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E. J. Priest*

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The Teachers Monthly

Vol. VI.

AUGUST, 1900

No. 8

CASH PRIZES of TEN DOLLARS and FIVE DOLLARS for the two best Stories for THE KING'S OWN, such as will increase the love of boys and girls for God, nature, home, country. Stories *not to exceed 1000 words in length*; manuscript to be signed by motto, which is also to be endorsed on outside of sealed envelope containing name and address of writer. Manuscripts to be addressed to Rev. R. Douglas Fraser, Editor of THE KING'S OWN, Confederation Building, Toronto, and must be on hand on or before September 1st. The awards to be announced in THE KING'S OWN of November 3rd. The Editor reserves the right to use any manuscripts sent in the competition.

The statement that one sees here and there, to the effect that the attendance at Sabbath School is declining, seems not to apply in our Church. The Report for 1899, lately presented to the General Assembly, says: "There are 2,698 ordinary schools reported, an increase of 260, and 120 Home Department Schools, a total increase of 380 schools." Of these schools, 135 sent no details of attendance, but in the 2,563 schools which did do so, there are 21,016 officers and teachers, a gain of 2,025, and 177,698 scholars, a gain of 17,548. Counting the 3,782 in the Home Department Schools we have a total of 202,496 in attendance, an increase of 23,355.

The practice of Memorizing is evidently, also, gaining in favor. There is an increase of 27,333 in the number of scholars committing Scripture to memory and of 6,630

in the number of those committing the Shorter Catechism. Anything that the General Assembly can do to encourage memorizing will be well done. The struggle to find a place for the spiritual in the rush of our modern life is becoming more and more severe; all the more need, therefore, of pre-occupying the ground. The words of Holy Scripture, and the statements of Scripture truth which the Catechism contains, once committed to memory are a permanent possession—a silent, but potent force amidst the drifting currents.

The other side of the story is that 659 schools make no mention of the memorizing of Scripture and 856—one third of the whole number reporting—no mention of the Catechism. The remedy should not be difficult. It requires no technical skill to hear "verses" or the Catechism. A conviction that it is important, and diligence and faithfulness in seeing that the work is done, will answer the end.

Two Essentials in Teaching

By Rev. James D. Falconer, B.D.

The first of the two is *art*. We are apt to forget that teaching is an art. Music is the art of calling forth harmony from the instrument which of itself is voiceless. Sculpture is the art of bringing out of the cold marble a perfect image. Teaching is the art of bringing out of a living nature the harmony of goodness and the image of a perfect character. As such, teaching is the finest of the arts. The child is of very delicate material,

like a highly-strung instrument or brittle marble. The child is at the stage when it begins to feel the wild joys of living. Now it is this living factor in the scholar that gives interest to our task. We are told that the cat cannot eat the mouse except she catch it alive. The pursuit is the exercise needful for stimulating the appetite. So it is the active nature of the pupil—this unexpected and uncertain element—that gives charm to the task of teaching. The demand for a skilled pursuit adds zest to the work.

Some teachers, however, lose much of this pleasure because they take a mechanical view of their calling. They find Sabbath School work a tedium and a drudgery; all because they will not look upon the artistic side of their work. If they would project more of their brain into the task and exercise their gift of inventiveness and pay out more of the coin of intelligence, they would lose this sense of weariness. They would cease to be artisans and become artists.

Part of the art of teaching is to become familiar with the child-world and to get an acquaintance with the habits, aims, pleasures, temptations, hopes, fears, of children; and since most of us have forgotten what we used to like and dislike, we require to make up for this forgetfulness by means of observing anew. We need to study our subject in life-models, associating with children till we know their ways of thinking and living, and so get the *entree* into their world. As a result of this, we shall be astonished to find how interesting and intelligent children are. Their world is a logical one and full of freshness. A child's world has no room for the commonplace. It is only when we get old that we turn to platitudes. Therefore, in teaching the young we shall have to avoid the commonplace. Pray do not ask Frank every Sabbath what practical lesson he can draw from the passage. He probably never did take to "drawing lessons." Instead of this formalism, the teacher should cultivate originality, finding out striking divisions and illustrations, and so realizing the lesson of the day that it will live for the child and be an intellectual biography.

Acquaintance with children will also show us how religious their world is.

"Trailing clouds of glory, do we come
From God who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy.
But he beholds the light and whence it
flows,

He sees it in his joy.

At length the man perceives it die away
And fade into the light of common day."

How true these lines of Wordsworth are will become abundantly clear to us as we study the longings in the child's mind after God. We shall discover the seeds of immortal love and truth and righteousness planted in these virgin hearts. To bring out this best side in their nature, to make what is possible actual, to develop the image of God in each child, is the teacher's duty, and for the task one essential is the use of intelligence. We require to pause and think and lay our plans so as to produce the desired effect. We need art.

The second essential is *heart*; and this is more important still. The first supplies us with a method, but this furnishes us with our motive. If it is a fault in the scholar to learn "by heart," it is most certainly a virtue in the teacher to teach "by heart." One cause of the dearth of results in our schools is the deficiency of enthusiasm and zeal; for to be half-hearted is to be half-dead. Paracelsus was the greatest scholar of his time, being in possession of most of the knowledge open to men of that age, and in his lectures he achieved great success by drawing students from all the countries of Europe. They admired his skill, and drank in his instruction, for a time. But Paracelsus cared more for his art than for his pupils. He rejoiced in the brilliancy of his efforts, and gazed on power till he grew blind. By degrees his class-room emptied, and this learned man ended his days amid a cloud of failure. At his death, he confessed that the mistake of his life had been that he relied on art alone without love.

"In my own heart love had not been made wise
 To trace love's faint beginnings in mankind.
 To know we hate is but a mask of love."

Every teacher will fail who trusts to knowledge, and makes no provision for an all-absorbing affection. We require to have our heart kindled at the sacred fire of divine love, and constantly to look up to Jesus Christ, who is the spring of all enduring power. Man, a teacher needs to pray, "Create in me a clean heart!" Dr. Stalker draws a beautiful illustration of this from the life of Prof. Tholuck, of Germany. When he was converted, this famous teacher decided that he would strive to influence for good all the students who came to Halle for their training. He made himself personally acquainted with the members of his class, invited them to walk to his home, and visited them in their lodgings. He regularly spent four hours out of his busy professional day in this manner. But his reward was very great, for hundreds of students acknowledged him as their spiritual father. When a friend asked Tholuck the secret of his life, he replied, "I have but one passion, and that is Christ." Thus the secret of this teacher's influence was his heart abounding in love to Christ and all who bore the image of God. It is the secret of influence for all of us. Paul said, "I am become all things to all men". that is, I use art; he also said, "and this I do for the Gospel's sake," and, "the love of Christ constraineth me," that is, I put my heart into it.

Truro, Nova Scotia

The Land of the Gospels

By Rev. J. S. Conning

It is a frequent charge against the teaching that usually obtains in the Sabbath School that it is for the most part vague and indefinite. In the desire to make the instruction distinctly religious, little attention is given to the study of essential facts. For lack of this necessary groundwork much of the teaching fails of its purpose; it is not

associated in the minds of the scholars with things actual and familiar.

The lessons of the current year are from the four Gospels. If the facts of Christ's life are to be grasped and retained by the pupils, some definite instruction must be given in the geography of Palestine. Geography is the peg upon which we can most conveniently hang our historical facts. The reason why so much of our history "falls in a heap" is because we do not make as much use as we should of this admirable help. Our newspapers, in representing the events occurring at the seat of war, are careful to furnish a map, so that the daily narrative may be followed intelligently. There is a similar need in dealing with the course of events in the life of our Lord. Every scholar of ten years of age and upwards ought to be as familiar with the location of Jerusalem, Bethlehem, Nazareth, and Capernaum, as they are with the location of Halifax, Montreal, Toronto, or Winnipeg. They should be made familiar with the outline of the land of the Gospels, the position of its mountains, streams and seas, and its political divisions in the time of Jesus. Ignorance on such matters is inexcusable in any well-conducted Sabbath School.

In itself Palestine is the most fascinating of all lands. No country in the world possesses such remarkable physical features. Though only 140 miles long by about 40 miles wide, its climate embraces every gradation of temperature from the cold which crowns Mount Hermon with perpetual snow to the torrid heat of the Jordan valley. As one has said: "Palestine wears winter on her head, spring on her shoulders, summer in her bosom, and the riches of autumn lie scattered at her feet." It is this wide range of climate that "secured that the revelation which was to go forth from Palestine to the whole world would embody a range of natural experiences which would fit it for all countries and populations; for its imagery and modes of thought must necessarily be colored by its composition in a land which was, in fact, an epitome of the habitable world."

The Dead Sea is not only the most briny, but also the most depressed body of water on the globe, being 1,300 feet below the level of the Mediterranean. We recognize the Jordan, or "Descender," to have been fittingly named when we remember that in its turbulent course of only 136 miles, it falls more than 3,000 feet. The sudden and severe storms of Galilee are readily understood when we know that it lies 700 feet below the Mediterranean. Down its ravines the winds rush from the higher levels like air through a funnel, lashing the waters speedily into furious billows. Light is thus cast by geography upon the facts of history.

But our main interest in the Holy Land is derived from its association with Jesus Christ our Lord. Its mountains, rivers, plains and cities are God's alphabet which spell out the story of His wonderful life. Bethlehem speaks to us of His incarnation; Nazareth, of the silent years of preparation; Jordan, of His baptism and divine approval; Galilee, of that teaching which has ever since been the food of the world; Jerusalem, of His trial and rejection; and Calvary, of that death which is the message of hope to all mankind. This is what Kenan called "The Fifth Gospel," the Gospel according to Geography.

Fortunately, the means for adequate instruction in this subject are within the reach of every teacher. All the lesson helps are furnished with carefully prepared maps. It is better that these should be used for private study. In class instruction, there is nothing so good as a map prepared by the teacher himself, upon which the places referred to in the lesson are marked from Sabbath to Sabbath, and the journeys of Jesus are carefully traced. For this, neither artistic talent nor training are necessary; a mere outline is quite sufficient for the purpose. A few minutes each day, given to the study of geography will lay the foundation for accurate Bible knowledge, and will increase both the interest and profit of the lesson.

Walkerton, Ont.

Handles

I am a suburbanite—a man of bundles. One evening I was trudging home with a particularly awkward parcel. The strings cut into my fingers. When I tried to carry it in my arms, they at once began to ache from their constrained position. The bundle was all angles. It began to tear under my vicious shiftings.

As I was leaving a grocery, after making some final purchases, the clerk looked pityingly at me.

"That's quite a load. Don't you want me to fix it?"

"Fix" is the American's word of comfort, and I instantly agreed.

Making my chief foe the basis, the grocer attached to it all the smaller parcels, passing a stout cord over and over, and then hooked into it one of those wooden handles that have done so much to ease our lives since they were invented.

I walked off a new man. It was a much heavier load, for my purchases there had been many; and yet I bore it easily, for I had an easy hold upon it. From shuffling, my gait became a rapid stride. From tense and nervous, my face became placid. Before, my bundles had blotted out the world; now, I actually forgot that I was carrying anything, and fell to planning an essay. It was all on account of the handle.

And, on the whole, throughout life, there's everything in the way you take hold of what you have to do. That is why some days go hitching, rasping, pulling, dragging, from fretful morn to headachy eve, while other days, with just the same tasks, are one delightful scene of easy mastery and smiling accomplishment. The first day had no handle, the second had. The first tasks were grasped by the string, that cut; the second were fitted with an attachment for power.

What is the handle for days and for works? Ah, you do not need to be told that it is prayer.—Professor Amos R. Wells, in "Sermons in Stones."

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SUPERINTENDENT. Be ye doers of the Word, and not hearers only.

SCHOOL. To every man his work.

SUPERINTENDENT. Blessed are they that do His commandments.

SCHOOL. That they may have right to the tree of life, and may enter in through the gates into the city.

IV. CLOSING HYMN OR DOXOLOGY.

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Bible Dictionary for Third Quarter
1900

Bar-jo'-na; Bar means "son of"; a name applied to Simon Peter, whose father was Jonah.

Beth-sa'-i-da Probably Bethsaida Julius, a town on the north-east shore of the Lake of Galilee, near the entrance of the river Jordan.

Cæs-sar-e'-a Phil-lip'-i A city of romantic beauty on the southern slopes of Mount Hermon, to be distinguished from Cæsarea (Acts 8: 40, etc.) on the sea-coast of Palestine.

Ca-per'-na-um An important town on the north-west of the Sea of Galilee, situated in a most fertile plain. It was on the commercial highway from Damascus, had a custom-house and was a military station. It was the centre of Christ's Galilean ministry.

El-i'-as The Greek form of Elijah, the great prophet of King Ahab's time.

Gal'-i-lee The northern province of Palestine, about the size of Prince Edward Island, with a population of between one and three millions, who were engaged in farming, fishing and mercantile business. The people were much more frank and open, but also less learned, than those of Judea.

Greek The language of the educated classes and of commerce in the cities of Syria and Asia Minor, as well as in Greece. A Greek would be a Gentile who spoke Greek.

Ha'-des The abode of the dead. Originally good and bad were supposed to dwell there in a shadowy existence; but in the time of our Lord the Jews had come to regard it as a place of punishment.

Her'-od The name given to the royal family that had rule in Palestine during the life of Christ and His apostles. The Herod of these lessons is Antipas, tetrarch of Galilee and Perea under the Romans; son of Herod the Great.

James Son of Zebedee and the elder brother of John.

Jer'-e-mi-as The Greek form of Jeremiah, a prophet, whose words are preserved in the book bearing his name.

Jer'-i-cho A city of great age in the rich valley of the Jordan, from which a busy public road led up through the mountains to Jerusalem. It was on the caravan route to Arabia and Egypt.

Je-ru'-sa-lem Originally a Jebusite stronghold. David made it his capital. Solomon built the Temple there. There our Lord was crucified. Jerusalem has been destroyed either wholly or partially seventeen times.

John Son of Zebedee and younger brother of James.

John the Baptist Son of Zacharias and Elizabeth; the forerunner of our Lord.

Ju-de'-a Southern province of Palestine, with Jerusalem as capital. A mountainous country, inhabited in the uplands by shepherds. Its towns, and especially Jerusalem, were filled with scholars and teachers, but it was not, like Galilee, of commercial importance.

Le'-vites In the time of our Lord an inferior order of priests who had duties in the Temple services.

Mo'-ses The great deliverer and law-giver of Israel; died on Mt. Nebo.

Pe'-ter Son of Jonah and brother of Andrew. The apostle of impulse and hope. The first to confess and the first to deny his Lord.

Phar'-i-sees Separatists. A Jewish sect zealous for outward forms, but bigoted and often of unholy lives.

Phil'-ip Son of Herod the Great and brother of Antipas, ruler of the country to the north and east of Galilee.

Rabbi Hebrew word, meaning "teacher"; used as a title of respect.

Sa-mar'-i-tan An inhabitant of Samaria, the province between Galilee and Judea. The Samaritans were half-pagan and half-Jewish, and their cities had been much under the influence of Greek and Roman invaders. A rich and prosperous country, but with an inferior class of people, who were despised by the Jews. They accepted only the Pentateuch, and built a rival temple at Mount Gerizim.

Scribes A class of learned men, usually belonging to the Pharisees; authorities on the law.

Si'-don A city of Phœnicia. (See Tyre.)

Si-lo'-am A pool in Jerusalem at the foot of Mount Moriah. The name means "a rush," as, for example, of water.

Son of Man The favorite title used by Jesus of Himself to denote that He was the Head of the Kingdom of Humanity.

Sy'-ro-phœ-ni-cian i. e., a Phœnician belonging to Syria. The Phœnicians were a very ancient people, who traded to distant lands. Their chief home was on the coast of Syria, bordering on the Red Sea.

Ti-be'-ri-as An important city on the west of the Sea of Galilee, very wealthy and beautiful, the capital of Herod Antipas. The Sea of Galilee was also called Lake of Tiberias.

Tyre A city of Phœnicia on sea coast beyond the northern border of Palestine, and neighbor to Sidon. Tyre and Sidon were busy and rich commercial cities, and, like Capernaum and Jerusalem, met fearful calamities for their sins.

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Studies in the Life of Jesus

LESSON CALENDAR: THIRD QUARTER

1. July 1..... Jesus Walking on the Sea. Matt. 14 : 22-33.
2. July 8..... Jesus the Bread of Life. John 6 : 22-40.
3. July 15..... The Gentile Woman's Faith. Mark 7 : 24-30.
4. July 22..... Peter's Confession and Christ's Rebuke. Matt. 16 : 13-26.
5. July 29..... The Transfiguration. Luke 9 : 28-36.
6. August 5..... Jesus and the Children. Matt. 18 : 1-14.
7. August 12..... The Forgiving Spirit. Matt. 18 : 21-35.
8. August 19..... The Man Born Blind. John 9 : 1-17.
9. August 26..... Jesus the Good Shepherd. John 10 : 1-16,
10. September 2..... The Seventy Sent Forth. Luke 10 : 1-11; 17-20.
11. September 9..... The Good Samaritan. Luke 10 : 25-37.
12. September 16..... The Rich Fool. Luke 12, 13-23.
13. September 23..... The Duty of Watchfulness. Luke 12 : 35-46.
14. September 30..... REVIEW.

LESSON VI.

JESUS AND THE CHILDREN

August 5, 1900

Matt. 18: 1-14. Commit to memory vs. 12-14. Read Matt. 17: 22-27. Compare Mark 9: 33-50.

1 At the same time came the disciples unto Jesus, saying, ²Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye ³be converted, and become as little children, ye shall ⁴not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is ⁵greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ⁶offend one of these little ones which believe ⁷in me, it ⁸were better for him that a ⁹millstone were hanged about his neck, and that he ¹⁰were drowned in the depth of the sea.

7 Woe unto the world ¹¹because of offences! for it must needs be that ¹²offences come; but woe to that man ¹³by whom the offence cometh!

8 Wherefore if thy hand or thy foot ¹⁵offend thee, cut them off, and cast ¹⁶them from thee: it is ¹⁷better for thee to enter into life ¹⁸halt or maimed, rather

than having two hands or two feet to be cast into ¹⁹everlasting fire.

9 And if thine eye ¹⁶offend thee, pluck it out and cast ¹⁷it from thee: it is ¹⁷better for thee to enter into life with one eye, rather than having two eyes to be cast into ²⁰hell fire.

10 ²¹Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which ²²is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth ²³more of that *sheep*, than of the ninety and nine which ²⁴went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Revised Version—¹In that hour; ²Who then is greatest; ³Turn; ⁴In no wise; ⁵The; ⁶Cause ... to stumble; ⁷On; ⁸Is profitable; ⁹Great; ¹⁰Should be sunk; ¹¹Occasions of stumbling; ¹²The occasions; ¹³Through; ¹⁴And; ¹⁵Causeth thee to stumble; ¹⁶It; ¹⁷Good; ¹⁸Maimed or halt; ¹⁹The eternal; ²⁰The hell of fire; *Margin, Greek, Gehenna of fire;* ²¹See; ²²Goeth; ²³Over it more than over; ²⁴Have not gone.

DAILY READINGS

- M.—Matt. 18: 1-14. Jesus and the children.
T.—Mark 9: 33-42. The searching question.
W.—Matt. 20: 20-28. Ambition rebuked.
Th.—Prov. 16: 16-25. The humble spirit.
F.—1 Peter 5: 1-7. Clothed with humility.
S.—Phil. 2: 1-8. Lowliness of mind.
S.—Mark 10: 13-16. The children's blessing.

TIME AND PLACE

Same year, A.D. 29, and not long after the Transfiguration. Capernaum (Matt. 17: 24), and probably Simon Peter's house (v. 25). Jesus and His disciples had come back again from their northern journey.

CATECHISM

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

GOLDEN TEXT

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10: 14.

LESSON PLAN

CHILDREN AND THE CHILD-LIKE

I. The Greatest, 1-4.

II. The Safest, 5-10.

III. The Dearest, 11-14.

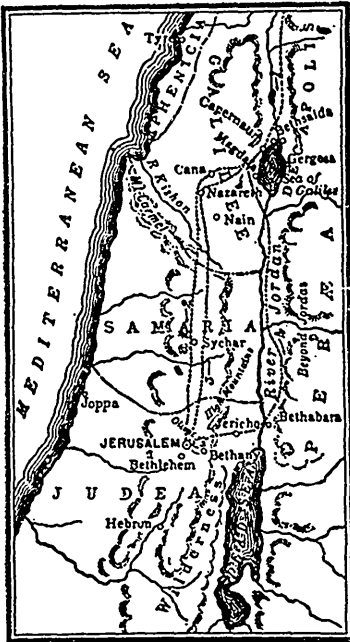
LESSON HYMNS

Book of Praise—539; 11 (Ps. Sel.); 580; 522; 591.

EXPOSITION

Connecting Links—On His return to the disciples from the Mount of Transfiguration, Jesus healed a lunatic child, and on His way to Galilee again predicted His death to His disciples. (17: 14-23.) They show how little they understood His words by their discus-

sion as to which of them should hold the highest office in His kingdom. (Mark 9 : 33, 34.) Arriving at Capernaum, He paid the temple tax (Matt. 17 : 24-27), and then



Journeys of Jesus

(1) From Caesarea Philippi to Capernaum.—Lessons VI., VII. (2) To Jerusalem.—Lessons VIII., IX. (3) Return to Galilee.—Lesson X. (4) On the way to Jerusalem through Perea.—Lessons XII., XIII.—Peloubet's Notes.

gave the disciples a much-needed lesson in humility, which we study to-day. (See "Time and Place" above.)

I. The Greatest, 1-4.

V. 1. *In that hour* (Rev. Ver.). A quiet moment has come for a lesson that the disciples much need. *Came the disciples unto Jesus.* Jesus had just questioned them as to their discussion by the way. (Mark 9 : 33.) *Who then is greatest* (Rev. Ver.)? They had been sharply disputing as to which of them should have the best office in the earthly kingdom which they expected Him to found. Perhaps, as Professor Bruce thinks, the address to Peter (16 : 18, 19) and the selec-

tion of the three (17 : 1) may have brought the question to the front.

Vs. 2, 3. *Jesus called a little child*; that He might give the disciples an object lesson. An idle tradition makes this child the future martyr Ignatius. *Except ye be converted*; which literally means to turn and face in the opposite direction. Turning their backs upon vanity and earthy ambition, and facing in the direction of lowliness and humility, they were to *become as little children in spirit*—trustful, humble, docile and unselfish. *Ye shall not enter into*; to say nothing of being great there. *The kingdom of heaven.* Christ's rule in the hearts of His people is incompatible with self-sufficiency and pride. (Luke 14 : 11 ; Ps. 34 : 18.)

V. 4. *Whosoever therefore shall humble himself*; by subduing all of self and pride and unhallowed ambition. *The greatest in the kingdom*; for after the fashion of such forgetfulness of self was the "meek and lowly Jesus." (Phil. 2 : 7-9.)

II. The Safest, 5-10.

V. 5. *And whosoever shall receive*; in kindness and love. *One such little child*; esteeming them and those like them as fellow-disciples in spite of their insignificance. *In my name*; out of sympathy and loyal respect for Me. *Receiveth me.* To appreciate the childlike spirit and to "receive" the childlike is to appreciate and receive the Christ.

V. 6. *But whosoever shall offend*; literally, cause to stumble or lead astray. *One of these little ones*; not simply little children, but all of whom a child is the emblem, all the insignificant ones. *A millstone.* The reference is not to one turned by hand (Luke 17 : 35), but by an ass, and so very heavy. *About his neck*; to make escape impossible. *Sunk in the depths of the sea* (Rev. Ver.); a punishment swift and terrible, showing how awful it is to lead another, and especially the feeble, into sin.

V. 7. *Woe unto the world*; a lamentation at the thought of the miseries that come through unbridled passions. *Because of offences*; "Occasions of stumbling," (Rev. Ver.) placed by one in the way of another. *It must needs be.* Temptations in life are

unavoidable. *But woe to that man who is guilty of deliberately leading another into sin.*

Vs. 8, 9. *If thy hand or thy foot offend.* The reference is to earthly objects such as pleasures, possessions, honors, etc., which are as dear to us as hand or foot but which tempt and lead us into sin. *Cut them off*; as a diseased member. Get rid of them at any cost of pain and sacrifice. *Better for thee*; better to sacrifice the things that cause us to sin than to enjoy them here and miss eternal life. Verse 9 repeats the same thought for greater emphasis. *Hell fire*; literally "Gehenna of fire." Gehenna was a valley south of Jerusalem where the refuse of the city was always burning. It was a symbol of the torment of the lost.

III. The Dearest, 11-14.

Vs. 10, 11. *Take heed*; returning to the thought of v. 6. *Despise not*; treat not with harshness and contempt. *One of these little ones*; see notes on v. 6. *Their angels*; not their spirits after death, but the angels who have been given charge over them. (Ps. 34 : 7; Heb. 1 : 14.) There is neither here nor elsewhere in Scripture any authority for praying to angels, but perhaps the words imply that the Father specially cares for them through the ministrations of angels and other-*derinos*. *Leave the ninety and nine*; not wise. *Behold the face of my Father*; having

free, personal access to Him. The figure is that of an Oriental court, where only the favored ones were allowed to see the king. (1 Kings 10 : 8.) *For*; another reason why they should not be despised. *The Son of man*; a favorite title applied by Christ to Himself, denoting His closeness to humanity. *To save that which was lost*; mankind that had sinned and gone astray. This verse is omitted in the Rev. Ver., but is found in Luke 19 : 10.

V. 12. *How think ye?* By a parable He would illustrate God's special care for the erring. *If a man have an hundred sheep.* The sheep is the most helpless of animals, and represents man in his weak and sinful wanderer because he loves them less, but the wanderer needs the shepherd most.

Vs. 13, 14. *He rejoiceth more*; again, not because he cares for it more than for the others, but because he has saved it from a desperate condition. *It is not the will of your Father.* It is God's desire that all should be saved. (1 Tim. 2 : 4.) *These little ones*; not the children alone, but those weak in character, helpless through strong passion and poverty, the down-trodden and oppressed, all of whom so easily go astray. And the true disciple will find true greatness in following the example of the Father in caring for the weak.

APPLICATION

Who is greater in the kingdom of heaven?
v. 1. The kingdom of heaven is not like the kingdoms of earth. Many of the laws which rule in the kingdoms of earth are reversed in the kingdom of heaven. In the affairs of earth, the men who come to places of greatness are commonly men who seek these places, who make the attainment of greatness the object of their lives and seek this with their whole heart. In Christ's kingdom, it is quite different. Here, if a man seeks greatness he will never get it; indeed, if he is controlled by the spirit which seeks greatness for oneself, he will not even get into the kingdom. This is a truth of which many are ignorant and we see people trying to carry with them into

the kingdom of Christ and follow out there the same self-seeking which obtains in the world. There are people who will not engage in the Church's work unless they are given some position of leadership and importance. And nothing is more common than to see those who profess to be followers of the "meek and lowly" Saviour struggling just as eagerly as others for social prominence. Now Jesus teaches us that this conduct is all wrong. His people should act like a little child who accepts naturally his place in his father's house, not aspiring to direct the affairs of the household, but willing to be in subordination. It is quite true that some of Christ's people may come to positions of prominence, but they should

How good

How good

not seek this. They should live for their work, for what they can do, desiring not so much to command service as to render it. (Mark 10 : 43-45.) Let the servant look after his work and God will look after his place.

Whoever shall humble himself, v. 4. Self-seeking is a form of conduct. But back of conduct there always lies character, disposition. Now the disposition that lies back of self-seeking and prompts to it is self-esteem. Men seek great places because they have a feeling of their own greatness. And in order to fulfill Christ's injunction here, it is not enough to change our outward conduct (which is a comparatively simple thing, and may be done by a hypocrite); we must change our spirit, our disposition. We must have the spirit of a little child, who does not think or feel that he is wise or great or strong.

Now we can all see the reasonableness of this up to a certain point. We all agree that no man should think of himself more highly than he ought to think (Rom. 12 : 3), and that a man should not suppose himself to have talent and merit which he has not. But if a man has talent and merit, may he not be aware of it and still be humble? Yes, he may be aware of it; but if he is truly humble, he will not think about it. He will not be thinking of himself at all. He will be thinking of others, he will be thinking of his work. And here is the secret of how the man who has been lacking in humility may acquire it. Let him seek the welfare of others and he will not seek his own. Let him begin to esteem others and he will forget to esteem himself.

Whoso shall receive one such little child, v. 5. One of the evil things about the spirit of self-esteem is that it leads to contempt for others. The man himself fills the whole horizon of his vision and he can scarcely see anyone else. The Pharisee who trusted in himself that he was righteous despised others. (Luke 18 : 9.) This also is contrary to the spirit of Christ. Jesus does not despise anyone. He regards even the weak, the lowly, the little children. He regards them so much that He considers a welcome given

to a little child as a welcome given to Himself. We have abundant evidence to show with what a loving eye Jesus regarded the little children; and we know how He welcomed them and blessed them when they were brought to Him. (Matt. 19 : 13.) Here also we should cultivate His spirit. The youngest, the poorest, the lowliest are worthy of our interest. We should be willing to give what time and talents we have for their help and their salvation. Those who do so will not lose their reward. (Matt. 10 : 42.)

Whoso shall offend one of these little ones, v. 6. When one thinks much of himself and little of others, he is apt to be careless or indifferent as to what the effect of his influence upon others may be. Thus we see many whose life and example offend Christ's little ones—that is, they form stumbling blocks for them, they hinder them from entering Christ's kingdom or from making progress in it. There are men, for instance, who, by their example, are teaching the children and youth of our country to be profane or to drink. There are professing Christians who, by the inconsistency of their lives, tend to make the undecided skeptical about the Christian religion. Such as these are causing others to stumble. It is an awful responsibility for anyone to allow to lie upon him.

If thy hand or thy foot offend thee, cut them off, v. 8. As men may be causes of stumbling to others, so one may have something about himself—some habit, some attachment, some prejudice—which is a cause of stumbling to himself. If we know of any such thing which is a hindrance to us in the Christian life, or which is keeping us out of Christ's kingdom, no matter how dear to us it may be, let us get rid of it at any cost. To do so may be the saving of our souls.

It is not the will of your Father which is in heaven, v. 14. Whatever our attitude may be towards the humble and lowly, there is no doubt about God's. He is not contemptuous, or indifferent, or careless about the littlest child. He is concerned about them all, and it is His desire that none of them should be lost, but that, if possible, all should be saved.

(1 Tim. 2: 4.) To this end He gives them in charge of the highest angels. He seeks them by His Son and by His Spirit as they wander, straying on the wide and dangerous uplands of earth. And when He has brought one safely home, though it be but a feeble lamb of the flock, there is joy in the heart of

the Great Shepherd.

How precious is the human soul for which God cares so much! How wonderful is the love of God which spends itself so on a child of man! How great our responsibility both towards our own souls and the souls of others! Take heed!

POINTS AND PARAGRAPHS

If those who strive for precedence would bring their strife to Jesus, and speak to Him about it, they would soon become ashamed of it. v. 1.

Jesus still calls the little children. Let them run to Him as readily as did this child. v. 2.

The gate which leads to life is narrow, and those who are puffed with pride cannot squeeze through. v. 3.

"Before honor is humility." (Prov. 18: 12.) v. 4.

Christ's love for the child is such that He counts a favor done for the child as done for Himself. v. 5.

How great a responsibility we bear for our daily example and influence! v. 6.

Those who guard the King's children have access always to the Royal Presence. v. 10.

"But none of the ransomed ever knew

How deep were the waters crossed,

Nor how dark was the night that the Lord passed through,

Ere He found His sheep that was lost."

"The Lord is . . . not willing that any should perish." (2 Pet. 3: 9.) v. 14.

"It was not in His manhood and public life that the Master first learned to love children and became their friend. Between the children of Nazareth and the gentle Carpenter there must have been much pleasant traffic as they loitered by His door and watched Him at work, yet never so busy but that He could fling them some gay, gracious word, or wandered with Him on the hillside at eventide, where He would show unto His young playmates the wonderful beauty of the flowers and of all His Father's works." Dr. John Watson in McClure's Magazine.

Reverend Haddon

"Of such is the kingdom of heaven." It is of such, observe. Not of children themselves, but of such as children. I believe most mothers who read that text think that all heaven is to be full of babies. But that is not so. There will be children there, but the hoary head is the crown. "Length of days and long life and peace," that is the blessing, not to die in babyhood. Children die but for their parents' sins; God means them to live, but He can't let them always; then they have their earliest place in heaven; and the little child of David, vainly prayed for; the little child of Jeroboam, killed by its mother's step on its own threshold; they will be there. But weary old David, and weary old Barzillai, having learned children's lessons at last, will be there too; and the one question for us all, young or old is, have we learned our child's lesson? It is the character of children we want, and must gain at our peril."—Ruskin's Crown of Wild Olive.

It is characteristic of truly great men that they do not despise the "little ones," nor treat them as of no account. Readers of THE KING'S OWN will recall the incident of the children who wrote to Lord Roberts, expressing their admiration for him and saying that they always remembered to pray for him. Imagine their joy when they received a reply from Capetown in Lord Roberts' own handwriting.

Among men, those who nurse and rear the royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest state-ministers dare not assume. Probably our Lord means (v. 10) that in virtue of their charge over His disciples (Heb. 1: 14; John 1: 51), the angels

have errands to the throne, a welcome there, and a dear familiarity in dealing with "His Father which is in heaven," which on their own matters they could not assume.—Dr. Brown.

Men never appear before God's sight clustered in crowds; never like the countless

pinces which on the lower ranges of the Alps stand undistinguishable, row behind row, in thickest, serried masses like a host; but like the singled vines of the vineyard, each of which the husbandman knows and tends with a care that is all its own.—Dr. Oswald Dykes.

TEACHING HINTS AND HELPS

5 The KEY lies, as it were, under the mat at the front door? Take it out and show it to the scholars. Here it is, the key to the lesson.

"Who is the greatest in the kingdom of heaven?"

Speak of the differing ranks in an earthly kingdom. (You will probably find the scholars curiously well informed on this point); and of how men strive for foremost places, sometimes fairly, sometimes unfairly.

Then recall (See Exposition) the strife among the disciples, as to which of them should be the greatest in their Master's kingdom. Now they come to Him—how little they understood what they were asking—with the question: which is the KEY?

Imagine their surprise at the answer. It is a little child (who comes readily, as children always came to Jesus); and the little child set in the midst, that every eye might see and every ear hear and every heart understand.

Surprise turns to dismay at His solemn declaration, v. 2—"Ye cannot even enter the kingdom, except ye become as this child." (Compare John 3:3.) Jesus always goes to the root of things. Besides, He is no flatterer. It is entrance they should be thinking about, not eminence.

And now He answers their question direct (v. 4). The great one is the humble one. Bring out the emphasis of "as this little child," getting the scholars to give the characteristics of the unspoiled, unsophisticated little one.

Another step (v. 5). Christ so identifying Himself with the humble and the helpless, that to receive them, in sympathy with their spirit, is to receive Him. Still another step

(v. 6), the awful sin of causing such helpless trusting ones to stumble. And yet another (vs. 8, 9), the stumbling blocks that come to us from ourselves and how to deal with them.

Then—for He has turned aside from the little ones, only to return to them again—a warning against despising those whom the Heavenly Father so cares for (v. 10) and whom His Son came to save (v. 11).

Very tender is the parable of vs. 12, 13, and very emphatic its application, v. 13.

The scholars who have followed will now see three points very clearly: (1) That Jesus wants the children to come to Him; (2) That the child-like spirit alone admits into His kingdom; (3) That it is Christ-like to care for the humble and helpless.

Questions by Children—1, 2. Who came to Jesus? How had they been employed? What question now asked? What object lesson used by Jesus? How did Christ regard children? (Mark 10: 13, 14.) What does He think of them to-day?

3, 4. What kingdom spoken of? What is required if we are to enter it? Whom does Christ consider the greatest? What opposed to humility? How regarded by God? (Prov. 6: 16, 17.)

5, 6. Who receive Christ? In what way? How will Christ treat those who offend the little ones? What does "offend" mean? What awful saying in regard to them? What is a millstone?

7. What is one of the greatest sins? How may we be guilty of it?

8, 9. What members of the body mentioned? Why those specially? Give meaning of "halt" and "maimed." What warning here given?

10. Who are the "little ones"? How are angels spoken of? (Heb. 1: 14.)

11-13. What was Christ's mission? How great is it? Who included? (Matt. 11: 28; Isa. 55: 1.) What is a parable? Relate the one here given. How does the shepherd act? How, on finding the lost one?

14. What is God's will regarding His children? What the children's duty?

For Seniors—1. What discussion arose? Among whom? What may have caused it? Which disciples may have had special ambitions? (Mark 10: 35-37.) What idea of Christ's Kingdom had the disciples?

2, 3. What further did Christ do with the child? (Mark 9: 36.) What did this show? What spirit did Christ wish to remove? What qualities belong to children? What goes before conversion? (Acts 3: 19.) Of what is it the result? (Acts 11: 21.)

4, 5. Who is the great example of humility? (John 13: 14; Phil. 2: 5-8.) How shown on earth? What enjoyed by the humble? (Isa. 57: 15; Jas. 4: 10.)

6, 7. Against what must care be taken? How is stumbling often caused? In what way is the wickedness of it here described? Which is the weaker, the sinner or the one

who leads to sin? What solemn lesson to be learned?

8, 9. What do "hand," "foot," and "eye" here denote? How to be treated? Why?

10, 11. How does Christ regard His followers? To what extent did He show it? (Gal. 2: 20; John 15: 13; Heb. 7: 25.) How does the Father regard them?

12, 13. Of whom are the lost sheep a type? Why such anxious search? How is our repentance regarded? (Luke 15: 4-7.)

14. What is our duty towards Christ's "little ones"? What is God's will in reference to them? What stumbling-blocks can we try to remove from their pathway?

Bible Side Lights—A LITTLE CHILD.—

Kings 5: 14; Isa. 11: 6; 2 Tim. 3: 15.

THE KINGDOM OF HEAVEN—Matt. 3: 2; 5: 3; 8: 11; 13: 24, 31, 33, 44, 45, 47.

A MILLSTONE—Deut. 24: 6; Judges 9: 53; Rev. 18: 21.

THEIR ANGELS—Ps. 68: 17; 91: 11; 104: 4; Gen. 19: 15; Luke 16: 22; Rev. 1: 20; Luke 15: 10.

THE MOUNTAIN—Ezek. 34: 6, 13; Neh.

3: 18; Mark 5: 5; Heb. 11: 38.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. Jesus and the children.
2. A little child the model for the Kingdom?
3. What the Bible says about the ministry of angels.

FOR TEACHERS OF THE LITTLE ONES

Connection—

Looking upward every day, sunshine on our faces;

Pressing onward every day toward Heavenly places.



LISTEN
To The Savior
Calling,
"LITTLE CHILDREN
Come To Me."

Chorus—
Growing up, growing up
More and more like Jesus,
Learning from Him every
day

How to grow like Jesus.
(Tune—"Near the Cross.")

We may grow like Jesus,
become transfigured. Re-
call the Transfiguration
Scene.

The Lesson—Make the
Golden Text the theme of
the Lesson.

Jesus Wants the Little Ones
—Picture Mark 10: 13-16.

Teach Golden Text.

Open the gates for the little ones,
The Saviour bids them come ;
His arms shall gather the tender lambs,
His hands shall lead them home.

Jesus told the disciples that big people cannot enter the kingdom of heaven unless they will love and serve Him humbly as a little child. Picture Matt. 18 : 1-6, 14.

Jesus Needs the Little Ones—Jesus needs little workers to grow up in His service (recruits), to take the places of those who are big people now, to be teachers and preachers when the big people have entered the Heavenly Kingdom.

The Value of Little Things—“When Nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dewdrops. Little words are the sweetest, little books are the most read, little songs are the best loved, little voices are the sweetest, little hearts the most loving. Day is made up of little

sunbeams, and night is glorious with little stars.”

United Effort—Once there was a little snowflake that thought, “Oh, I can do no good ; I could not make enough snow for one small boy to draw his sled on.” But the little snowflake joined himself to many more snowflakes, and they all flew down and spread a pure white carpet on the earth. So, many little hands and many little folk with hearts full of love for Jesus, can do a great deal if they try. (Speak of Twentieth Century Fund or mission work.)

Pure Lives—When Jesus was baptized, God’s voice from heaven said, “This is my beloved Son, in whom I am well pleased.” What a joy it would be to live such kind, helpful lives, that we may hear Jesus’ voice saying, “This is my beloved little child, in whom I am well pleased.”

Prayer—Help me, O blessed Saviour,
Thy little child to be,
And in my love for others
Show best my love for Thee.

Hymn 553, Book of Praise.

BLACKBOARD REVIEW

A LITTLE CHILD, G. S. D.

The lesson has been about Kingdoms and the great ones in them, the titled.

The three letters, “G,” “S,” “D,” may be written upon the board before the lesson begins. The scholars will scan them keenly, wondering what is to be got out of them. At the beginning of the review the Superintendent may speak a little about titles, such as B.A., D.D., LL.D., C.B., (Commander of the Bath), K. C. B. (Knight Commander of the Bath), V.C. (Victoria Cross), etc. Here are the letters of a title. What do they mean? Possibly an answer may come from some scholar who has memorized the lesson plan. There will likely be hesitation. Take the opportunity to write down “A Little Child.” It will tend to increase the wonder rather than lessen it—a titled child. Explain that princes even from birth are titled, and how titles sometimes fall on quite young children. Then unravel the mystery. The little child is the G-reatest, the D-earest, the S-afeest in God’s Kingdom ; and all who possess the humble, child-like spirit, are sharers with it.

LESSON VII.

THE FORGIVING SPIRIT

August 12, 1900

Matt. 18 : 21-35. Commit to memory vs. 21, 22. Read Matt. 18 : 15-35.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred

Revised Version.—Make a reckoning with; ²Wherewith; ³Released; ⁴That servant; ⁵Hold; ⁶What; ⁷So his fellow-servant fell down and besought; ⁸Omit all; ⁹Exceeding; ¹⁰Called him unto him, and saith to him; ¹¹Besoughtest; ¹²Mersey; ¹³Shall also my heavenly Father do unto you, if ye forgive not every one his brother through your hearts.

GOLDEN TEXT

Forgive us our debts, as we forgive our debtors. Matt. 6: 12.

DAILY READINGS

M.—Matt. 18 : 21-35. The forgiving spirit.

T.—Gen. 50 : 14-21. Joseph forgiving his brethren.

W.—1 Sam. 2: 1-12. David and Saul.

Th.—Col. 3 : 9-17. Forgiving one another.

F.—Luke 17 : 1-10. Repeated forgiveness.

S.—Mark 11 : 20-26. That ye may be forgiven.

S.—Matt. 6 : 5-15. Do as ye pray.

TIME AND PLACE

As in previous lesson, at Capernaum in autumn of A.D. 29; five months' before our Lord's crucifixion.

CATECHISM

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

EXPOSITION

Connecting Links—The lesson follows close on that of last Sabbath. Jesus, having shown the greatness of the sin of offending against another, proceeds to instruct His disciples in their duty towards one who should so offend. (vs. 15-17.) The law which He lays down of lovingly trying to win back the offender from his evil way is a difficult one for the impulsive Peter to understand, and he asks for more light. His question leads up to the lesson of to-day.

I. The Law of Forgiveness Stated, 21, 22.

V. 21. Then; closely connecting this verse with that which precedes. *Came Peter*; the ever-ready spokesman for the rest. *My brother*; evidently meaning a fellow-disciple. It was probably a question of practical difficulty in their little band. They were human, very human, these disciples. But this

peace: and he laid his hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, until he should pay all that was due unto him.

35 So, likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

LESSON PLAN

THE LAW OF FORGIVENESS

I. Stated, 21, 22.

In answer to Peter's question.

II. Illustrated, 23-34.

By the parable of the king and his servants.

III. Applied, 35.

To their own case.

LESSON HYMNS

Book of Praise—44 (Ps. Sc.) : 160; 131 : 57; 230.

primary meaning may be enlarged so that Christ's answer will apply to all who are sons of God, the Heavenly Father. *Sin against me*; a personal offence, referring to verse 15. If the personal offence should be repeated, how often should it be forgiven, is what Peter wants to know. *Seven times*. The Rabbis, who were the recognized religious teachers, said three times. (Amos 11 : 6.) Peter's limit, therefore, would seem to himself to be a very great stretch of virtue. But he failed to catch the true principle of forgiveness, as we shall see.

V. 22. *I say . . . until seventy times seven*; a picturesque way of saying "always." There must be no limit to forgiveness. The spirit of forgiveness must always exist. It springs from love—a love which will be exhaustless, if it be truly of God.

II. The Law of Forgiveness Illustrated, 23-34.

V. 23. *Therefore.* He will justify the apparently unreasonable demand of v. 22. He does so by a parable. *The kingdom of heaven*; Christ's rule in the hearts of His people (Luke 17 : 21), which is compatible only with a spirit of forgiveness. *A certain king*; literally, "a man, a king." "Only a great monarch can have such debtors, and opportunity to forgive such debts." The action fits an Eastern despotic ruler. *Would make a reckoning* (Rev. Ver.); would settle accounts with. *His servants*; officers of State who had been appointed to collect the revenues from taxes, or to superintend the governmental departments.

V. 24. *One was brought unto him*; some important officer, probably the Grand Treasurer, or, as we would say, the Finance Minister. *Owed him ten thousand talents.* He was in arrears to the enormous sum of \$12,000,000, reckoning the talent at \$1,200; a quite possible sum under an indolent and indulgent despot. The point of the story is in the greatness of the sum, illustrating the greatness of the debt we owe to God, a hopelessly great debt.

V. 25. *Had not wherewith to pay.* He had squandered the money. *Commanded him to be sold*; a common occurrence at that time, and even yet, in Oriental countries. Even the Jews by law could enslave a debtor, though provision was made for his release after seven years. (Deut. 15 : 1, 2, 7, 12.) *Wife and children.* They were regarded as part of the property of the man. *Payment to be made.* This part of the parable is not to be applied too closely, for Scripture elsewhere teaches that man can never pay any part of his great debt to God.

Vs. 26, 27. *The servant therefore*; when he knew the king's intention. *Worshipped him*; bowed down at his feet in the most abject way. *I will pay thee all*; a larger promise than he could fulfil. *Moved with compassion*; at the humiliation of his official. *And loosed him*; released him from all obligation to pay.

V. 28. *But that servant went out*; imme-

diately after he had been treated so generously by his lord. *One of his fellow-servants*; a subordinate official. *An hundred pence.* The penny, or *denarius* was worth about 17 cts., a day's wage. (Matt. 20 : 2.) The whole amount would be about \$17.00; a petty debt in comparison with what he himself had owed. *Laid hold of him*; choked or throttled him, using the utmost violence.

V. 29. *Fell down at his feet*; as he himself had done before the king. *Have patience, etc.*; the same plea and the same promise; and with much better prospect of fulfilling the promise, as the sum was so comparatively small.

Vs. 30, 31. *He would not.* There is nothing noble or merciful in him. *Cast him into prison till*; a common method with debtors. *His fellow-servants*; the court officials associated with him in the government of the country. *Very sorry*; hard men as they were. *Told unto their lord.* They laid the whole matter before the king.

Vs. 32-34. *Called him*; into his presence. *Thou wicked servant*; without pity or compassion. *All that debt*; with special reference to its magnitude. *Shouldst not thou?* "Did not common decency demand that you should have treated him as I treated you?" *Was wroth.* The word is a very strong one. *To the tormentors*; to inflict punishment upon him until he found some means of paying the whole debt.

III. The Law of Forgiveness Applied, 35.

V. 35. *So likewise shall my heavenly Father* God is not a despot, like the king in the parable; but it is the principle of His government that the merciless shall not find mercy. (Matt 5 : 7.) Men are in debt to Him. They cannot pay. He freely forgives them, but only on condition that they have a merciful and forgiving heart towards their fellows. Otherwise He will reward them according to their deeds and demand punishment because the debt is not paid. *Forgive everyone his brother*; the central thought of the parable, enforcing the limitlessness of forgiveness, which is reasonable when we consider the magnitude of our offenses against God and how freely and fully He forgives us.

APPLICATION

Rev R + address

Which owed Him ten thousand talents, v. 24. It is man's relation to God which is here set forth. Sin is represented as a debt, and as a debt of infinite amount: the servant owed the king some twelve millions of dollars. One of the many views, then, which we may take of sin is that of a great debt owed to God. God has made us for His own glory. He has kept us in life and given us health. He has bestowed upon us our powers of body and mind. From these things He expects a return. What He expects is expressed in the commandment, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind and thy neighbor as thyself." In so far as we come short of this, we are in debt to God. Dr. Marcus Dods says, "'Debt' is a designation of sin which calls to mind a large class of sins, which we are very prone to forget in seeking pardon—sins of omission Was it to do nothing more than you have done that God gave you this life and made you what you are? Have you done all for yourself that you could, so that now you are as like to Christ as possible? Have you done all for others that you could, so that none are hungering now who might have been fed by you; none in sorrow now, whom a word or deed of yours might have relieved; none mistaken as to the character of Christ and His religion, who might have known differently had you done what you could?

"But there is one debt incurred which fills the soul with new and keener shame, however overwhelmed it has already been with a sense of sin. God's unspeakable gift has been abused by us Only when we can fathom the humiliation of Christ, only when we can understand what is contained in that expression, 'He emptied Himself,' only when we can measure the interval between the throne of God and the tomb in Joseph's garden, between 'the living God' and a dead man, shall we be able to measure God's gift to us and our debt to Him Let us take our stand before the cross, where we may see the freeness

of God's giving at its height, and, standing there, let us say if we have rendered to Him His due."

His lord commanded him to be sold, v. 25. Our Lord here uses for the purpose of His parable that which was actually the Roman law. It is the law in Syria to-day. Indeed the same principle was recognized, to some extent, by the law of Moses (Lev. 25: 39, 47) and men might be sold into bondage in order to discharge a debt. What is taught is that the debt of sin deserves the full penalty of the law. If the law of God should have free course, we guilty debtors would be exposed to such a fate as is suggested by this part of the parable. What that fate is in actuality, the Bible nowhere clearly discloses. It observes a consistent reticence in regard to the matter. Its language elsewhere, as here, is figurative. But it is all solemn, all awe-inspiring. Such figures as the "worm that dieth not," and the "fire that is not quenched" must have back of them some awful reality. This we do know, that sin is the greatest source of sorrow, and that it excludes from the presence of God, in whose presence and favor alone life and joy are to be found.

The servant, therefore, fell down and worshipped him, v. 26. "Viewed with reference to the history of revelation, the rigor and benignity combined in the behavior of the king represent the relation between law and gospel The one prepared for the other; the rigor of the law, for the grace of the gospel. That rigor brought the debtor to his knees, with a petition coming far short of the grace in store, asking only for time to pay, for a hired servant's place; for men are unable to imagine and dare not hope for the good which God has prepared for them. The rigor was meant to lead up to the mercy through the way of repentance; it was but a means to an end, for had it been otherwise the more beneficent dispensation had never come. The law was but a pedagogue to conduct to Christ."—Professor Bruce.

The lord of that servant was moved with com-

passion, v. 27. It is not possible to include all truth in one parable, and our Lord does not fully indicate here the ground on which men are forgiven. He says nothing of the atonement. That truth may be found elsewhere. But He clearly points out the ultimate source from which our forgiveness comes. The king forgave his servant because he was moved with compassion. Trace redemption to its source, and you find it rising in the heart of God, the God who pities His weak and erring children, pities them even for the misery which they have brought upon themselves. This is the God who revealed Himself to Moses as "The Lord, the Lord God, merciful and gracious . . . forgiving iniquity, and transgression, and sin." This is the God who reveals Himself to us in Jesus Christ.

So likewise shall my heavenly Father do, v. 35. The great lesson of the parable is that a man to whom God is willing to forgive so great a debt as is involved in our sin against Him, should be willing to forgive such smaller injuries as men may commit against one another. Indeed, we are taught that the

offer of forgiveness made to us is conditional. It is conditional upon the presence of the forgiving spirit in our hearts. (See Matt. 6 : 15.)

This is not the doctrine of salvation by works. God freely pardons the penitent and believing. But the man of unforgiving spirit is neither penitent nor believing. It would be impossible for one of humble and contrite heart, one who realized what his own sin and forgiveness meant, so to magnify his petty injuries as to act in the manner indicated in the parable. As for faith, when we accept Jesus as our Saviour, we accept Him also as our Lord; we are to be animated henceforward by His spirit. And His Spirit is manifested in His prayer at the cross—"Father, forgive them, for they know not what they do." Indeed, this parable drives us to Christ. We are to forgive "from our hearts." This is too high for unassisted human nature. It is only when we come to Christ and, trusting in Him, obtain His grace, that we are enabled to forgive as we have been forgiven. His grace is sufficient for us.

POINTS AND PARAGRAPHS

Until seventy times seven means always. v. 22.

Our debt to God no man can count. v. 24.

How much owest *thou* thy Lord? v. 24.

Not the labors of my hands
Can fulfil Thy laws demands;
Could my zeal no respite know,
Could my tears forever flow;
All for sin could not atone.—v. 25.

Every sin deserveth God's wrath and curse, both in this life and that which is to come. v. 25.

The severity of God's law is intended to lead us to humility and repentance, that God may be able to forgive us. v. 26.

God's compassion moves Him to do for us far more than we dare to ask. v. 27.

As seventeen dollars to twelve million dollars, so is the injury of man to man compared with man's sin against God. v. 28.

It might be possible for a man to atone for

injury done to his fellow, but it is not possible for man to atone for sin against God. v. 29.

Mercilessness is the quintessence of wickedness; it is an unforgivable sin. v. 32.

Thy forgiveness was intended to be a means to an ulterior moral end. Why overlook that end? Why ingulf all favors, as if thou wert to be their burial-place?—Morison.

The reverse side of God's love is His anger; He who is moved with compassion toward the oppressed must necessarily be moved with indignation against the oppressor. v. 34.

If ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matt. 6 : 15.) v. 35.

Debts, my debts, what am I to do with them? Let me sum them up. They are more than the hairs of my head; I cannot number them. It is plain that I cannot "finance" them. I have no moral assets

"no effects"; I can make no contribution, I cannot "pay by instalments." I trace my own picture in that man in the parable, who owed his Lord 10,000 talents, and "had nothing to pay," I am bankrupt in soul; I cannot atone for my sins; I cannot forgive myself—only the wronged One can do that. I cannot kill my sin; I cannot live it down; I cannot unsin it. A working man told me that he was in debt to his master, and that when his health broke down, he appealed to his master's mercy, and said, "Will you forgive me that debt?" His master frankly forgave him. I am like that broken-down debtor; I can't pay my debt.—James Wills, D.D.

When we confess, we are helped by viewing our sins as debts; an expression which leads us to consider not so much the evil dispositions from which our sins proceeded, as the relation to God in which they have left us. This view of sin takes us and sets us down in our true position before God as His debtors. And this is just what we need to see clearly when we pray for pardon; that we are debtors, not only miserable sinners, whose pitiable case may well move God to compassion, but His servants who, in sinning and ruining themselves, have been most grievously wronging and defrauding Him, and whose sins have done as much injury (so He represents it) to Him as to themselves.—Professor Marcus Dods.

Though justice be thy plea, consider this,—
That in the course of justice none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to
render

The deeds of mercy.—Shakespeare.

Conceive an unforgiving man with a heart full of wrath against his neighbor, with a memory which treasures up the little wrongs and insults and provocations he fancies himself to have received from that neighbor; conceive such a man praying to God Most High to forgive him his debts as he forgives his debtors. What, in the mouth of such a man, do these words mean? That you may fully understand their meaning, I will

turn them into a prayer which we will call "The Prayer of the Unforgiving Man:" "O God, I have sinned against Thee many times from my youth up until now. I have often been forgetful of Thy goodness; I have not duly thanked Thee for Thy mercies; I have neglected Thy service; I have broken Thy laws; I have done many things utterly wrong against Thee. All this I know; and besides this doubtless I have committed many secret sins, which in my blindness I have failed to notice. Such is my guiltiness, O Lord, in Thy sight; deal with me, I beseech Thee, even as I deal with my neighbor. He has not offended me one-tenth, one-hundredth part as much as I have offended Thee; but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech Thee, O Lord, as I deal with him. He has been very ungrateful to me, though not a tenth, not a hundredth part as ungrateful as I have been to Thee; yet I cannot overlook such base and shameful ingratitude. Deal with me, I beseech Thee, O Lord, as I deal with him. I remember and treasure up every little trifle, which shows how ill he has behaved to me. Deal with me, I beseech Thee O Lord, as I deal with him. I am determined to take the very first opportunity of doing him an ill turn. Deal with me, I beseech Thee, O Lord, as I deal with him."—Archbishop A. W. Hare.

There is a beautiful picture of forgiveness in Tennyson's *Guinevere*. King Arthur has come to the convent where his guilty queen had fled for refuge. She has fallen on the floor at his feet, her hair about her face. The King speaks to her solemnly and faithfully, showing her how great her sin had been and how terrible its consequences. Then he adds:

"Yet think not that I come to urge thy
crimes,

I did not come to curse thee, Guinevere,
I, whose vast pity almost makes me die
To see thee, laying there thy golden head,
My pride in happier summers, at my feet.
The wrath which forced my thoughts on
that fierce law,

The doom of treason and the flaming death,
(When first I learnt thee hidden here) is
past.

* * * * *

And all is past, the sin is sinn'd and I,
Lo! I forgive thee, as Eternal God
Forgives: do thou for thine own soul the
rest."

Even as I had pity on thee. The comparison between the two acts, the implied assumption that the pity of the one act would be after the pattern of the other, was, we may believe, designed to lead the disciples to the true meaning of the prayer they had been taught to use, "Forgive us our debts, as we forgive our debtors." (Matt. 6: 12.)—Plumptre.

TEACHING HINTS AND HELPS

With a senior class the approach may be made through the verses between the last Lesson and this. They will have many questions to ask in regard to Christ's way of working out a quarrel with an offended brother.

With a younger class, probably with the seniors too, it will be well to go over the points of last lesson, leading up, in closing, to the question of "offences" and the forgiveness of them.

Then comes Peter's question :

How Oft?

There are two answers. His own and his Master's.

His own answer is a great advance on the rules of his religion at the time (See Exposition); which shows that Peter was learning. How many, even now, forgive a deadly injury as often as Peter proposed?

His Master's answer was quick and overwhelming (v. 22). It fairly took Peter's breath away—"Until seventy times seven." Seven was the "perfect number" and Peter needed no explanation. It meant "always."

But he needed light as to why he was to forgive so freely and the light is given by a parable in which we have—

1. *The generosity of the king* (vs. 23-27), who promptly, and freely, and utterly forgives an enormous debt, and apparently continues the servant in his position, certainly in his liberty. Show how much greater is the debt which God forgives to each of us, and how freely and fully He forgives.

2. *The churlishness of the forgiven servant* (vs. 28-30). Work it out, his ingratitude, and meanness, and inhumanity, in detail. It is a vivid picture and strong. But it finds its

counterpart in everyone who holds a grudge or refuses to forgive an offence. Hold up the man, as Jesus holds him up, to just scorn and contempt.

3. *The king's reasoning*, vs. 31-33. His question was unanswerable. "Shouldst not thou also have had compassion . . . *even as I had pity on thee?*" Enforce the motive of the underlined words.

4. *The king's wrath*, vs. 34, 35; which we feel to have been a just wrath. And like punishment would be just to us.

Let these facts be impressed—We need forgiveness from God; He is "ready to forgive"; our fellowmen need our forgiveness—Shall we not grant it? If we do, we may hope for God's forgiveness. If we do not, we can look only for His just displeasure.

Questions for January 21, 1902. At what time was this discourse given? At what place? By whom recorded? What is the Golden Text? Who was the speaker? What question asked? How did Christ answer Peter? What did Jesus say on another occasion? (Luke 17: 3, 4.) How are we to treat our enemies? (Rom. 12: 20, 21.)

23. To whom is the kingdom of heaven compared? What done by him? Who represented by the king? Who by servants?

24, 25. Why was the servant brought? How much did he owe? What sentence pronounced upon the servant? Who suffered with him?

26, 27. What did the debtor do? What request did he make? How was his request received? How great is God's mercy towards sinners? (John 3: 16.)

28-30. Describe the second scene. How much was the debt? What the treatment

of the debtor? Why such harsh conduct?

31. Who were interested onlookers? What did they do?

32-34. What rule did the servant fail to observe? How was he punished?

35. What will God do to the unforgiving? From what does revenge proceed? (Ezek. 25: 15.) Give two most noted instances of forgiveness. (Luke 23: 34; Acts 7: 60.)

For Seniors—21. What teaching led to Peter's question? (vs. 15-18.) What was subject of the question? What are motives to forgiveness? (Luke 6: 36; Eph. 4: 32.) What should go with forgiveness? (Matt. 5: 44; Rom. 12: 20.)

22. What limit to God's love? (Ps. 50: 21; 2 Pet. 3: 9.)

23. How did Jesus illustrate His teaching? Who mentioned in the parable? What part taken by each?

24. What does this large amount indicate as to our offences against God? What is sin? (S. Cat. Ques. 14.) Who alone without it? (2 Cor. 5: 21; 1 John 3: 5.) What redeems from sin? (Eph. 1: 7.) What cleanses? (1 John 1: 7.)

25-27. How might the servant have been treated? Why treated differently? Why

should compassion be shown? (Heb. 5: 2.) How did God show His great love and pity? (Ps. 130; Col. 1: 14; Isa. 1: 18.)

28-30. Where did the forgiven servant go? What did he do?

31-34. What is the Christian's resort against oppression? (Ex. 3: 7; Jas. 5: 4.) How is the servant spoken of? What was his punishment? Why so severe?

35. What chief lesson to be learned from this parable?

Bible Side Lights—SEVEN TIMES—Gen. 33: 3; Lev. 4: 6; Josh. 6: 4; 2 Kings 5: 10; 14; Ps. 119: 164.

TO BE SOLD—Gen. 37: 28, 36; Ex. 22: 13; 2 Kings 17: 17; Joel 3: 3; Amos 2: 6.

FORGAVE HIM—Luke 6: 37; 7: 42; Eph. 4: 32; Col. 3: 13; Ps. 32: 5.

PRISON—Gen. 39: 20; Judges 16: 21; Matt. 4: 12; Acts 5: 18; 8: 3; 26: 10.

WROTH—Gen. 4: 5, 6; 40: 2; Ex. 16: 20; 1 Sam. 18: 8; 2 Kings 5: 11.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. The unforgiving servant.
2. God's forgiveness of us.
3. Our forgiveness of one another.

FOR TEACHERS OF THE LITTLE ONES

Connection—

Oh do you see us children (all standing)
With our eager, restless feet, (tramping)

How we patter, how we chatter,
In home and school and street?

We'll be the men and
women (arms folded)
The Twentieth Century
needs:

First in each good endeavor
And first in noble deeds.
We'll hold fast to our colors,
(point upwards)

With hearts so brave and
true, (hands on chest)
We're recruits for Jesus'
army (all join hands)

And we'll show what we
can do.

Recall last lesson.

Introduction—Draw three

FORGIVE

picture frames. We shall put these three pictures in the frames or "make believe" that we see them.

A Forgiving King—Tell Jesus' reply to Peter and picture verses 23-27.

An Unforgiving Man—Picture the meanness of the unforgiving servant to his fellow-servant. His gratitude to the king could not have been sincere or he would have had more pity for others.

A Forgiving God—Picture God waiting to forgive us if we forgive them who do us wrong. (Teach Matt. 6: 14.) If we cherish angry feelings and will not forgive other people, God will not forgive us. (Matt. 6: 15.)

Teach Golden Text.

A Forgiving Boy—"Oh look out Mary! that hurts like sixty!"

"I know it Charlie, I'll be as careful as I can," said sister Mary, bathing his foot very gently, for she saw by his face that the pain was very great.

"Now dear, tell me how it got hurt."

"Oh it was all Willie Moore's fault. I hit him in the face with my ball; but I did

not mean to. Then he hit me and I hit back, and he hit back, and then he ran after me and, as I was climbing over a wall to hit him again, a big stone fell on my foot. He's always quarreling with me," said Charlie.

"One boy can't make a quarrel," said Mary.

"Well, if he had stopped, I would."

"But you should have stopped first, you forgot the Golden Text."

"I guess I did," said Charlie in a low voice.

"I'll try to remember next time—and Mary—will you please go over to Willie Moore's house and ask him to come and have tea with me?"

"A soft answer turneth away wrath."

"There's a knowing little proverb

From the sunny land of Spain:

But in northland and in southland

Is its meaning clear and plain—

Lock it up within y'ar heart;

Neither lose nor lend it—

Two it takes to make a quarrel,

One can always end it."

—Child's Hour

BLACKBOARD REVIEW

FORGIVE
F
OR GIVEN

There can be but one duty to be impressed here, the duty of forgiving. Try to draw out the real opinion of the scholars on the point; for, depend upon it, they have their own notions and rules, even as society has. The frank acceptance of Christ's "Until seventy times seven," is rare indeed. Urge the duty by Christ's command and Christ's example. Then complete the second word, "Forgiven." It is a mere skeleton diagram. There is a good deal of space left purposely. How shall it be filled in? By either one of two expressions; or indeed by both—"Because you have been" forgiven. A very strong reason this. "That you may be" forgiven. Another strong reason; and the two combined should take the sting out of all our enmities.

LESSON VIII.

THE MAN BORN BLIND

August 19, 1900

John 9 : 1-17. Commit to memory vs. 4-7. Read Luke 9 : 57-62 ; John 7 : 2 to 9 : 41.

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

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

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

4 4 I must work the works of him that sent me, while 11 it is day : the night cometh, when no man can work.

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

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

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

8 The neighbours, therefore, and they which 8 before had seen him that he was 9 blind, said, Is not this he that sat and begged ?

9 10 Some said, This is he : others said, He is like

Revised Version.— Rabbi ; 2 Should be ; 3 Did this man sin ; 4 We ; 5 When ; 6 Anointed his eyes with the clay ; 7 Away ; 8 Saw him aforetime ; 9 A beggar ; 10 Others said, It is he ; others said, No, but he is like him. He said ; 11 Then ; 12 Omit the pool of ; 13 So I went away ; 14 Bring ; 15 Now ; 16 On the ; 17 Again therefore ; 18 From ; 19 Signs ; 20 Therefore ; 21 Ju that he hath opened.

him : but he said, I am he.

10 Therefore said they unto him, How 11 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 12 to the pool of Silo'am, and wash : 13 and I went and washed, and I received sight.

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

13 They 14 brought to the Phar'isees him that aforetime was blind.

14 15 And it was the sabbath 16 day when Je'sus made the clay, and opened his eyes.

15 17 Then again the Phar'isees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Phar'isees, This man is not 18 of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such 19 miracles ? And there was a division among them.

17 They say 20 unto the blind man again, What sayest thou of him, 21 that he hath opened thine eyes ? He said, He is a prophet.

GOLDEN TEXT

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

DAILY READINGS

- M.—John 9:1-17. The man born blind.
- T.—John 9:18-29. "One thing I know."
- W.—John 9:30-41. The eye of faith.
- Th.—Mark 8:22-26. The healing touch.
- F.—2 Cor. 4:1-7. Blinded minds.
- S.—2 Kings 6:8-17. Seeing the invisible.
- S.—1 Cor. 2:7-16. Spiritual discernment.

Proposed

TIME

Autumn of A. D. 29. Some time between the Feast of Tabernacles (October) John 7:2, and the Feast of the Dedication (December) John 10:22.

PLACE

Jerusalem, near one of the gates of the Temple or of the City.

CATECHISM

Q. 35. What is sanctification ?
A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

LESSON PLAN

I. A Question, 1-5.
The disciples ask for whose sin the man was born blind.

II. The Miracles, 6, 7.

Jesus gives the blind man sight.

III. Testimony, 8-17.

The blind man testifies of his healer to his neighbors and to the Pharisees.

LESSON HYMNS

Book of Praise—25; 76 (Ps. Sel.); 33; 252; 156.

EXPOSITION

Connecting Links—Leaving Galilee, in which region He had now for some time been, Jesus went to Jerusalem for the Feast of Tabernacles in October. (John 7:2-10.) It was six months before His death. Almost immediately the Pharisees began to attack Him. In the conversation of chapters 7 and 8 He had laid bare the utter depravity of their conduct with the result that they were seeking to be revenged upon Him. The chief priests sent officers to arrest Him, (7:32) and again He was like to be stoned (8:59). The incident here recorded happened sometime between the Feast of Tabernacles in October and that of Dedication in December (10:22).

I. A Question, 1-5.

V. 1. As Jesus passed by ; perhaps near the

temple, a favorite resort for beggars. (v. 8 ; Acts 3:2.) *Blind from his birth.* Blindness was, and is, common in the East. "Pal-estine ranks next to Egypt, where one in every hundred is blind." Here it is about one in every nineteen hundred. But it was the fact of blindness from birth that inter-ested the disciples. It is as rare in the East as in the West. This man and his case were evidently well known.

V. 2. *Master, who did sin?* The ordinary belief of the day was that every disease or deformity was due to some actual sin, either one's own sin or the sin of one's parents. (See the Book of Job.) In the present case it could not have been the former, for the man was born blind, unless, as some held, there was a pre-existence of the soul. This spec-

ulative question they submit to Jesus.

V. 3. *Jesus answered*; by denying that their notions were correct. This particular blindness was not the result of any particular sin (Luke 13 : 1-5) either on the part of the man or of his parents, true as it is that sin brings suffering, and that the sins of the parents are visited upon their children. (Ex. 20 : 5.) *That the works of God.* Affliction is not always a punishment of sin. In Job's case it was a discipline to bring him nearer God. In the present case it was a special providence, bringing salvation to the man and, through him, to others, thus showing forth "the works of God."

Vs. 4, 5. *I must work*; and not speculate as they wanted Him to do. (v. 2.) The Rev. Ver. says, "We" must work. The Master thus joins His disciples in the blessed ministry of service. *The works*; of mercy and of love. *While it is day*; with its fleeting opportunities. *The night*; of death, which closes life's day. *When I am in the world* (Rev. Ver.); suggesting that His presence is temporary. His earthly life was fast drawing to a close. *The light of the world*; to illuminate its moral darkness (8 : 12). He will give the man physical and spiritual sight, that out of the darkness of his affliction may come light to himself and others. (See on v. 3.)

II. The Miracle, 6, 7.

V. 6. *Anointed the eyes, etc.* Saliva and clay were used as a remedy for diseased eyes, but not for blindness. But Christ evidently uses this means to draw out the man's faith.

V. 7. *Go wash.* (For "Siloam" see dictionary for Quarter, page 286.) The stream was looked upon as an emblem of salvation and of the source of every blessing. (Isaiah 8 : 6.) *Which is by interpretation, Sent.* The explanation is John's, and no doubt Christ, in sending the man there, wished to turn his attention from the symbol to Himself, the *Sent* from God, and the source of every blessing. *Came seeing.* The cure was instantaneous and complete.

III. Testimony, 8-17.

Vs. 8-10. *The neighbors.* The man had

returned home, and not to Jesus, who had probably gone elsewhere. *Is not this he?* With opened eyes the face is so transformed that they scarcely knew him. Verse 9 sets forth the surprise and the comments of his acquaintances, some of whom are certain, and others not so sure, of his identity. *How were thine eyes opened?* A question of eager curiosity.

V. 11. *He answered*; and "the vivid details of the narrative throughout suggest that the man himself reported it. His personal testimony is everywhere present like the evidence from Christian experience." (Riddle.) *The man that is called Jesus* (Rev. Ver.); implying that they all had some knowledge of the Christ, though they did not know His real character.

Vs. 12, 13. *I know not.* He is growing less communicative. Perhaps he sees evidence of hostility, as the cure was on the Sabbath. (v. 14.) *They*; some of the neighbors. *Brought him to the Pharisees*; to get their opinion as to the miracle and the healing on the Sabbath day. The Pharisees were the guardians of the law.

Vs. 14, 15. *It was the Sabbath.* The Sabbath question was often in discussion between Jesus and the Pharisees (John 5 : 16) who had rather all the world was blind and remain so, than that the outward observances of the day should be broken. *The Pharisees also asked him*; being anxious to get some information to discredit Jesus and the miracle. But the straightforward answer non-plussed them. *He said unto them.* His answer is brief, honest and brave.

V. 16. *This man is not of God.* They cannot discredit the miracle, so they fall back on the charge of Sabbath-breaking, and argue that He cannot be a good man if He breaks the law. *But others said.* They were not all so prejudiced. There were some like Nicodemus and Joseph of Arimathea, who were secret followers. There were others impressed with the uniqueness of His works, though they could not explain why He chose to violate their Sabbath law. (See Christ's defence in Mark 2 : 23-28.)

V. 17. *They say therefore.* In their help-

lessness they turn again to the man. There being a division (v. 16) each side wished to gain him. *What sayest thou of him?* "Thou" is emphatic. What inference dost thou draw from the miracle? *He is a prophet.* Encouraged by the division among themselves and by their helplessness, he boldly states his conviction. They then seek to discern the miracle through the evidence of the

parents (vs. 18-23), but failing, they fall back upon the argument that Jesus is a sinner. (v. 24.) The man, however, shatters all their theories with the single fact of the miracle. (v. 25.) They lose their temper and excommunicate him. (vs. 26-34.) But Jesus lovingly receives him and he becomes a disciple. (vs. 35-38.) The disciples would now understand what the "works of God" (v. 3) were.

APPLICATION

Master, who did sin, v. 2. The instinct which connects sin and suffering is a true one. Anyone can see how much of the sorrow that is in the world is the direct or indirect result of sin and how much happier the world would be if sin were done away. At the same time, this view may be pressed too far. Job's friends pressed it too far when they insisted that Job's calamities were proof that he had been guilty of some extraordinary iniquity. Jesus checks His disciples as they fall into the same mistake. It was not necessary to assume that the life-long blindness of this man was the punishment of some sin committed either by the man's parents or by the man himself in some previous sphere of existence. God sends sorrow into human life for other purposes than the punishment of sin. In the case of this man, the providence of God foresaw that his blindness would be the occasion of a great manifestation of God's power and goodness. It would afford a testimony to the mission of Jesus and it would bring to the man himself the greatest blessing of his life, namely, his acquaintance with the Saviour. So it has often been since. Sickness and pain have manifested the love and power of God. They have been the means of leading the sufferer to the Saviour and as the Saviour's grace has proved sufficient for the sufferer, so that the affliction has been strongly and patiently endured, witness has been borne for Jesus Christ.

I must work the works of him that sent me, v. 4. What are these works of God? Evidently such works as that which Jesus was about to perform—works of kindness, works of help, works of deliverance. The life of

Jesus was devoted to such work. While the day of life lasted He must be diligent in such business. As it was said about Him after He was gone, "He went about doing good." (Acts 10: 38.) But the clause should read as in the Rev. Ver.: "We must work." Jesus joins us with Himself in this conception of human duty. For us, also, life in this world is hastening to its close and our lesson is, that, while it lasts, we should do all the good we can.

The night cometh, when no man can work, v. 4. "These words were engraved by Johnson on his watch, placed by Scott on his dial at Abbotsford, and sent by Carlyle as his standing motto for autographs."—Geikie.

I am the light of the world, v. 5. (See also 8: 12.) We can all see how true this is of Christ, who not only restored sight to the bodily blind, but has revealed to men the truth about God and life and eternity. But we should not forget that Christ has said to His disciples (Matt. 5: 14), "Ye are the light of the world." While He was in the world it was day. The sun was in the sky. Now the sun has set, but the Church of Christ is the moon, reflecting the light borrowed from her Lord. Jesus depends upon His people to let their light shine, to continue to give to the world, as He began to do, the knowledge of God and the gospel of His kingdom. There is a message also for each individual Christian. (Phil. 2: 15.) "Ye shine as lights (luminaries) in the world." Each of us may be—not the sun, perhaps not even the moon—but at least a star-point, helping according to his ability to enlighten the darkness, until the sun shall rise again.

He anointed the eyes of the blind man with

the clay, v. 6. "Our Lord here made use of means, which, in part at least, were natural and found their place in the ordinary prescriptions of the day The Great Physician, then, by using the ordinary means, will teach men that the healing powers of nature are His gracious gift and that they are increased at the Giver's will.

. . . . The loss of a channel of communication between the individual man and the outer world is compensated by some special means which may help to assure him of the presence of the true Healer, and may furnish a foundation for his faith and hope. The blind man cannot see the look of compassion which others can see, but the saliva or clay applied to the eye gives force to the word which is heard by the ear. The means is chiefly moral, preparing in the sufferer a mental condition, which can receive the gift of healing, and the physical gift is itself regarded as a stage in the spiritual education."—Rev. H. W. Watkins, M.A.

I am he, v. 9. Yes, it was the same man. But how different! What a changed thing his life was! He had known nothing of the appearance of the world about him. What ideas he had were probably wrong. Now he sees, for the first time, the beauty of sky and tree and grass and flower. He had been a blind beggar, a burden and an encumbrance upon society. Now, with sight

bestowed, he can take his place among those who contribute to the well-being of the world. Such is the change that takes place when Christ imparts to men the light of life. The man is the same, yet he is a "new creature: old things passed away, all things become new." (2 Cor. 5: 17.)

How can a man that is a sinner do such miracles? v. 16. The miracles of Jesus afford strong evidence of the genuineness of His divine commission and the truth of Christianity. The character of the miracles (for they were all works of love and mercy) show that they could not have been delusions wrought by some conjurer and deceiver of men. Then, if they were genuine works of power, they show that God was at Christ's back, and by these miracles God is saying to men, "This is my beloved Son: hear him."

He is a prophet, v. 17. The miracle had exercised its evidential power in the case of the blind man. He had already come so far as to believe that Jesus was a prophet—a true messenger from God. This is not a complete view of Christ's person, but it is a most important step. For when we believe, with Nicodemus, that Jesus is a "teacher come from God," we must surely listen to what He tells us and believe His word. Then we shall soon learn from Him deeper truth as to His relation to God and His mission to the world.

POINTS AND PARAPHRASES

The blind man elicited the curiosity of the disciples and the compassion of Jesus. v. 2.

Suffering is not to be regarded in every case as special punishment for particular sin. v. 3.

Blessed are they by whose suffering the grace and power of God are manifested. v. 3.

The works of God are works that bring men blessing and life. v. 4.

In such works we are partners with Christ. v. 4. (Rev. Ver.)

Night brings remorse for the idler, rest for the worker. v. 4.

'I heard the voice of Jesus say,
I am this dark world's light;

Look unto Me, thy morn shall rise,
And all thy day be bright.—v. 5.

Christ honors the use of means. v. 6.

If we obey we are sure of a blessing. v. 7.

One whom Jesus has touched is the same, yet not the same, as he was before. v. 9.

It is lawful to do well on the Sabbath day. (Matt. 12: 12.) v. 14.

By His works we know Jesus. v. 16.

We know that He is a teacher come from God, for no man could do the miracles which He did except God were with Him. (John 3: 2.) v. 17.

Dr. Moon, of Brighton, at the very height of all his mental powers and acquisitions,

became totally blind. At first there was constant rebellion against God. He could not and would not submit. "What are all my acquisitions? What are all my powers worth now, when I am shut up here, and the whole world shut out?" But Dr. Moon began to ask himself if it was possible that he might help blind men to read the Word of God; and while his own eyes were sightless he invented the Moon system or alphabet; and that has now gone into twenty different countries, and has assimilated to itself the languages of those countries; and from three to four millions of blind people all over the world are reading the Word of God in their native tongues because Dr. Moon's eyes became blind.—Dr. Arthur T. Pierson.

And who art thou that braggest of thy life of idleness; complacently showest thy bright equipages; sumptuous cushions; appliances for folding the hands to mere sleep? Looking up, looking down, around, behind or before, discernest thou any *idle* hero, saint, god, or even devil? Not a vestige of one. In the heavens, in the earth, in the waters under the earth, is none like unto thee. One monster there is in the world: the idle man.—Carlyle.

There is intense joy in work when it is done and well done. The humblest mechanic feels this pleasure, when he sees the article he has been making passing out of his hands perfect. The poet surely feels it when he writes *Finis* at the end of the work into which he has poured the full force of his genius. What must it have been to William Wilberforce to hear on his death-bed that the cause to which he had devoted the toil of a lifetime had triumphed, and to know that, when he died, there would not be a single slave breathing in any of the dependencies of Britain!—Dr. James Stalker.

"The night cometh when no man can work." Remember this, O ministers, as you preach; O teachers, as you ply your pupils with the truth. Remember this, O rich men who feel generally that you should do good, but put it off. Remember this, O ye men and women unready to die, dreaming per-

haps that some day you can begin and work out a righteousness for yourselves. The night cometh. No working there, no second probation. It is, as to this life, "Now or never."—Dr. John Hall.

All the light that there is in wood, or coal, or candle, or in anything else that makes a light, is derived from the sun. The light that comes from the burning of the wood is simply the releasing of the light that has been accumulated from the rays of the sun shining upon the tree while it was growing year after year. And so with all the truth and righteousness in the world. Whatever goodness is manifested by men to-day has come from the Sun of Righteousness, from the "True Light, which lighteth every man." (John 1 : 9.)

Sin is my blindness, Lord; sin my disease;
Sin veils my heart; sin robs my soul of
peace;

Sin keeps me back from loving sight of Thee;
Have mercy, Lord! From sin, O set me free!

My cry is heard! Thy mighty, loving hand
Has touched my inner eye; at Thy com-
mand

The darkening scales have fallen from my
heart,

And now I see Thee, Jesus, as Thou art!
Amen.

—Dr. John Jenkins

It was the belief, in antiquity, that the saliva of one who was fasting was of benefit to weak eyes, and that clay relieved those who suffered from tumors on the eyelids. It may be that Jesus thought of this; at any rate, stooping to the ground, and mixing saliva with some of the dust, He touched the eyes of the blind man with it, and then sent him to wash it off in the pool of Siloam. It was impossible that the clay or the water could restore the eyesight, but Jesus had once more asserted His right to do works of mercy on the Sabbath, in opposition to the narrow pretences of the Pharisees; and the faith of the man himself was put to the test. He forthwith did as commanded, and his sight was at once made perfect.—Geikie.

Rev. W. Ewing says of Jewish Sabbath observance: "Wine might not be injected into the eyes on the Sabbath, but the eyebrows might be washed with it. On that day, however, men might not even touch the eye-

lids with spittle." The Sabbath had become a fetish to the Pharisees, as Italian brigands, reckless about human life, are careful not to take it on a Friday. That is a day for fasting, a sacred day.

TEACHING HINTS AND HELPS

In the Lesson before the last, Jesus made a plea for the humble and helpless. Here He puts His words into practice. This may answer for an introduction and the junior classes may be led through the narrative of to-day, step by step, until the blind man who sat begging (vs. 1, 8), looks joyfully out of his newly-opened eyes into the face of the Lord who had healed him and reverently worships Him (v. 38). Let the details of the story be well imbedded in the minds of the scholars. It will need little application. It will apply itself.

An older class might be invited to
The STUDY OF A PROBLEM.

1. The Problem is—the man born blind. It was unusual (See Exposition). Wherefore this man born blind?

2. *The disciples' effort to solve the problem.* A very futile one it was; no wiser than the efforts of Job's friends to unravel the mystery of his afflictions. "He has sinned," they say, "before his birth; perhaps in some previous state of being," or "his parents have sinned." The disciples are not satisfied with their own explanations. They are mere guesses. We have good eyes, but after all, we can see but a little way into the deep things of God's ways with men.

3. *How Jesus deals with the problem.*

(a) By a plain statement, v. 3, which penetrates, like a shaft of sunlight, into the darkness. "It is God's way of showing Himself and His marvellous power and grace—to the man, and to all men who should hear of it." Jesus, Himself, "the Light of the world," was about to let the light in upon these blind eyes, that the man's soul should see the light and that many through this work of healing might be led to the light.

(b) *In a practical way.* He gives the blind man his sight, thus showing forth God's

mighty power and compassion. He leads the blind man, through this new experience of blessing, through the hateful jealousy and unreasonableness of the Pharisees, and through a fresh revelation of Himself (vs. 35-38), to a full knowledge of his divine Saviour and Lord.

We may learn from the lesson (1) To seek the solution of life's mysteries from God; (2) To realize how full of might and mercy Christ is; (3) To imitate our Lord's example in giving practical help, not mere talk, to the suffering.

Questions for Juniors—Count the miracles connected with blindness recorded in the Gospels.

1. Where may Christ have been? Whom does He see? What was Christ's feeling towards Him?

2, 3. Who spoke to Jesus? What question asked? What did Jesus reply? Who allows suffering? For what purpose? (Heb. 12: 6, 7; Rev. 3: 19.)

4, 5. When did Christ say He must work? Why, then? How does He speak of Himself? (v. 5.) Where are there references? (John 3: 19; Rev. 21: 23.)

6, 7. What means used by Christ in the miracle? Did He always use means? (Mark 10: 51, 52.) What command did He give? With what result? Where was the pool of Siloam?

8, 9. What said by the man's neighbors? How did blind men frequently make their living? (Acts 3: 1.) What was the opinion of others? What did the man himself say?

10-12. What three steps in the opening of his eyes?

13, 14. Before whom was the blind man brought? By whom? What day was it when he was healed?

15-17. What was the complaint of some of the Pharisees? What did others of them

say? What was the man's own opinion? How was he treated? (v. 34.) Who received him? (v. 35.) To what was he led? (v. 38.)

For Seniors,—1, 2. What was the three-fold affliction of the man in to-day's lesson? Why was blindness so common in the East? What false insinuation made against the man? What was the common opinion about suffering? (Job 4:7; 8:6.) Who thought the same? (Acts 28:4.) What are the different uses of affliction?

3, 4. What was Christ's verdict? When did He teach the same truth? (Luke 13:1-5.) What had Christ said when Lazarus was dying? (John 11:4.)

5. Who had prophesied about Christ? (Isa. 35:5; 42:7.) How was it fulfilled? (Luke 4:18-21.) In what sense is Christ the Light of the world? (2 Cor. 4:6.)

6, 7. What virtue in the clay? Why used? Where was the man sent? What is the meaning of Siloam? Of what was the command a test?

8-11. What change noticed in the blind man? How can a greater change be effected

in boys and girls? What investigation made by the neighbors? How did this strengthen the man's faith?

13-17. What were the chief points in the procedure before the Pharisees? On what did they disagree? How did some reason? How, others? What did they do to the blind man? How was he blessed by Christ?
Rev. 7:17
Bible Side Lights—BLIND—Deut. 27:18; Job 29:15; Ps. 146:8; Isa. 29:18; 42:7.

LIGHT OF THE WORLD—Ps. 27:1; Matt. 4:16; Luke 2:32; John 1:5, 9; 3:19; 8:12; 12:35, 36, 46.

THE SABBATH—Ex. 16:23, 25; 20:10; 31:12-17; Isa. 58:13, 14; Mark 2:27, 28.

A DIVISION—Luke 12:51; John 7:43; 10:19; 1 Cor. 11:18.

A PROPHET—Deut. 18:15; Acts 3:22; Matt. 13:57, 58; Luke 13:33; 24:19.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

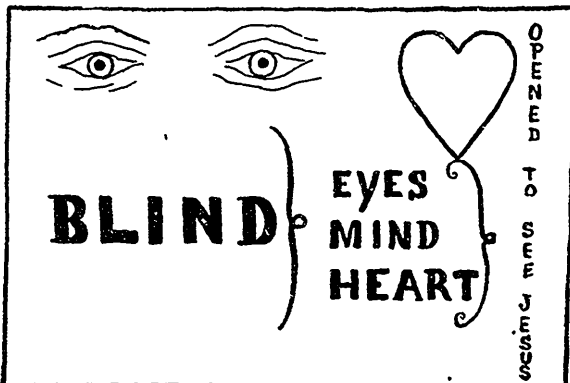
1. The Connection between Suffering and Sin.
2. The Pool of Siloam.
3. How the blind man came to believe.

FOR TEACHERS OF THE LITTLE ONES

Connection—Repeat "Blessed are the peacemakers" also the "Peacemaker" verse of last Lesson. Have we tried to be forgiving with sisters, brothers and playmates? Recall Lesson.

Introduction—Let the children place their

fingers over their closed eyes while you talk of the sadness of being blind, not able to see all the beautiful things about us. How sorry we should feel for those who are blind! Mention may be made of the way in which blind boys and girls are taught to read. If possible, show a sample of the raised printing for the blind. Tell the story of Dr. Moon. (Points and Paragraphs.)



possible, show a sample of the raised printing for the blind. Tell the story of Dr. Moon. (Points and Paragraphs.)

The Blind Man—Jesus had been preaching in the Temple. The Jews got very angry at Him, and would have stoned Him, but He withdrew Himself from them. Tell of the little baby that was born blind, growing up to boyhood and manhood. Picture the scene. Here he sits at the gate of the Temple, begging, not able to earn money,

holding out his hand for coins from passers-by. It was Sabbath and crowds were entering the Temple gates. Jesus came along. Tell the rest of the story. Speak of the *prompt obedience* of the blind man. How wonderful that he could trust Jesus so! Who gave him his trust?

Eyes Opened—He was now able to see. Picture the surprise of the neighbors when they met the man walking and seeing. Re-late how simply and bravely he told what Jesus had done for him. Teach Golden Text, and tell how, afterwards (vs. 35-38), he came to "see Jesus."

Other Blind People—Many people who can see with their eyes have "blind minds" and "blind hearts." Many people have never "seen Jesus."

We have a "Picture Book" where we can see Jesus. (Show Bible.) We read what He did and we know just what a kind, loving face He must have had. This is seeing Jesus "with our minds." Many girls and boys have never had this "Picture Book of Jesus." *Seeing Jesus with our hearts*

is just loving Him and learning from Him. *Practical Thoughts*—Send this "Picture Book" to little heathen boys and girls. Tell others of the blessings we have, because now we "see Jesus."

It is well to encourage children who have any physical deformity. God has work for them to do, perhaps greater work than they could have done if they had been perfectly formed. Dr. Matheson, who wrote Hymn 185 in the Book of Praise, is blind and a great preacher and writer. Fanny Crosby, who wrote that sweet hymn, "All the way my Saviour leads me" (Book of Praise, 320), and many others, is blind.

In lands full of darkness across the blue wave
 Are many dear children the Lord died to save,
 Poor, blind, heathen children far over the sea,
 For light they are pleading, that shines here so free.
 No kind Christian parents to show them the way,
 To tell them of Jesus, or teach them to pray.

BLACKBOARD REVIEW

John

ONE THING I KNOW

Try to get the scholars to talk a little. They see on the blackboard—"ONE THING I KNOW." Before they are asked what the one thing was the blind man knew, ask them for some one precious thing they know (are perfectly sure of) concerning themselves. One will perhaps say, "I know that I am alive"; another, "I know that I can hear"; another, "I know that my mother loves me, and my father"; and so on. Show how doubt or ignorance on the points named would spoil their whole life; and how blessed it is to be able to say in regard to such things, "I know." Now for the experience of the blind man. Even the youngest will be ready with the story. "What was it that made him so happy?" He knew that his eyes had been opened and that he could now see. Tell how happy those are who are sure that they can see Jesus. No one grown person or child should be content until able to say, "One thing I know—I see Jesus, my Saviour."

LESSON IX.

JESUS THE GOOD SHEPHERD

August 26, 1900

John 10: 1-16. Commit to memory vs. 9-11. Read Ps. 23; John 10: 1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the ¹sheepfold, 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 ²when 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 ³Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ⁴ever 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

Revised Version—¹ Fold of the sheep; ² When he hath put forth all his own, he goeth; ³ Jesus therefore said; ⁴ Omit ever; ⁵ That he may steal and kill and destroy; ⁶ Came; ⁷ May; ⁸ Omit more; ⁹ Layeth down; ¹⁰ A; ¹¹ Snatcheth; ¹² Them; ¹³ He fleeth; ¹⁴ Mine own and mine own know me; ¹⁵ Even as; ¹⁶ And I know; ¹⁷ They shall become one flock.

GOLDEN TEXT

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

DAILY READINGS

M.—John 10: 1-16. Jesus, the Good Shepherd.

T.—John 10: 17-30. Safety of the sheep.

W.—Ezekiel 34: 1-10. False shepherds.

Th.—Ezekiel 34: 11-19. Deliverance.

F.—Ezekiel 34: 20-31. One shepherd.

S.—Psalm 23. Guiding and keeping.

S.—1 Peter 2: 19-25. For us.

TIME AND PLACE

Following close upon the last Lesson. Autumn of A.D. 29, and in or near Jerusalem.

CATECHISM

Q. 36 What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?

A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

LESSON HYMNS

Book of Praise—182; 134; 456; 522; 14 (Ps. Sel.).

LESSON PLAN

I. A Parable of the Sheepfold, 1-6.

The robber climbing in some other way; the shepherd entering by the door and leading forth his own sheep who know his voice and follow him.

II. The Door, 7-10.

Christ is the door of the sheep; entering in by Him they shall be saved. Through Him they have nourishment and life.

III. The Good Shepherd, 11-16.

Christ is the Good Shepherd, giving His life for the sheep, known of them, and who will gather all His sheep into one fold.

EXPOSITION

Amazalouh

Connecting Links—The Pharisees cast the blind man out from the synagogue, and excluded him from all religious privileges because he persisted in his belief that Jesus was a prophet. Jesus, however, received him into His kingdom, and at the same time passed judgment on the Pharisees, who, assuming to be the religious leaders of the people, were utterly blind and self-seeking. (See Lesson of last Sabbath and vs. 34-41.) Jesus in the parable of this Lesson contrasts their false guidance with His own.

I. A Parable of the Sheepfold, 1-6.

V. 1. *Verily, verily*; "Amen, amen," an emphatic way of beginning an important statement. *Unto you*; specially to those spoken of in chapter 9: 40, 41, but through

shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but ⁵ for to steal, and to kill, and to destroy: I ⁶ am come that they ⁷ might have life, and that they ⁸ might have it ⁹ more abundantly.

11 I am the good shepherd: the good shepherd ⁹ giveth his life for the sheep.

12 But he that is an hireling, and not ¹⁰ the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf ¹¹ catcheth them, and scattereth ¹² the sheep.

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

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

15 ¹⁵ As the Father knoweth me, ¹⁶ 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 ¹⁷ there shall be one fold and one shepherd.

them to all false and self-seeking teachers. *He that entereth not by the door.* Shepherds in the East gather their flocks into an enclosure surrounded by a wall. The entrance is guarded by a doorkeeper or porter, who opens the door for the shepherd in the morning. *Some other way*; over the wall, not through the door. *Thief*; one who steals by fraud. *Robber*; one who plunders by violence.

Vs. 2, 3. *Entereth in by the door.* Every evening each shepherd brought his sheep from the pasture and delivered them into the safe keeping of the porter, and every morning came again for them. *The shepherd*; better "a shepherd." The expression is general, as there is usually more than one

flock in the fold. The figure applies to all true shepherds of God's flock. (For "the door" see on v. 7.) *The porter.* See on v. 1. *Hear his voice.* They recognize him when he calls them. *Calleth his own sheep by name.* In the East each sheep has, and knows, its own name, and it is his own only that the shepherd calls.

Vs. 4, 5. *Putteth forth*; literally meaning that he may have to urge some unwilling sheep to leave the fold; implying "that even true disciples must be urged to leave the fold of Judaism." (Riddle.) *Goeth before them.* The Eastern shepherd never drives, but leads. *A stranger*; not necessarily a thief, but any one whom they do not know. A Scotch traveller changed clothes with a Jerusalem shepherd and tried to lead the sheep; but the sheep followed the shepherd's voice and not the clothes. Verses 5 and 6 set forth familiar facts of shepherd life in the East. Christ is contrasting the false guidance of the Pharisees with His own guidance. They drove, but He led, as illustrated in the case of the blind man.

V. 6. *This parable*; not the usual word for parable. It literally means an out-of-the-way saying, or proverb. *Unto them.* See 9: 40, 41. *But they understood not.* The terms were plain enough (See Ezek. 34: 1-19), but they would not make the application.

II. The Door, 7-10.

Vs. 7, 8. *Jesus therefore said unto them*; in explanation of the parable. *I am the door*; through which all may pass to the fold of salvation. Jesus is the only means of entrance into the kingdom of God. (Acts 4: 12.) *All that ever came before me*; not the prophets, but all who claimed an arbitrary authority over God's people, as did the Pharisees over the blind man. *Did not hear them*; the truly spiritual—the sheep of God's pasture—did not recognize them as their guides.

V. 9. *I am the door*; repeated for emphasis. *Any man.* How wide open the door is thrown! *Saved.* How rich the blessing offered! *In and out*; implying familiar fellowship and perfect freedom. (8: 32.)

Find pasture. Christ's sheep have an abundant supply of food. (6: 35. Read also the Shepherd Psalm, Ps. 23.)

V. 10. *That he may steal* (Rev. Ver.). The false religious teachers had no care for the sheep. Thoroughly selfish, they would help themselves at their expense. *That they might have life*; in striking contrast with the motive of the false shepherds. "Life" includes every human blessing and virtue. *Abundantly*; wave upon wave.

III. The Good Shepherd, 11-16.

V. 11. *I am the good shepherd.* The Greek word for "good" means literally "beautiful," "brave." *Loyeth down his life*; the highest quality in a shepherd. Jesus gave His life as a ransom for His people. (Matt. 20: 28.)

Vs. 12, 13. *The hireling*; the teacher who works for his pay and not for his Lord. *Seeth.* He observes the danger, but he does not care. *The wolf.* This includes all that threaten the sheep. *Fleeth.* His interest being purely selfish, he will risk nothing when danger threatens. *Catcheth*; the individual sheep. *Scattereth*; the whole flock. *Careth not.* Jesus did care. It was through love He died. (Gal. 2: 20.)

Vs. 14, 15. *I am the good shepherd*; repeated (v. 11) for greater emphasis. *And know mine own* (Rev. Ver.); the second mark of a good shepherd. (See on v. 11.) Jesus reads the hearts of His disciples and knows their wants, their sorrows and their sins. *Mine own know me* (Rev. Ver.); and are willing to trust and follow His lead. *Even as the Father knoweth me.* This is closely connected with verse 14, and shows that "this reciprocal knowledge (between Christ and the believer) is so sure and profound that it can only be compared to the mutual knowledge between the Father and the Son." (Dods.) *I lay down my life*; to redeem His people. (Gal. 2: 20.)

V. 16. *Other sheep I have*; a plain reference to the Gentiles. *Not of this fold.* Sheep were sometimes separated for the night in different folds. Jesus says that, when the night of division is over, He will gather Jew and Gentile into one flock. *I must bring*;

through the preaching of the gospel and by the power of the Spirit. They shall become one flock (Rev. Ver.); not "one fold," as in ordinary version. The union in one

R. W. H. Haddock

APPLICATION

The sheep did not hear them, v. 8. What is true of the sheep and the voice of the stranger is true also of man and of every voice which is not of God. The heart of the child answers to the voice of the father; it trembles at any voice which is unknown. The conscience of mankind knows the voice of God; but it will not hear the voice of the devil, nor the unreal voice of men claiming to speak in God's name. It will not call bitter sweet; nor sweet bitter; darkness light; nor light darkness. It will not accept the false, the impure, the wrong, for it is the God in man which ever is and ever must be true and holy and right. So it was that the teaching of the scribes and Pharisees never really influenced the masses of the people; for it was concerned with the externals of matter and form, and they wanted the living truth. So it has been that systems of error have had their day, but have had no principle of life, because they were not the voice of God speaking to the heart of man; and in so far as they have lived at all it has been because the error has been but in the form, or has been in part only of the substance, which has also contained some germ of truth.

I am the door, v. 9. Let all teachers remember that he who would be an acceptable and successful shepherd of the flock must first himself come to Christ, and through Christ Himself enter into the fold of salvation. Thither, too, he must continually resort and by heavenly communion refresh his soul. Thus, as he goes in and out from the divine presence, he will be able to find and furnish pasture for his flock.

The thief cometh not . . . I am come . . . v. 10. The contrast here set forth still stands. It is a contrast not only between Christ and the false teachers of His day, but between Christ and the false teachers of any day, between Christ the Master and Model, and all false teachers, between the Good

Church of all believers is improbable. Their growing unity of spirit and purpose and effort such a meeting as the Ecumenical Missionary Conference in April last makes manifest.

Shepherd and the great thief, between Christ and the devil.

(1) *The thief takes; the Shepherd gives.* We can see the spirit of the devil in the world which he rules. Apart from Christ the world is ruled by the spirit of selfishness, the spirit which *takes*. Into this selfish world Christ came. He came asking for nothing for Himself. He came to *give*. He taught that it was *more blessed to give than to receive*. And He said of Himself, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

(2) *The thief takes life; the Shepherd gives life.* When Christ speaks of life, He does not mean mere existence, but the active, useful, happy exercise of man's highest faculties. The devil tries to take away from man the possibility of such a life. He comes to kill. He tempts man to what is selfish, sensual and false, until the nobler life slips from his grasp and he is no longer a man in the highest sense, but only a "beast who takes his license in the field of time." But Jesus, by leading men to God, and bringing them into communion with Him, gives them that eternal life which consists in knowing and loving and serving God.

(3) *The thief takes life eternally; the Shepherd gives life abundantly.* The thief comes to destroy. The saddest and most awful thing about the work of the evil one is that it does not stop with this life. It leads to the second death, the death which does not die. In contrast with this, Jesus ushers us into a life of boundless outlook. We are changed into His image, "from glory to glory."

And am known of mine, v. 14. Christ's people know Him somewhat as He knows His Father. They know Him when He calls to them. Something in them responds to His voice and they come to Him. Then

they get to know Him better. They learn that He is a good Master. Others may think of Him as hard, but His people know that in His service there is rest. Because they know Him they are not afraid to follow Him. They know that He is wise and kind, and they know that what He wants them to do will be the best thing to do, and that where He wants them to go will be the best place to go. So they follow Him in the dark, as well as in the light, and where the way is rough and steep, as well as where it is smooth and easy.

Review address

POINTS AND PARAGRAPHS

Sad but true, that many who have occupied places of spiritual trust have thought only of fleeing the flock, not of shepherding it. v. 8.

He who teaches men what is false or tempts them to what is wrong is robbing them of their most precious possession. v. 8.

Nothing will widely and permanently attract and hold men but the truth as it is in Jesus. v. 8.

Satan is a thief, a liar and a murderer. (John 8 : 44). v. 10.

Goodness can go no farther than laying down its life. v. 11.

If Christ can love us much whom He knows well, should not we love Him much though we know Him but a little? v. 14.

That which Christ foretold and that for which He prayed (17 : 20) must surely come to pass; and we and the many nations who were outside the ancient fold shall have a place in the flock when the Shepherd gathers all His own. v. 16.

The sheepfold of the East is an enclosure made of high stakes or palings. As the evening closes in, the shepherd comes from the pasture land leading his flock of sheep. It is a small flock always, such as he can oversee easily; and he knows every sheep by nature and by name. He leads the flock into the fold. Another shepherd comes with his flock. And when all the flocks are housed, the porter shuts the door (each shepherd having gone home to his cottage

Other sheep I have, v. 16. It is a precious thought for us that Jesus, when in the world, was interested not only in the immediate circle of His disciples and those who were His kinsmen according to the flesh. Among the Gentiles, also, there were those who were dear to the Shepherd's heart. And, as in John 17 : 20. He looks across the years and prays for "them also which shall believe on me through their word," it gives heart for missions and ground for widest brotherhood. The Good Shepherd will rest not until they all are gathered in.

in the neighboring village), and stays beside the flock till morning. In the night a thief comes stealthily, climbs over the palings, and slips down noiselessly into the fold. He lays hold of one of the sheep. But the porter has seen him. There is a struggle. If not the porter himself, at least the sheep he has seized, is killed, and probably destroyed. He escapes before the shepherd arrives in the morning. With the early dawn the shepherds come. Each shepherd knocks at the door of the sheepfold; the porter opens. He calls his own flock by name, and they follow him away to the pasture ground of the day.—Expository Times.

There are degrees of *physical* life. Some are born into the world with a low vitality, and life is a burden to them and a perpetual struggle. They have just sufficient vital energy to hold body and soul together, but none to spare for aught beyond. Limp and inert they are borne along by whatever current of circumstance they happen to be in, with no power either of work or of resistance; whereas others possess such a redundancy of life and animal spirits that they must be ever pouring forth their superfluous energy. They toil laboriously and then expend as much vital force in recreation as would suffice some people for a day's work. They have "Life abundantly." To these, existence is a joy, and effort a delight. There is a corresponding difference in men spiritually. With regard to the higher part of their

nature some persons can hardly be said to be alive at all; they may be described as subsisting, vegetating, rather than as living; while there are other God-intoxicated souls, who may be said positively to riot in the display of spiritual energies, and who devote themselves ceaselessly to the conquest of life's highest possibilities.—J. Halsey.

How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use
As tho' to breathe were life.—Tennyson.

There are various kinds of knowledge. As I go down street I meet a man. I know him by sight; I know his name; that is all. The knowledge which I have of a little child in my home is of a very different

kind. Now Jesus says, "I know mine own, even as the Father knoweth me." There is a knowledge which one gains by reading, another which one gains by experience. I read about Lord Roberts in the newspapers and think I know a good deal about him. But my knowledge is quite different from that of the soldier who has fought under him, who has been subject to his discipline and whom he has led to victory. So there is a knowledge of Jesus Christ which we may get from books, but when He says, "Mine own know me as I know the Father," He includes the deeper knowledge of experience, the knowledge which we gain as we subject our lives to His discipline and His guidance.

TEACHING HINTS AND HELPS

Guidance
The aim in every lesson should be to get at its central truth and drive it home. The central truth here is vital. The Golden Text contains it. It is the fact of the atonement. It leads directly to the cross of Christ. Accepted, it is the gateway of life.

The central truth is got at the most certainly and usually the most swiftly by searching for it, exactly as the Spirit of God has set it in the passage. This process in the present case lends itself to the picturesque and is not above the comprehension of the beginners.

Jesus had given a blind man his sight. (Lesson of last Sabbath.) The Pharisees were jealous and angry. Jesus rebuked them (9: 39-41) and He speaks the words of this passage to them and to the Jews to reveal Himself as the true Guide and Life-giver. It is not by way of boasting, but that they may be saved.

First, there is *the parable of the sheepfold*. The teacher will be careful to explain the construction of the fold (a picture is useful) and to make these four scenes vivid: (a) The robber getting access to the fold; (b) The shepherd entering by the door; (c) The shepherd leading forth his own sheep; (d) The sheep following because they know him.

Next, there is *Christ, the Door*. Put in a way that the scholars can understand it the

three-fold promise of v. 9, safety, freedom, food. Bring out the contrast between the great thief and destroyer, the devil (See "Application") and the Great Life-giver. The incoming tide is the illustration of "abundantly." (v. 10.)

Finally, put your whole soul into displaying the Good Shepherd, who (a) Gives His life for the sheep (Calvary); (b) Keeps close to His sheep and keeps the sheep close to Him; (c) Plans to gather His own from every nation.

Miss Mowbray
Questions for Juniors—What was one effect of the miracle recorded in the last Lesson? (John 9: 40.) Where was the discourse of the present Lesson spoken? In what form? (v. 6.) Why was that form of speaking so often used by Jesus?

1, 2. What is the Lesson Topic? Give the divisions of the Lesson Plan. Where do Eastern shepherds gather their flocks at night? Describe a sheepfold. How many doors? What use do the shepherds make of the door? How do thieves and robbers get in?

3-5. Who opens the door? To whom? What follows? How do the sheep recognize the voice? Does the shepherd lead or drive his flock? Who is the true Leader of boys and girls, of men and women? (Heb. 12: 1, 2.)

6-8. What is a parable? Why did they not understand? What does Jesus say of Himself? What of their religious leaders? What proof did these were not true shepherds?

9, 10. Why is "I am the door" repeated? What is meant by "being saved"? "finding pasture"? For what does the thief come? For what did Jesus come?

11-13. Distinguish between the good shepherd and the hireling.

14-16. What great act of love did Jesus do? Who meant by "other sheep"? Have they all been brought to Christ? What is our duty towards them?

For Seniors—1-5. Upon what did Christ found His parables? What seven objects used in the one of to-day's Lesson? Picture an Oriental shepherd's ways with his flock. What do Christ's followers hear in His voice? How should they follow it?

6-8. How is Christ the door of the sheep? Who represented by thieves and robbers?

9, 10. Through whom does Christ bestow spiritual life? How may we obtain it? In what measure? What was Jesus' crowning act of love? What blessings has that act

procured for men?

11. By what Old Testament writers was Christ referred to as the Good Shepherd? (Ps. 23; Isa. 40: 11; Zech. 13: 7.) By what name is He called in the Hebrews? (ch. 13: 20.) By Peter? (1 Pet 5: 4.)

12, 13. What difference in the conduct of the good shepherd and of the hireling?

14-16. What was the extent of God's love to the world? (John 3: 16.) Why should Christ be loved supremely? What are the chief marks of Jesus as the Good Shepherd? What is the teaching of v. 16?

Bible Side Lights—THE SHEPHERD—Num. 32: 16; Judges 5: 16; Ps. 78: 70.

THE PORTER—2 Sam. 18: 26; 2 Kings 7: 10; 1 Chr. 9: 21; Mark 13: 34.

THIEVES AND ROBBERS—Matt. 6: 19; 24: 43; Luke 10: 30; Ex. 22: 2, 7.

THE HIRELING—Job 7: 1, 2; 14: 6; Isa. 16: 14.

THE GOOD SHEPHERD—Ps. 23: 1; 80: 1; Isa. 40: 11; Amos 3: 12; Zech. 11: 16, 17; Heb. 13: 20.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The price of redemption.
2. Christ's purpose for the heathen.
3. The increase of unity amongst Christians.

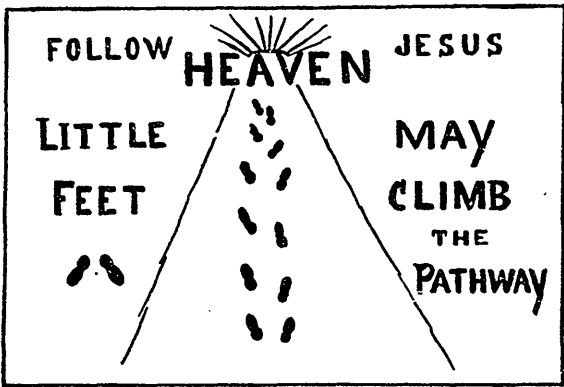
FOR TEACHERS OF THE LITTLE ONES

Connection—Recall the story of the Blind Man. Have we told anyone about Jesus?

The Sheepfold—A sand-tray or a blackboard sketch may be used to illustrate the Eastern

sheepfold. This may be made very real by the use of little lambs made of cotton batting or Turkish towelling covering the figure of a lamb cut out of cardboard. If a sand-tray is

used, these lambs may be mounted on little sticks which can be stuck in the sand. The fold may be enclosed by a wall of stones, an opening being left for the door. Grass and small trees may be scattered around the hillside. A figure for the shepherd, with two crooks, a figure for the thief coming to steal the sheep, also the wolf coming to devour. Describe the care of the shepherd who would fight both the robber and the wolf and die, if need be,



to save the sheep. Show the hiring shepherd who would run to save his own life not caring for the sheep. Tell of the tender care of the good shepherd, who knows every lamb by name and gently leads them into green pastures and by still waters, who helps the sheep out of dangerous places and brings back the wandering ones.

The Good Shepherd—When the shepherd idea has been thoroughly impressed, put out of sight all your illustrations, while you tell them of Jesus our Shepherd, who watches over and leads us with the gentleness and care of the good shepherd. His sheep are scattered all over this big fold. (Draw world.) There are wo' es (sins and wicked persons) who would take the sheep away from Jesus and one great wolf, Satan, always ready to destroy.

The Heavenly Fold—God has a beautiful fold ready for all who follow the Good Shepherd. A fold where Satan cannot enter, where no wolves (sin, sickness, trouble,

death) can enter. Jesus gave His life that we might enter this heavenly fold. All who follow Him and keep close to Him will be led safely in. He is the Door. No one can enter except through Him.

Teach Golden Text. Repeat the 23rd Psalm.

Under Shepherds—Tell the children that the ministers and teachers are Jesus' *under shepherds*.

Great Shepherd of the sheep, who all Thy flock doth keep,

Leading by waters calm, do Thou my foot-steps guide,

To follow by Thy side, make me Thy little lamb!

Oh, from the soil of sin, cleanse and make pure within.

Blest Jesus, whose I am;
Then bring me in Thy love
To Thine own fold above,
A little snow-white lamb.

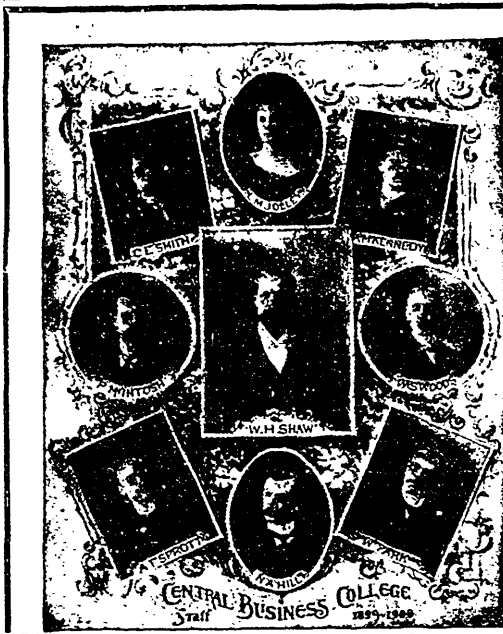
BLACKBOARD REVIEW

A Great Giver

**HE GIVES life for US
life to US**

Edy

The classes will be pretty familiar with the sheep-fold and the shepherd and the other details of the parable. It will present the truth from a slightly different angle to make the theme of the review—"The Great Giver." The review might begin with the singing of Hymn 509, Book of Praise. Then advance from this another Great Giver, God's Son, as great a giver as the Father in Heaven. What is the greatest thing one can give for another? There can be but one answer. This Jesus gave for us. (Sing Hymn 46, Book of Praise.) What is the greatest gift one can give another? Any child who has been rescued from peril of death by the brave act of another will have a ready answer. How we love our deliverers—the doctor who cured us, the mother who nursed us in sore sickness! Christ gives life in a deeper sense, in a sense that no man can give it. (Explain, and ask two questions—Shall we not accept His gift? Shall we not own this Life-giver as our very Lord and Master?) Sing Hymn 50, Book of Praise.



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The Biography of a Grizzly, and Seventy-five Drawings. By Ernest Seton-Thompson, Author of "Wild Animals I Have Known," etc. **The Copp Clark Company, Toronto.** 167 pages, profusely illustrated; price \$1.50.

Rudyard Kipling did a good evening's work in listening to the story of the Grizzly and then persuading the narrator to write it out; for Kipling himself has not produced a better piece of literature. Besides, Seton Thompson is in a field all his own. He has lain close to nature's breast. The wild wood is familiar to him like the streets to a city man. He knows the grizzlies and, for that matter, all the other denizens of the fields and forests—as we know our friends. The "Biography of a Grizzly" is a veritable biography. The four little grizzly cubs diving for ants under the great flat stones, which the old mother lifts up with her great paw, take your eye, and your heart, too, at the very start, and then poor little Wahb, "limping along, leaving a bloody spot each time he tried to set down his hind paw; whining and whimpering, 'Mother! Mother! Oh, Mother, where are you?'" when the mother and the other three cubs had been killed at one shooting. How he weathered all the hardships of his orphanhood and grew into the great, lonely,

savage grizzly, the terror of the whole range, how he outwitted his Indian pursuer, and eased his rheumatism in the hot sulphur spring in the mountain, and how, finally, when his strength waned, and his great limbs began to fail him he crept into the cleft in the mountains where the deadly vapors gave him a painless release—no fear of any one laying down the book till he has seen the last of its shaggy hero!

Mechanically, the "Biography of a Grizzly" is unusually inviting, and one could wish that every boy might have it on his shelf or within reach in a library.

Wesley and Methodism. By E. J. Snell, M.A. (Oxon.) ("The World's Epoch Makers" Series.) Edinburgh: T. & T. Clark. Toronto: **The Publishers' Syndicate.** 243 pages; price \$1.00.

"Wesley was not precisely a saint. He was too active, too full of fight, to merit that description. But he was pre-eminently a man." So Mr Snell writes in the closing sentences of his book. And it is this Wesley that he pictures. It is no stereotyped biography, much less an apotheosis of a saintly hero, but a keen, discerning, sometimes almost acrid, account of a great man. "Wesley was a glorious being," cries the author—and a great Christian leader, with great faults, but great in spite of these. Those familiar



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with Tyerman's life of Wesley, will find here a new point of view. It is not the conventional John Wesley who is presented to the reader. His faults and failings are perhaps rather too carefully brought into relief, his tactlessness, his tyrannous ways, his unfortunate love adventures and matrimonial experience; but side by side with these, the great qualities of the man,—“that king of men” who, under God, transformed the coarse, infidel England of his time and set going one of the greatest religious movements of any age.

The different stages in the development of that movement, from Wesley's Oxford days and the “Holy Club,” to the final organization of the “Connexion” all are carefully traced out, from the standpoint of the not unsympathetic, but somewhat caustic critic, an altogether wholesome and entertaining process.

A curious glimpse or two is given of boy life in Wesley's time. “From ten to fourteen,” Wesley says of himself—he was a pupil at a Public (Boarding) School—“I had little but bread to eat, and not plenty of that.” The bigger boys made a point of helping themselves to the smaller boys' allowance of meat. In the Boarding school which, in his later days, he himself instituted for the children of his travelling preachers and other Methodists, “the pupils were to rise at four, and spend one hour in private reading, singing, meditation and prayer. From the age of six to twelve they were to be exercised in reading, writing, arithmetic, English, French, Latin, Greek,

Hebrew, history, geography, chronology, rhetoric, logic, geometry, algebra, physics and”—almost the only redeeming feature—“music. There were to be no hours of recreation and no holidays.”

A Manly Boy: a Series of Talks and Tales for Boys. By Rev. Louis Albert Banks, D.D., Author of “The Christian Gentleman,” etc. Toronto: William Briggs. 144 pages; price 50c.

“Next to a sweet, womanly girl, the best thing God has made is a wholesome, manly boy.” Herein Dr. Banks speaks truly, and his “Talks and Tales,” which were originally spoken to large Saturday morning audiences of boys, are now printed to reach a wider circle of them. The titles are right—“Vim”, “Push”, “Pluck”, “Fuss”, “Fidget”, “Fury”, “Politeness”, “Polish”, and a score of others—and the chapters are short and bright. “Don't fret. If you do, it will spoil your beauty. I know it is easy enough for a boy to say, ‘I don't care how I look. It's a girl's business to be pretty.’ That's all very well, but any boy who has any snap in him at all, wants to look well, and wants other people to think he looks well. Nothing spoils a boy's countenance, and makes it look disagreeable quicker than fretfulness.” Sabbath School librarians will be safe in trying “A Manly Boy.” The boys will take it out and, better still, read it.

TWELFTH YEAR

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The eleventh session of the Presbyterian Ladies' College, Toronto, will open on September 6th, when new students will be enrolled.

The Aim of this College is to provide the best educational advantages for young women in all branches of a liberal education, under the refining influence of a Christian home.

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Edward Fisher is Musical Director, and all students may compete for the scholarships and medals offered by the Conservatory. Last session two gold medals were won by students of this college.

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