arms; that keeps his flock in safety. Is it not a comforting thought that the Saviour knows you by name? Think how delighted one would be if a great ruler or general or the president would call you by name. Jesus says, "I am the good shepherd, and know my sheep."

THE GOOD SHEPHERD

GAVE HIS LIFE.
GOES BEFORE.
CARES FOR ME.
CARRIES THE WEAK.
KNOWS ME BY NAME.
KEEPS ME IN SAFETY.

Primary and Intermediate.

LESSON THOUGHT. *The Shepherd's Care.*

Who gave the blind man sight? When is a heart blind? Who can give help to blind hearts? What is it our part to do?

To be taught: 1. That we have a Shepherd. 2. That he loves and cares for his flock. 3. That his fold is a safe place. 4. That Jesus is the Door into the fold.

1. Make a square to represent a sheep-fold, leaving an open space for the door. Tell how the sheep-fold was made—a mere inclosure with a wall

of loose stones and thorn-bushes on the top. The door was simple—a few sticks laid across the opening. Here the shepherd and his dog watched all night. Explain that wolves were common in that country, and the sheep were not safe at night except inside the fold. The flocks came to the fold at night and were left in the care of the porter, the man who tended the door. In the morning the shepherds would come for their flocks. The porter knew the shepherds and would open to them. Then each shepherd would call his sheep and lead them out to pasture.

Tell that this is a picture of the Church of Christ. The sheep and lambs stand for the men and women and children of the Church. The fold is the Church itself, and Jesus is the shepherd, who knows the sheep, and leads them out to pasture.

2. Have children recite the twenty-third psalm in concert. Tell that Jesus, our Shepherd, knows each one of his flock by name. He says, "I know my sheep." He leads his flock to the "green pastures," the very best place for them.

Mary was a very poor child. Her father was a drunkard and her mother was often ill. She loved Jesus and was one of his flock. He knew all about her home and her hard times. You do not think he led her into "green pastures," do you? You know that means the very best place. Now see if Mary was not in the best place! She prayed for her father every day. She comforted her mother, and had so much of the sunshine of love and peace in her heart that it shone on others, too!

One day when her father was drunk he struck her. It hurt her so badly that he thought she would die! The shock made him sober, and he promised God that he would stop drinking and be a Christian if he would let Mary live. He kept his promise, and when Mary got well she found her home a new place. The way in which God led her seemed hard, but it was the only way in which her father could be saved.

Mary's Shepherd is our Shepherd. He loves us and leads us, may be in not just such a way as he led Mary, but in the very best way. Ought the Shepherd's flock ever to complain?



3. Pin up a picture of a church. Go back to the fold. What is it for? Safety, protection. The Church is the fold in which the Shepherd, Jesus, gathers his flock. Do we need a place of safety? Yes, for ugly snarling wolves of sin are all around us—ill-temper, hate, falsehood, greed, self-love, and many others. These are some of Satan's wolves which he sends out to bite and kill Christ's sheep.

[Tell story of a lamb wandering away from the flock, getting lost on the mountain, in danger of

wolves, and night coming on. The shepherd goes calling and seeking it. When he finds it he carries it in his arms to the fold, and it is safe.]

Jesus, our Shepherd, is calling his lambs to come into the fold. He calls them by their names. He goes looking for them. He is grieved to see them wandering in sinful ways. Have class repeat softly:

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

4. How shall the lambs get into the fold? [Open the door of the fold print "Jesus."] Tell that he says, "I am the door." The way into Jesus's fold is just obeying Jesus. Who knows how to obey mamma? Yes, every child. But how do you know what mamma wants you to do? You listen to what she says. So you must listen to Jesus! He speaks to you in his word, and in your heart when you pray. Who will come into the fold through Jesus, the Door, and be safe?

OPTIONAL HYMNS.

Thou art my Shepherd.

Jesus is calling.

Blest are the hungry.

Come to Jesus.

There is a Friend.

Saviour, let me still abide.

Keep me, hide me, O my Saviour.

Saviour, like a shepherd.

Faithful Shepherd, feed me.

Take my life.

Precious promise.

O holy Saviour.

I heard the voice of Jesus.

I was a wandering sheep.

Lead me, precious Saviour.

Dear Saviour, ever at my side.

The Lesson Catechism.

[For the entire school.]

1. How is the shepherd of the sheep known?
He "entereth in by the door."
2. How is the thief and the robber known?
He "climbeth up some other way."
3. Who is the door? **The Lord Jesus Christ.**
4. What else is he? **The Good Shepherd.**
5. What does he say concerning his sheep?
"I know my sheep, and am known of mine."

CATECHISM QUESTION.

17. How was man the chief creature on earth?
Because the Creator made man in His own image.

So God created man in His own image, in the image of God created He him.—Genesis i. 27.

18. In what part of man is the image of God?

In his spirit or soul, which was breathed into him by the Creator. (Genesis ii. 7.)

THIRD QUARTERLY REVIEW.

Sept. 27.

HOME READINGS.

- M.* The Word made flesh. John 1. 1-18.
Tu. Christ's first disciples. John 1. 29-42.
W. Christ's first miracle. John 2. 1-11.
Th. Christ and Nicodemus. John 3. 1-17.
F. Christ at Jacob's well. John 4. 5-26.
S. The five thousand fed. John 6. 1-14.
S. Christ at the feast. John 7. 31-44.

REVIEW SERVICE FOR SENIOR STUDENTS.

DIRECTIONS FOR STUDY.

1. Recite the titles of the lessons.
2. About what time was the Gospel of John probably written?
3. What can you tell of its writer?
4. In what city did he live during his advancing years?
5. What other works of his are contained in the Bible?
6. Can you name any peculiarities of the Gospel of John?
7. What is the subject of the first lesson of this quarter?
8. How many lessons narrate miracles, and which are they?
9. How many miracles narrate conversations, and which are they?
10. Have you memorized the GOLDEN TEXTS? If not, do so at once, and write them down.
11. What title does St. John give the Son of God?
12. Who was the first witness of the Messiahship of Jesus?
13. What lesson tells of the calling of the first disciples?
14. Name the parables spoken in these lessons.
15. In which lesson is a thief described?
16. In which lesson does Jesus show the angry Jews that while they may be descended from Abraham they have no likeness to him, but are like their "father the devil."
17. In what lesson does Jesus hinge his instruction on ritual services of the Jewish Church?

18. Tell the story of the feeding of the multitude, filling in from the other gospels.

19. Which lesson shows the plotting of the Jews to kill Jesus?

20. In which lesson does Jesus refer to himself as a spring, and to the believer as an overflowing well of water?

21. In which lesson does he refer to himself as the Light of the world, and to the believer as one who also irradiates the darkness about him?

22. In which lesson does he refer to the brazen serpent of Moses, and foretell his own uplifting?

23. Where are we told of a worldly woman who was an eager spiritual converser with Jesus?

24. Where are we told of people who earnestly desired a miracle from Jesus?

25. Where are we told of young men who followed Jesus because they had heard that he was the Lamb of God?

26. Here are some symbolic figures. Select the lessons and tell the stories suggested by them:

- A stone water-pot.
- A descending dove.
- A well's curb-stone.
- Five barley loaves.
- A shepherd's crook.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. TITLES AND GOLDEN TEXTS.—Recall the TITLES and GOLDEN TEXTS by the aid of the following hints:

- | | |
|----------------------------|---------------------------------|
| 1. The W. M. F. | The Word was made— |
| 2. C. F. D. | Behold the Lamb— |
| 3. C. F. M. | This beginning of— |
| 4. C. and N. | For God so loved— |
| 5. C. at J. W. | Whosoever will, let him— |
| 6. C. A. | All power is given— |
| 7. The F. T. F. | I am that bread— |
| 8. C. the B. of L. | Lord, evermore give us— |
| 9. C. at the F. | If any man thirst— |
| 10. The T. C. of G. | As many as received— |
| 11. C. and the E. | — |

M. One thing I know—

12. C. the G. S. The Lord is my—

II. THE LESSON FACTS.—State in your own language the lesson facts by the aid of the following lesson pictures:

1. A Word; a Light; a witness.
2. Jesus pointed out; witnessed to; followed.
3. A wedding; a want; a miracle.
4. A night visit; a new demand; a proof of love.
5. A weary traveler; a wondering woman; a lesson on worship.
6. A worker hated; a worker's power; a worker a judge.

7. A needy multitude; a little food; an abundant supply.

8. The bread Giver; the bread of life.

9. A gracious promise; doubt and division.

10. Two fathers; two families.

11. A blind man; a healed man; a trusting man.

12. The sheep; the door; the shepherd.

III. TEST QUESTIONS:

1. What three things are stated about the Word? What did the Word create? To whom was the Word a light? Who bore witness of the Light? What was John's testimony? How did the Word reveal himself? (GOLDEN TEXT.) Whom does the Word reveal?

2. Who was the Lamb of God? What was his work in the world? Who said this of Jesus? Who told John this truth? Who left John to follow Jesus? What should be our witness to him? (GOLDEN TEXT.)

3. What wedding guests are named in the lesson? What want arose? Who told Jesus of the want? How did he supply the lack? What was said of the quality of the supply? What results followed from this miracle? (GOLDEN TEXT.)

4. What did the ruler say about Jesus? Of what great need did Jesus tell the ruler? How fully can one understand this change? What Old Testament incident is a type of Christ? How much did God love the world? (GOLDEN TEXT.)

5. What two people met at Jacob's well? About what did they first converse? What promise did Jesus make about living water? What request did the woman make? Who is invited to take this living water? (GOLDEN TEXT.)

6. What did Jesus say about the source of his authority? What blessedness does he promise to the believer? By whom is the world to be judged? What two classes will appear in the judgment? How much authority has Christ? (GOLDEN TEXT.)

7. Of what multitude does the lesson tell? Of what were these in need? What supply was there for this need? How many men were fed? How much remained over? Of what better supply does the GOLDEN TEXT tell?

8. Why did the people seek Jesus? For what food did Jesus bid them labor? Who is the true bread from heaven? What did the people request? (GOLDEN TEXT.) Whom will Jesus not cast out? Who will have everlasting life?

9. What did the people ask about Jesus's miracles? Who sought to arrest him? What gracious invitation did he give? (GOLDEN TEXT.) What did he mean by this? What different opinions concerning him did the people have?

10. How did Jesus say the Jews could be truly free? Whose free children did they claim to be? To whom did Jesus say they were in bondage?

Why did the people not receive Jesus? What blessedness came to such as received him? (GOLDEN TEXT.)

11. What question was asked about a blind man? What was Jesus's answer? How was the man cured? What did he say about the reality of the cure? (GOLDEN TEXT.) What question did Jesus ask him? What confession of faith did the man make?

12. Whom does Jesus call a thief? How can the shepherd be known? Who is the Door of the sheep? Who is the Good Shepherd? Who is our true Shepherd to-day? (GOLDEN TEXT.)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

DIRECTIONS FOR STUDY.

1. **The Word was made—**

2. **Behold the Lamb—**

3. **This beginning of—**

4. **For God so loved—**

5. **Whosoever will, let—**

6. **All power is given—**

7. **I am that—**

8. **Lord, evermore—**

9. **If any man thirst—**

10. **As many as received—**

11. **One thing I—**

12. **The Lord is my—**

LESSON I tells of the "Word made flesh." Who was the Word? **Jesus Christ.** Who came to bear witness of him? **John.** What was Jesus? **Life and Light.** Where did this holy Light shine? **In our dark world.** Who came to bring the law? **Moses.** What did Jesus bring? **Grace and truth.**

LESSON II tells of the calling of the first disciples. What name did John give to Jesus? **The Lamb of God.** Who heard him and followed Jesus? **Two of John's disciples.** Who was one of these disciples? **Andrew.** Whom did he bring to Jesus? **Simon.** Who was the next disciple Jesus called? **Philip.**

LESSON III is the story of the first miracle. Who were called to a wedding-feast? **Jesus and his disciples.** Who was also present? **The mother of Jesus.** What happened at the feast? **The wine gave out.** What did Jesus do? **He turned water into wine.** Where was this first miracle done? **In Cana of Galilee.**

LESSON IV is about Jesus and Nicodemus. Who was Nicodemus? **A ruler of the Jews.** What did he want to learn? **The right way.** What did Jesus say to him? **"Ye must be born again."** Who have eternal life? **Believers in Jesus.** What was Jesus sent to do? **Save the world.**

LESSON V shows Jesus at Jacob's well? Who came to the well to draw water? **A woman.**

What did Jesus ask her to give him? **Water.** Of what did he then tell her? **The water of life.** Who will never thirst? **Those who drink the water of life.**

LESSON VI tells who Jesus is. Who sought to slay Jesus? **The Jews.** Why did they hate him? **Because he called God his Father.** What did Jesus teach? **That he had all power.** Who gave him this power? **His Father.** Who will one day hear the voice of Jesus? **The dead.** What will they do? **Come out of their graves.**

LESSON VII is the story of the loaves and fishes. Who followed Jesus across the Sea of Galilee? **A great multitude.** What did Jesus tell the disciples? **To give the people food.** How much food had they? **Five loaves and two fishes.** Who had brought this? **A little boy.** How many were fed from it? **Five thousand.**

LESSON VIII is about heavenly bread. Who is the bread of life? **Jesus.** Who have heavenly bread? **Those who believe in Jesus.** Who will never hunger nor thirst? **Those who come to Jesus.** Who will Jesus receive? **Those who come to him.**

LESSON IX shows Jesus teaching at the feast.

What did Jesus declare himself to be? **The water of life.** When did he call the people to come to him and drink? **On the last day of the feast.** What did some think he was? **A prophet.** What did others say? **That he was Christ.**

LESSON X tells who are God's true children. Who is the truth? **Jesus.** What can make us free? **The truth.** Who is a slave? **The sinner.** What did the Jews try to do? **Kill Jesus.** What did this show? **That they did not love God.**

LESSON XI is the story of a blind man. Who was healed by Jesus? **A blind man.** What did Jesus put upon the blind eyes? **Clay.** Where did he send the blind man to wash? **In the pool of Siloam.** Who were angry about this miracle? **The Jews.** What did they do? **Cast the man out.**

LESSON XII is the Good Shepherd's call? Who is the Good Shepherd? **Jesus.** Who follow him? **His sheep.** What do they know? **His voice.** What does the thief come for? **To destroy.** What does Jesus come for? **To give life.** What is the Good Shepherd willing to give for his own sheep? **His own life.**

TEMPERANCE LESSON.

[Sept. 27.]

GOLDEN TEXT. Ponder the path of thy feet, and let all thy ways be established. Prov. 4. 26.

Authorized Version.

Prov. 4. 13-19. [Commit to memory verses 13-15.]

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 But the way of the wicked is as darkness: they know not at what they stumble.

Revised Version.

13 Take fast hold of instruction; let her not go: Keep her; for she is thy life.

14 Enter not into the path of the wicked, And walk not in the way of evil men.

15 Avoid it, pass not by it;

Turn from it, and pass on.

16 For they sleep not, except they have done mischief;

And their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness,

And drink the wine of violence.

18 But the path of the righteous is as the shining light,

That shineth more and more unto the perfect day.

19 The way of the wicked is as darkness:

They know not at what they stumble.

DOCTRINAL SUGGESTION.—Growth in grace.

HOME READINGS.

M. The two paths. Prov. 4. 13-19.

Tu. The path of wisdom. Prov. 3. 13-24.

W. The call of wisdom. Prov. 8. 1-18.

Th. Warning against wine. Prov. 23. 29-35.

F. Good counsels. Prov. 20. 1-12.

S. Wise sayings. Prov 27. 1-10.

S. The fruit of the Spirit. Gal. 5. 22-26.

LESSON HYMNS.

No. 334, New Canadian Hymnal.

Hark! the temperance bells are ringing.

No. 335, New Canadian Hymnal.

Homers there are of want and sorrow,
Where the sunlight ne'er appears;
Only grief, and woe, and pallor,
'Mid the flow of burning tears.

No. 337 New Canadian Hymnal.

Friends of temperance, onward go,
Fear not ye to face the foe;
God and truth are on your side,
Useful strength will be supplied.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Path of the Wicked**, v. 13-17.

What are we told to grasp firmly?

Why is instruction in wisdom of such indescribable value to young people?

Is it right to make friends with bad people?

Is it safe to associate with those who are hostile to the Church or to temperance?

What is the best course for a young person to pursue who has a dear friend who is not in sympathy with true morals and religion? (If you do not know how to answer this question verses 14 and 15 will answer it for you.)

Are there any people now who really sleep not except they cause some to fall? [gaged?]

In what business are many of such people en-

gaged? What classes of men and women to-day "eat the bread of wickedness, and drink the wine of violence?"

2. **The Path of the Just**, v. 18, 19.

To what does Solomon liken the path of the just?

If we are advocates of the cause dear to God, and are now in the morning of God's day of progress, what may we expect when the noon-tide comes?

What is the way of the wicked like?

Which of these two paths is the better one for a youth to take?

Practical Teachings.

Where do we learn in this lesson—

1. That the important question to-day is not where we are, but where we are going?

2. That there are men who are deliberately engaged in doing evil?

3. That good men should array themselves in hostility not against bad men, but against all bad causes?

Hints for Home Study.

Find some cases in the Bible where drunkenness worked evil.

Find Solomon's opinion of the wine-cup.

Read the story of Belshazzar.

Read the story of Daniel's choice?

Find what Paul and John say about drunkenness.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Path of the Wicked**, v. 13-17.

How should we treat good advice? Why?

Into whose way should we not go?

If urged to do wrong, what should we do? (Prov. 1. 10.)

What four things are we advised to do?

What reason is given for this advice?

What is the food and drink of wicked men?

2. **The Path of the Just**, v. 18, 19.

To what is the path of the just likened?

What is the way of the wicked like?

Teachings of the Lesson.

Where in this lesson are we taught—

1. To heed good counsel?

2. To shun wicked ways?

3. To imitate good examples?

Home Work for Young Bereans.

Who wrote the Book of Proverbs?

Find a place in the Proverbs in which Solomon tells of the evils of wine-drinking.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Solomon? **A very wise man.**

What book of the Bible did he write? **Proverbs.**

What are the Proverbs? **Wise sayings.**

What does Solomon urge people to learn? **Wisdom.**

What does he tell us to hold fast to? **Instruction.**

Into whose path shall we not enter? **The path of the wicked.**

How must we shun evil ways? **Completely.**

Who are in great danger? **Those who look upon evil.**

What do bad people love to do? **Lead others into sin.**

What bread do they eat? **Wickedness.**

What wine do they drink? **Violence.**

What is the path of a good man like? **A shining light.**

What does such a light become? **Brighter all the time.**

What is the way of the wicked like? **Dark-**

ness. What is the great evil of our time? **Intemperance.**

What should we seek concerning strong drink? **Instruction.**

Words With Little People.

What to do ABOUT STRONG DRINK in all its forms:

AVOID IT.

PASS NOT BY IT.

TURN FROM IT.

PASS AWAY.

The way of wisdom is the way of safety.

Whisper Motto.

"Keep thou me."

General Statement.

The wisest king of the ages sat on the richest throne of the world. His hireling sailors brought wealth to his treasury from the farthest regions of the earth. His soldiers held in subjection all nations from the "great river" to the "great sea." His dominion exceeded even that of the King of Egypt in power and glory, and far surpassed all other monarchs of his day. His wisdom was wonderful. All the earth sought to him, to hear his wisdom, which God had put in his heart. And they brought every man his present—vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year. God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore; and his wisdom excelled the wisdom of all the children of Egypt; and he spake three thousand proverbs; and his songs were one thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even to the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. But of all the wonderful things that "he spake" none excelled in wisdom the brief passage which has been wisely selected for our study next Sabbath. Here he urges the youth of his nation and of all times to cling to the instruction of the good and avoid evil. Although neither the liquor-business nor habits of intoxication are mentioned in the lesson, it is, in its statement of general principles, one of the directest temperance lessons that can be taught.

EXPLANATORY AND PRACTICAL NOTES.

Verse 13. Take fast hold. Cling to. **Instruction.** "Learning" is here personified. Our scholars and ourselves should try to reach the stand-point of Solomon and other inspired writers in reverence for learning. Not merely what has been called "book knowledge" is valuable, but information of all sorts should be eagerly seized and strongly held. **Let her not go.** Most of us are day by day directly disobeying this exhortation. We read the newspaper between seven and eight in the morning and forget its contents before seven and eight at night. Some of us read from the Bible before breakfast, and, by dinner time are hardly able to remember which passage we have read. We take into our minds varied and valuable knowledge only to forget it and "let it go." **She is thy life.** Of Incarnate Wisdom it was said, "In Him was life," and of all wisdom this statement is measurably true. If you would be successful, if you would be good, learn, *learn*, LEARN, LEARN! Statistical and scientific information concerning no moral evil can be as easily secured as that bearing on the use of intoxicants, and every advocate of temperance, whatever other means he may take, should conscientiously keep himself well informed, and do his utmost to disseminate such instruction. The best temperance teaching is the facts.

14. Enter not into the path of the wicked. This is a message directly for the young. Do not begin an evil course. Never drink the first glass, nor use the first profane word, nor indulge in the first unworthy joke. **Go not in the way of evil men.** This is an injunction to those who have already entered the path—proceed no further—stop short. Indulgence in strong drink is a companionable vice. If it is criminal to be ignorant of the full evil of intemperance, as verse 13 plainly implies, how additionally wicked it

must be to follow evil example when we already know the terrible results.

15. Avoid it, pass not by it, turn from it, and pass away. Total abstinence and un-sleeping hostility to the liquor traffic are the only safeguards of morals.

16. They sleep not, etc. They are restless to do evil. They love the indulgence of vice, and the money which comes from others' vicious indulgence more, even, than they love their necessary sleep. Of liquor-sellers this phrase is literally true. Every pint of intoxicants they sell "does mischief," and if their business decrease they are, like all other tradesmen, filled with anxiety because of their lessening income. So that every new drunkard they make is of advantage to them.

17. Bread of wickedness . . . wine of violence. The first of these phrases seems to be a poetical allusion to private stealing; the second, to highway robbery. But men whose income depends on the indulgence by others of habits which lead to ungovernable excess certainly "eat the bread of wickedness, and drink the wine of violence" as truly as do the fiercest cut-throats and brigands.

18. The path of the just. "The truly wise man is but in his twilight here below; but he is in a state of glorious preparation for the realms of everlasting life, until, at last emerging from darkness and the shadows of death, he is ushered into the full bliss of endless felicity."—*Clarke*.

19. As darkness. The men who support such an iniquity as this are fools of the most exaggerated type; but their folly is moral in quality, not intellectual. **They know not.** Simply because they do not want to know. They have chosen iniquity, and the darkness of the night that settles down on their path is due to the withdrawal of the Sun of Righteousness. It will not do to narrow the

teachings of these verses; the eighteenth and nineteenth verses especially contain truth of the very broadest application; but our scholars should have it distinctly placed before them that there is no more apt illustration of these verses than that supplied by the great temperance struggle in our land to-day. For the advocates of temperance and good order, individually and collectively, the outcome will be glorious, but the very "stars in their courses" fight against the advocates of evil. This entire lesson is one that requires not so much elucidation as hammering.

Thoughts for Young People.

About paths.

1. *Every one is in a path.* Every one is going somewhere. It is vitally important that we should ascertain whether ours is "the path of the just" or "the way of the wicked."

2. *Every path, in morals as well as in geography, leads somewhere.* "The path of the just" intensifies in brightness till the perfect day dawns. "The way of the wicked" grows darker and darker daily.

3. *The most important question that can be asked concerning a man is not so much "Where is he?" as "Where is he going to?"* Not so much "What has he attained?" as "What is his ideal; and how zealously is he pursuing it?"

4. *Back of all human facts "standeth God, amid the shadows, keeping watch above his own."* The reason that "the path of the just" is so delightful is, God is with them. The reason "the wicked stumble" is, God is against them.

5. *In which path am I?* When that question is answered it will be easy to ascertain what destiny I am approaching.

By Way of Illustration.

"Enter not....go not." In former days when a military company was to be called out the notice delivered to each of the members was called "the warning." An officer who was a Christian, having given the warning to a young man, was playfully accosted by another young man, who was not a member of the company, with the question, "Have you not a warning for me too?" The officer replied, "Yes, I have a warning for you; I warn you to flee from the wrath to come." This unexpected reply proved an arrow from the Lord's quiver, and to it the young man ascribes his conversion.—*Foster.*

"*The wine of violence.*" Of every hundred paupers seventy-five are made so through drink. Out of every hundred lunatics fifty are made so through drink. Seventy per cent. of the divorcees and ninety per cent. of the crimes are traced to the same

source. Ruined reputations, shattered constitutions, and untimely deaths come in under the same category.

Dr. Richardson has designated alcohol "the devil in solution."

A Massachusetts manufacturer, in payment of his seven hundred operatives, gave each one a crisp ten-dollar bill. Each bill was marked so that it could be recognized. The Tuesday following four hundred and ten of these bills had been deposited in the bank by the saloon-keepers.

"*Cause some to fall.*" The other day I was going down the street, and I saw a drove of pigs following a man. They followed him to the slaughter-house. I said to the man: "How did you induce the pigs to follow you?" He answered: "I had a basket of beans under my arm, and I dropped one occasionally, and so they followed me." I thought: Yes, the devil has his basket of beans, and drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! All the broad and crowded thoroughfares are strewn with the beans of the devil.—*Rowland Hill.*

"*Path of the just...shineth more and more.*" A Quaker congregation had been sitting in silence for a long time when a little boy between five and six years of age stood up, and with a childish lisp gave utterance to the following: "My friends, I wish the Lord would make us all gooder and gooder and gooder till there is no bad left!"

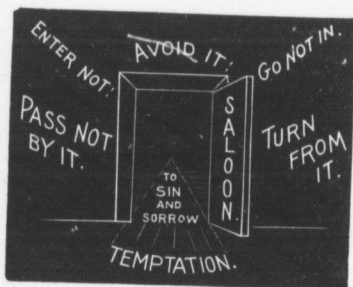
A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister, and, thinking it was too much to send to him all at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope: "More to follow." In a few days' time the good man received another letter by the post, containing another five pounds, with the same motto, "And more to follow." A day or two after came a third and a fourth, and still the same promise, "And more to follow," till the whole sum had been received by the astonished minister. Every blessing that comes from God is sent with the self-same message, "And more to follow." "I forgive you your sins, but there's more to follow." "I justify you in the righteousness of Christ, but there's more to follow." "I adopt you into my family, but there's more to follow." "I educate you for heaven, but there's more to follow." "I give you grace upon grace, but there's more to follow." "I have helped you even to old age, but there's still more to follow." "I will uphold you in the hour of death, and when you land in the world to come there shall still be More To Follow."—*Spurgeon.*

The Teachers' Meeting.

A worthy introduction to this lesson would be a word-picture of the splendor and wisdom of Solo-

mon. Read 1 Kings 4. 20-34; 10. 1-29; besides the accounts of the erection of the temple of God and the king's palaces. Picture this wise and wealthy monarch as, in his purer days, he turned from the sordid power of gold and armies to the truer power which is to be found in wisdom, and counseled the youth of his day and of ours to covet instruction and avoid sin.... I. *The way of the wicked* (1) is a path; (2) leads from bad to worse; (3) is full of moral infection, and brings misery to many who do not tread it; (4) is a way of darkness. II. *The path of the just.* A way leading through ever-increasing light to perfect day.... Show how intemperance is the most typical of all sins, containing all others in it as the seed contains the germs of the full-blown tree.

Blackboard.



DIRECTIONS.—Select the brightest colors that contrast with each other and print the words, “Enter not,” etc., in separate colors, so as to make them striking to the eye. The door and door-way should be brown, and the words in yellow or red.

As a temperance lesson this shows the necessity of avoiding the danger of entering a door that leads to sin and sorrow. One should not put himself in the way of temptation. The path of the wicked is downward, and no one can walk with evil companions without descending, even if he does not share all their acts. It is an almost invariable law that one sooner or later becomes like his companions. If the wicked man leaves his evil ways, and associates only with good people, he is bound to change for the better, but if one who is a Christian thinks he can go where wicked men go and still preserve his Christian integrity, he will find how sadly he is mistaken. You cannot go into a liquor saloon with those who drink intoxicating drink, though you may not touch a drop of it, without lowering your Christian standard and imperiling your Christian character.

Primary and Intermediate.

TEMPERANCE LESSON.

LESSON THOUGHT. *Learning God's Way.*

Print in large letters the first clause of the GOLDEN TEXT.

Tell that Solomon, a wise man, whose wisdom was given him by God, tells in this lesson about two paths—one a path that leads to pain and death, the other a path that leads to life and light.

[With flat brown crayon make two paths on the board. At the end of one print “Ruin;” of the other, “Success.” Make sun-rays at the end of the latter. The two paths may start at one point and run nearly parallel at first, gradually going apart—one tending upward, the other downward.]

Tell the story of two boys, Harry and John, who went to the same day-school and Sunday-school, and who were good friends and companions during childhood.

Show the place where their paths begin to separate. Harry has learned to use bad words and to smoke cigarettes. He begins to associate with rude boys who love sin. Tell how he tries to get John to go with him. [Print “Path of the Wicked” in the path Harry has chosen.]

Why did Harry get into that path? He did not like to be taught. He was careless about lessons in school. He would not learn his Sunday-school lessons. He would disobey his parents. He would make excuses to stay away from church. The Bible says, “Take fast hold of instruction.” This means, be willing to learn the right and true way.

Follow Harry in the downward path. Alas! that it is so common! Few need go outside their own circle to find a living illustration!

Give object-lessons to point the story. As you tell how Harry learned to take alcohol into his stomach, show the children how a few drops of the liquid will burn. When you tell how dull and stupid he grew, show how it will cook the white of an egg, thus illustrating its deadening effect upon the brain.

Old experiments? Yes; but the children are not old, and we must teach “line upon line.” A simple object-lesson is worth a score of arguments and exhortations. You may make the story as vivid as you will. The reality cannot be exceeded!

Ruin and death! Because Satan's way was chosen instead of God's way!

Trace John's path. He could not go with Harry, because he had learned God's word and was willing to obey it. Show how happiness, honor, safety were his, because he honored God's word. Print “Path of the Just” on the path he took, and show how, as he went on in it, it grew broader and brighter and better all the time. Have class repeat verse 18 of lesson several times, and endeavor to

make clear that these boys chose their paths while young.

Lesson for us. Get instruction about strong drink. Belong to a Band of Hope or a Loyal Legion, if you can. If there be none near you, talk about it to your teachers and see if you cannot get one started. A man fifty years old once came into a meeting where a lady was teaching boys and girls what a terrible poison alcohol is. When the meeting closed he came to the lady and told her that he had sold liquor for fifteen years, and that he had learned more about it that day than he had ever known. "If I had learned what it was when I was a boy," said he, "I should never have sold the poison stuff." "Take hold upon instruction."

Learn what God says about the path of the wicked: "Avoid it, pass not by it, turn from it, and pass away."

Harry did not do this. John did. Every child here is doing one or the other! Which is it?

OPTIONAL HYMNS.

My Sabbath song.
 Deep are the wounds.
 The voice of free grace.
 Everlasting love.
 Cleansing wave.
 Come unto me.
 What a friend we have in Jesus.
 I need thee every hour.
 Safe in the arms of Jesus.
 Sweet hour of prayer.
 Yield not to temptation.
 No compromise.
 We'll help the cause along.
 God speed the right.
 The sparkling rill.

The Lesson Catechism.

[For the entire school.]

1. Into whose path must we not enter? **The path of the wicked.**
2. What are we to do? **Avoid it, pass not by it.**
3. What is the path of the wicked like? **It is as darkness.**
4. What becomes of them? **They stumble.**
5. What is the path of the just like? **The shining light of the sun.**
6. What is in waiting for them? **The perfect day.**

Prejudice.

BY HARRIET.

How much harm it is capable of doing! How powerfully it controls us! It casts a spell over all our senses, and we are blind, deaf, or dumb, as the

case may be. It plants the upas-tree among us, turns honey into gall, puts out the light of the sun, and interferes with our comfort in every way.

A— is spoken ill of by those who seldom speak well of any one; you listen, and are prejudiced. You do not care to meet with A—, and you take pains to avoid an introduction. You magnify his faults and depreciate his virtues. You wonder that he has any friends and congratulate yourself on not being among the number.

One day you are accidentally brought into contact with A—. You find him a most interesting companion—far more interesting and companionable than those who sought to prejudice you against him. He is their superior, which may explain the why and wherefore. You and he become firm friends. Where are your prejudices? Flown, every one of them, and the experience has taught you a valuable lesson.

I had heard that of B— which made me feel that we would better remain as strangers. We could not be in sympathy with each other, as we were so unlike in disposition, and with the brush of prejudice I painted her in such unlovely colors that there was nothing to equal her on the canvas of my mind. I dreaded meeting her, as I was likely to, having recently married into the family.

"Forewarned is forearmed," I said, when an interview was unavoidable, and I went prepared to preserve a calm and dignified demeanor and to keep B— at arm's length. But her cordial greeting, her gracious words, her honest face, and display of noble qualities won my heart at once and disarmed prejudice.

Besides these, there are foolish prejudices that enter the mind and poison the understanding. We yield to them far too easily, not realizing how much they weaken character and how harmful it is to harbor them.

"In this enlightened age," says Edmund Burke, "I am bold enough to confess that we are generally men of untaught feelings; that, instead of casting away all our old prejudices, we cherish them to a very considerable degree, and, to take more shame to ourselves, we cherish them because they are prejudices; and the longer they have lasted, and the more generally they have prevailed, the more we cherish them."

It is to our advantage to modify our prejudices where we cannot entirely overcome them, and to bring the light of reason to bear upon them.

"The great obstacle to progress is prejudice."

Responsive Review Service for the Third Quarter.

LESSON I.

Supt. Who wrote the lessons of this quarter?
School. The apostle John.
Supt. What is he called?
School. The beloved disciple.
Supt. When, where, and for whom was the Gospel of John written?
School. About the year 90. At Ephesus. For Christians.
Supt. What other books of the Bible did John write?
School. First, second, and third epistles of John.
Supt. Recite the GOLDEN TEXT of the first lesson.
School. "The Word was made flesh, and dwelt among us."
Supt. What is Christ called in this lesson?
School. The Word and the Light.
Supt. Recite the Lesson Outline.
Officers. The Word was God.
Teachers. The Word became man.
Scholars. The Word reveals the Father.
Supt. Who was sent to bear witness of the Light?
School. John the Baptist.

LESSON II.

Supt. What is the title?
School. Christ's First Disciples.
Supt. Who were Christ's first disciples?
School. St. John and Andrew.
Supt. What testimony from John the Baptist concerning Christ caused these two men to follow Christ?
School. "Behold the Lamb of God, which taketh away the sin of the world."
Supt. When Andrew had found Christ, what did he do?
School. "He first findeth his own brother Simon . . . and he brought him to Jesus."
Supt. What does this lesson teach us?
Officers. The duty of following Christ.
Teachers. Of testifying for Christ.
Scholars. Of bringing others to Christ.

LESSON III.

Supt. What is the title?
School. Christ's First Miracle.
Supt. Name some of the guests at this wedding.
School. "Both Jesus was called, and his disciples, too the marriage."
Supt. What want arose?
School. They had no wine.
Supt. How did Christ supply the lack?
School. He turned water into wine.
Supt. Who first tasted the wine, and what did he say to the bridegroom?
School. The ruler of the feast. "And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."
Supt. What was made manifest in this miracle?
School. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." (GOLDEN TEXT.)
Supt. What does this lesson teach us?
Officers. To share our joys with Jesus.
Teachers. To take our wants to Jesus.
Scholars. To obey the commands of Jesus.

HYMN.

"What a Friend we have in Jesus,"

LESSON IV.

Supt. Who came to Jesus by night, and what was his position?
School. Nicodemus, a ruler of the Jews.

Supt. What did he say to Jesus?
School. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."
Supt. What did Christ say to Nicodemus?
School. "Except a man be born again, he cannot see the kingdom of God."
Supt. What Old Testament incident is a type of Christ?
School. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
Supt. What proof have we of God's love?
School. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (GOLDEN TEXT.)
Supt. For what was Christ not sent?
School. To condemn the world.
Supt. For what was he sent?
School. "That the world through him might be saved."

LESSON V.

Supt. What two persons met at Jacob's well?
School. Christ and the woman of Samaria.
Supt. What proof have we in this lesson that Christ was human?
School. He was wearied with his Journey, and asked for a drink.
Supt. What proof have we in this lesson that Christ was divine?
School. He promised to give the woman living water, told the woman all things that ever she did, and declared that he was the Messiah.
Supt. What does this lesson teach us about worship?
School. "God is a Spirit; and they that worship him must worship him in spirit and in truth."
Supt. What does Christ say about this living water?
School. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
Supt. Who may drink of this water?
School. "Whosoever will, let him take the water of life freely." (GOLDEN TEXT.)

LESSON VI.

Supt. Why did the Jews seek to kill Christ?
School. Because he made himself equal with God.
Supt. What is said of the relation of the Father to the Son?
School. "For the Father loveth the Son, and showeth him all things that himself doeth."
Supt. What blessing does Christ promise to the believer?
School. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."
Supt. Who will judge the world?
School. "For the Father judgeth no man, but hath committed all judgment unto the Son."
Supt. What two classes will appear in the judgment?
School. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
Supt. What is said concerning the resurrection?
School. "All that are in the graves shall hear his voice, and shall come forth."
Supt. What does Jesus say about his power?
School. "All power is given unto me in heaven and in earth." (GOLDEN TEXT.)

HYMN.

"All hail the power of Jesus' name,"

SUNDAY-SCHOOL BANNER.

LESSON VII.

Supt. What one miracle is told in every gospel?

School. The feeding of the five thousand.

Supt. Give three lesson facts.

Officers. A needy multitude.

Teachers. A little food.

Scholars. An abundant supply.

Supt. What expressions are used to show the number of people?

School. "A great multitude." "A great company."

Supt. How does John account for the crowd?

School. "The passover, a feast of the Jews, was nigh."

Supt. How much food did they have to feed this company of five thousand men?

School. Five loaves and two small fishes.

Supt. Was this enough in the hands of Christ to feed a multitude?

School. "They were filled."

Supt. How may we know that the miracle was in the multiplication of bread and not in allaying the appetite?

School. "They filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

Supt. What did the men say when they had seen the miracle?

School. "This is of a truth that Prophet that should come into the world."

Supt. What does Christ call himself in the GOLDEN TEXT?

School. "I am that bread of life."

LESSON VIII.

Supt. Why did the multitude seek Jesus?

School. Because they did eat of the loaves and were filled.

Supt. How did Christ contrast earthly and heavenly bread?

School. Earthly bread perisheth. Heavenly bread endureth unto everlasting life.

Supt. What did Christ declare to be the bread of God?

School. "He which cometh down from heaven, and giveth life unto the world."

Supt. What was the prayer of the disciples when they heard this?

School. "Lord, evermore give us this bread." (GOLDEN TEXT.)

Supt. How may we work the works of God?

School. By believing on Him whom he hath sent.

Supt. What does Jesus say about those who come to him?

School. "Him that cometh to me I will in no wise cast out."

Supt. Who may have everlasting life?

School. "Every one which believeth on Him."

Supt. Where in the Bible are we taught to pray for bread?

School. The Lord's Prayer. "Give us this day our daily bread."

LESSON IX.

Supt. What is the title?

School. Christ at the Feast.

Supt. What did the people say who believed on Christ?

School. "When Christ cometh, will he do more miracles than these which this man hath done?"

Supt. Who sought to arrest Jesus?

School. The Pharisees and chief priests.

Supt. What blessed invitation did Christ give to the people on the last great day of the feast?

School. "If any man thirst, let him come unto me, and drink." (GOLDEN TEXT.)

Supt. What had Christ said about those who hunger and thirst after righteousness?

School. "They shall be filled."

Supt. What conflicting opinions did the people have about Jesus?

School. Many said, "Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"

Supt. Where may we learn the truth concerning Christ?

School. In the Scriptures.

HYMN.

"Break thou the bread of life."

LESSON X.

Supt. Who are Christ's true disciples?

School. Those who continue in his word.

Supt. What is the result of continuing in Christ's word?

School. "Ye shall know the truth, and the truth shall make you free."

Supt. Whom did Jesus call "ave"?

School. "Whosoever commeth unto me."

Supt. What is the difference between a servant and a son?

School. "The servant abideth not in the house forever, but the Son abideth ever."

Supt. To whom is every sinner a slave?

School. To Satan.

Supt. Who alone can free us from Satan's power?

School. Jesus Christ.

Supt. Who only are free men?

School. God's children.

Supt. What great honor is given to those who receive Christ?

School. "As many as received him, to them gave he power to become the sons of God. (GOLDEN TEXT.)"

LESSON XI.

Supt. Give three lesson facts.

Officers. A blind man.

Teachers. A healed man.

Scholars. A trusting man.

Supt. What question did the disciples ask about the blind man?

School. "Who did sin, this man, or his parents, that he was born blind?"

Supt. Why did Jesus say the man had been born blind?

School. To show forth the work of God.

Supt. What did Christ call himself?

School. "The light of the world."

Supt. When he had thus spoken, what did he do?

School. He spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and said, "Go, wash in the pool of Siloam."

Supt. What was the result?

School. He went and washed, and came seeing.

Supt. What did he say about his cure?

School. "One thing I know, that, whereas I was blind, now I see." (GOLDEN TEXT.)

Supt. What did the Jews do to the man?

School. Cast him out of their synagogue?

Supt. How do we know that he became a follower of Christ?

School. "He said, Lord, I believe. And he worshiped him."

LESSON XII.

Supt. Give three lesson facts.

Officers. The sheep.

Teachers. The Door.

Scholars. The Shepherd.

Supt. How may we know that Christ takes a personal interest in each of us?

School. "He calleth his own sheep by name."

Supt. What does Christ twice call himself in this lesson?

School. The Door and the Good Shepherd.

Supt. As a shepherd, what are his relations to the sheep?

School. "I know my sheep, and am known of mine."

Supt. What does he say he will do for his sheep?

School. "I lay down my life for the sheep."

Supt. For what did he come?

School. "I am come that they might have life, and that they might have it more abundantly."

Supt. What may we say of our Shepherd?

School. "The Lord is my shepherd, I shall not want."

HYMN.

"Saviour, like a shepherd lead us."

4. Mark the attendance card in the presence of the class, making running comments of encouragement as you go down the list. For example, "Bennie Cook is still keeping up his splendid record." "Willie Blackwood is back from his long illness, and I am sure we are all glad to have him with us again." "Joe Brown is still away; if any of you see him use your influence to have him come regularly and I will write to him too." The time thus spent will not be lost, and will prove one of the most interesting portions of the lesson period.

5. Let each boy have a special place in the form, and should two members persist in talking, separate them. This plan, if strictly followed, will produce gratifying results.

6. Shake hands with each member as he leaves the class, giving to him a bright word of encouragement. For example, "Good-bye, Willie; you helped me nicely to-day." "Well, Oscar, I am glad you are coming so regularly and doing so well." "I fear you did not know much about the lesson to-day, Charlie, but I am sure you will do better next Sunday." If you have had trouble with any boy during the session, arrange it so as to say good-bye to him last, and then speak to him in such a manner that he will not go away with any unkind feelings.

Follow, or rather improve on, these suggestions; prepare your lessons thoroughly; pray most earnestly for God's blessings to rest upon each member of your class, and in due season ye shall reap if ye faint not.

More Foxes.

THE best work in many a school is injured, if not destroyed, by inattention to little things that might easily be remedied. Here is a group of outside loungers, who persistently stand around at the church doors, perhaps smoking cigarettes, but always ready with a comment on every one that goes in or comes out. They may or may not be church-members, but they form a nuisance that ought to be abated at once, and at all hazards. This fox is not little, by any means.

Then there is the almost constant running out and in of pupils during the session, with or without cause, to the discomfort and annoyance of every one. As a rule, this is mere habit, and wholly unnecessary. Cut off the tail of that fox close behind the ears, if you would preserve the school from failure.

A fox of no trifling size is the visitor, small or large, to the class; having no special interest in the lesson, but with much to say with the friend or relative with whom the said visitor came, the teacher will have hands full to keep attention or to do any good. Let it be a well-established principle that no one is allowed to bring a visitor into a class without permission

of the superintendent, and be sure not to give permission if one comes, but find a suitable place for such visitor where no harm can be done, and win such person to the school as a "regular," if possible.

Another fox that is easily deprived of life is the practice, by far too common, of reading the lesson habitually from the lesson papers or quarterlies, by both superintendent and teachers, a practice that will be certainly followed by pupils, if half a chance is given them. More Bibles at hand; more Bibles owned by members of the school; and then a regular showing of Bibles at the opening of the session; this is the way to kill *that* fox.

The only plan for disposing effectually of these foxes that spoil the Sunday-school vines is to take them one by one and despatch them so thoroughly that they never will come back to life. Keep a close watch, lest some others, small and wary but dangerous, shall get in, to the injury or destruction of the lambs of the flock.—*Baptist Superintendent.*

At a recent Sunday-school convention, brief written answers were returned to the question, "What is the greatest lack, other than spiritual, in your Sunday-school?" The replies are summarized as follows in the order of number. The first answer was returned by nine persons.

1. Lack of competent, interested teachers.
2. Lack of permanent teachers, most remaining only a short time. Lack of personal interest of teachers in their scholars. Lack of special preparation by teachers to impart instruction by skillful questioning. Want of appreciation by teachers of the character and importance of their work.
3. Irregular attendance; lack of interest of officers and teachers in maintaining regular attendance.
4. The desire of too many to control.
5. Lack of discipline.
6. Lack of energy on the part of the superintendent.
7. Lack of good singing.
8. Lack of definite aim in work.

To see clearly the deficiencies of the Sunday-school is the first step in removing them. Perhaps some of our readers may see in this list suggestion of just what they ought to do.—*Pilgrim Teacher.*

LIFE is made of smallest fragments,
Shade and sunshine, work and play;
And with honest, true endeavor,
Learn a little every day.

Tiny seeds make boundless harvests;
Onward, onward, as they go,
Rivers join the ocean billows,
Streamlets swell the river's flow.

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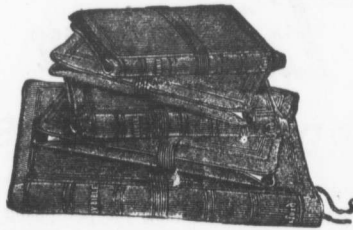
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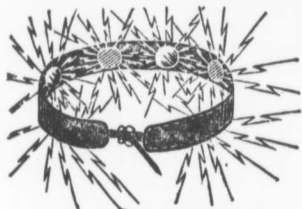
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