

impressively does God by Hosea's mouth rebuke them, "She did not know that I gave her corn and wine and oil . . . therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and flax." Hos. 2. 8, 9. What a different picture does Jesus give us in another parable, the Talents! Even the slothful and wicked servant did not claim the one talent as his own, "There thou hast that is thine!" Let this great thought be most earnestly impressed upon all our scholars in this lesson. It is the best guard against the assaults of that crafty enemy, covetousness.

2. He kept all his gains for himself. "Soul, thou hast much goods laid up for many years." All he can think of doing with them is to "*rest, eat, drink, jollify.*" (In the Greek there are four terse words, imperatives; and the last I know not how otherwise to express in one word. It combines the idea of joy, merriment, feasting, and sensual indulgence.) But money is not a thing to be despised or hated; it may be a great blessing if rightly used. What a benefactor the farmer might have been with his "much goods!" But very small "goods" may equally tempt us to covetousness, and may equally be well used. When Livingstone brought the first half-crown (about 60 cents) he ever earned as a boy and laid it in his mother's lap, was not that silver coin a blessed token of love and unselfishness and filial duty? "The little that a righteous man hath is better than riches of the ungodly." Psa. 37. 16.

3. He forgot his *tenure* was both *limited* and *uncertain*. He forgot DEATH. Perhaps if he had had less goods, he would have remembered it. "The prosperity of fools shall destroy them." Prov. 1. 32.

What is the great remedy? Surely to look at the Lord Jesus, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Let us lay all we have, much or little, at his feet. Then we shall be "as having nothing, and yet possessing all things."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Tell the story of the interruption, and Christ's rebuke. . . . Show in what respects Christ is a judge and a ruler. . . . Explain the meaning of covetousness. . . . Difference between "covetousness" and "coveting." . . . Show in what ways people, both old and young, are guilty of covetousness. . . . Present the parable as a word-picture. . . . Wherein the rich man showed folly. . . . Who are like him. . . . ILLUSTRATIONS. Pilgrim's progress—the man with the muck-rake digging in

the straw for gold, while an angel was holding a crown above his head, which he never lifted his eyes to see. . . . Legend of a miser whose heart was missing from his body, and found among his money bags. The robber who was shut by a spring-door in the cave where he had hidden his plunder, and starved to death with his gold. . . . Life is like money, "loaned on call," and liable to be called in at any moment.

References. FOSTER'S PROSE: Vol. I. 1150, 2197, 4651, 5251. Vol. II. 7793, 8302, 8770, 12298. POETICAL: Vol. I. 978. Vol. II. 3441. FREEMAN: Granaries, 81.

Primary and Intermediate.

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REVIEW. Draw a heart on the board with the word "Self" in it, and see if it recalls the lesson, and in what way. Get from the children the impression they received of a Pharisee, and ask if little children can have hearts full of self, and if so, how it will be shown. Tell what should be in the heart, and erase the word Self, putting Jesus in its place.

LESSON THOUGHT. God's Thought about Riches.

1. Draw or show picture of a closed hand. Talk about holding fast to the things we want to keep. Encourage children to tell what things they love most, and whether they are willing to share them with others. Describe a greedy child who wants to keep its own things, and get other people's besides. Tell what Jesus said to such, "Take heed," and explain that this is a warning. What does a car-whistle blow for? To warn people of danger. So Jesus warns us of danger. What is it? The closed hand is a picture of it. Is it covetousness, or love of earthly things?

2. Show the open hand, and tell what it means—kind, generous, ready to give. What are some kinds of riches? Get children to make list, and then see if they think these things make people "rich toward God." The children will know what these riches are, and then we may show them how this kind of good things may be given away, and that without making the giver poor. For instance, Can any one give love? As if any child has ever had love from another, and tell that this is God's kind of riches which he wants all his children to have, and which may be had by asking.

3. Jesus told a story to show how much earthly riches are good for. A rich man saw the grain ripening in his fields, and the fruits hanging on his trees, and he thought, "All this is mine. How rich I am! I have scarcely room to put all my things. I shall have to build big barns, and fill them full of my goods, and then I will eat and drink and be merry. Other people may take care of