

want me to go to work, you must find some spot in the vineyard that doesn't require talent."

The minister grew thoughtful. "I want an organist for the Mission Sunday School," he said, after a little.

"Just as I thought," moaned this would-be laborer. "I don't know the difference between a scale and a keyboard."

"Do you sing?"

"Occasionally. In fact, I fill the room and then empty it. Cousin John says it isn't quite so uplifting as the yell of a Comanche Indian. He has lived on the plains, you know."

"You can't visit the sick for me—" began the pastor, and then hesitated. Dora was lame, and could not get about easily.

"I would be sure to say the wrong thing, even if I could get there," answered Dora. "I always used to. When auntie was sick I read the horror column of the newspaper to her, and left her with Taylor's work on Dying. After this do preach your text—'Go work to-day in my vineyard—if you are equipped with talents. None others need apply.'"

"What is your specialty?" inquired the minister. "We have all some specialty, you know."

"It really isn't worth mentioning."

"Perhaps I shall differ with you."

"Well, it's the care of plants. 'Only this and nothing more.' They will always blossom for me. I love even to pot and weed them, and the quantity of geraniums I slip for my friends is something incredible."

The minister did not reply at once. Indeed, not until Dora rose to go.

"Wait a bit—or, better yet, call tomorrow. I will let the sun rise on my plan first."

Dora went the next day. The pastor was a man of few words. "My plan is this," he said: "that you shall give each child in my mission Sunday-school a potted plant, with such instructions as you know how to give. In three months hold a flower show. I will furnish prizes for you to bestow on the best-cared for plant, for best collection of plants, for prettiest bouquet of wild flowers. It is no longer art for art's sake, but art for humanity's sake."

He waited for her approval.

"All very pleasant—but—is it Christian work?"

"Yes, it's the vineyard, though perhaps a byway instead of a highway. It will work variously. Think of tenement-house windows full of bloom. Think of the soul culture which comes from the care of flowers. Think on the hold we shall get on that community. Think of the additions to our Sunday-school. The fact is, think in any line, and it means a blessed service with a definite result."

"Enough," answered Dora, rising at once to action. "I will go to work to-day."

If you have ever potted seventy-five geraniums, begging jars here and there, you will know how tired Dora was when she had arranged and prepared her rows of plants; how tired and how happy, for it was really a blessed service. She loved to think how they would look in wretched homes, if they could get courage enough to bloom amid such uncongenial surroundings. They were her messages to tempted, sorrowful, barren human lives, and they were living things. She relieved the backache and general feeling of collapse by long-continued gazings at the rows of plants. She met the school on an appointed day, gave the simple instructions, and dwelt enthusiastically on the flower show. A merry little company left the mission school that day, each one hugging a plant jar.

To tell all that came from cultivating that byway in the vineyard would take too long. Some of the little plants froze, which called attention loudly to the little human plants and their slim chances of escaping a like fate—so loudly, indeed, that a relief commission investigated the places and brought health and warmth. Flowers blossomed in windows forever unused to beauty. Cleaner rooms and dresses and faces and lives became the accompaniments and were the direct results of blooming windows. "That flower show," Dora declared, "came to the girl without a talent

"Like the benediction,  
That follows after prayer."

One poor little forlorn plant, with only

three disconsolate leaves, and they looking as if about to give up the life-struggle, brought out the fact that the owner had kept it alive in a basement, by dint of the tenderest care. Oh, it told a whole story, that little, pitiful, half-dead plant, and Dora saw to it that a prize was awarded to the sad little owner, for "evidences of culture under difficulties." It was actually said that the child would give it an airing every pleasant day, taking it to walk with her in a most companionable spirit, which probably had kept the breath of life in it. I can't stop to tell of the profusion of wild flowers or the display of healthy plants or the delight of the children when gala day came. Sufficient to say, that because one girl cultivated her specialty, not despising its littleness, but consecrating it to Christian service, influences of heavenly origin, taking hold of the future far beyond human ken, reached down and lifted up, to better living and brighter hopes, the poor and halt and maimed and blind.—*Christian Union.*

#### HOW TO INTEREST A CLASS OF BOYS.

The first point in considering the question of interesting a class of boys, is very much like the old recipe for cooking a hare, "First catch your hare." If the boys come one Sabbath, stay at home the next, "go to see their uncle in the country" the third, and come again the fourth, they will neither be interested in the school, the lesson, nor the teacher.

First, then, make them come regularly. If the school does not offer an inducement in the way of banner classes or rewards, do it yourself. Get them to come regularly one month, and you will not have much trouble the second.

Second, as "it is a poor rule that won't work both ways," go regularly yourself: don't let a rainy day, a headache, or a combination of the two, keep you at home, if you can possibly go. Nothing can be more demoralizing to both parties than an intermittent attendance on the part of the teacher.

Having settled the preliminaries, there comes the far more important, far more difficult, question of securing each boy individually. And here comes the "tug of war."

It is of no use to go and sit down before your class,—pretty, polite, well-dressed young lady though you may be, even with your lesson well studied, and well arranged in your mind. You must get acquainted with your boys, and, if one "breaks in" on your fluent sentences, with a remark about his "grandmother being awful old and tottering, we are expecting her to drop off any time," don't snub him with a "we will return to the lesson," for he has to be his grandmother's grandson all the rest of the week, and he ought to be a gentle and respectful one—he will be far more apt to be so, if his Sunday-school teacher remembers that that boy has a grandmother, and inquires for her from time to time.

Find out how your boys live at home. Get their ideas on all practical questions suggested by the lessons—and boys, as a rule, are not slow to give them—and soon you will be able to see which boy is inclined to prevaricate, which is the selfish one, which is the leader and which is led; which one is under dangerous influences, and which one is the "honor bright" sort of a boy, whose good heart and good temper continually inspire you with new vigor and courage. To the honor of boyhood be it said, he is always there—I never found a class without him.

Having added a third requirement, let us consider the subject of teaching the lesson to all these varieties of the genus boy. Of course no arbitrary rules can be laid down, too much depends upon circumstances; but this I have noticed, I have gone to my class, with the lesson thoroughly prepared, the time, geography, details, sidelights, and deductions, all clear in my mind, ready to be presented in the most conclusive way, and the result was at best an ill-concealed lack of interest that was most discouraging. I have gone again with lesson as well studied—far be it from me to decry that—but studied to fit each boy, and fortified with one or two well-chosen "stories," with the time and scenes brought down to their own streets,

homes, and occupations. The result was the keenest interest, and a personal application of it that surprised me. Bible stories of Bible times may be very vivid to the grown-up mind, but to the average boy they are a long way off. If you tell one of these excessively alive little fellows that the Lord Jesus-Christ taught these lessons eighteen hundred years ago, in a little town in Asia, he will be very apt to say, as one of my boys did in fact, "That's an awful long time ago," and I accepted the rebuke, and ever since have endeavored to teach them, that, so far as they are concerned, Christ meant his lessons for boys of the nineteenth century.

A CHICAGO WRITER tells of a woman who would not call the minister of her church to her death-bed because, "every time during her illness that he had entered the room to bring the consolations of the blessed gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco." To whisper into her dying ear the words of Jesus the Saviour on the breath of tobacco was more than the dying saint could complacently bear.—*Pacific Health Journal.*

#### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VIII.—AUGUST 24, 1890.

PREVAILING PRAYER.—Luke 18:1-14.

COMMIT TO MEMORY vs. 13, 14.

GOLDEN TEXT.

"He that humbleth himself shall be exalted."—Luke 18:14.

HOME READINGS.

M. Luke 17:20-37.—Christ's Second Coming.  
T. Luke 18:1-14.—Prevailing Prayer.  
W. Isa. 57:15-21.—Respect unto the Lowly.  
Th. James 4:6-17.—Grace to the Humble.  
F. Psalm 107:1-15.—He Satisfieth the Longing Soul.  
S. Rom. 12:1-16.—Instant in Prayer.  
S. Psalm 102:13-28.—The Prayer of the Destitute Head.

LESSON PLAN.

I. Importunity in Prayer. vs. 1-8.

II. Humility in Prayer. vs. 9-14.

TIME.—A. D. 30, February, March; just after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—In the valley of the Jordan, north of Jericho, probably on the eastern side, in Perea.

OPENING WORDS.

In this lesson we are to study two of our Lord's parables about prayer. In the first we learn that we are not to get discouraged and give up praying because God does not at once answer our prayer, but we are to continue with earnestness and perseverance. In the second parable we learn that we must pray with penitence and humility, and not with a self-righteous spirit.

HELP IN STUDYING THE LESSON.

V. 1. *Always to pray*—compare 1 Thess. 5:17. *Not to faint*—not to be discouraged and give up.  
V. 3. *Came unto him*—kept coming. *Avenge me*—do me justice of. *My adversary*—one who was trying to oppress or wrong her. V. 6. *Hear what the unjust judge saith*—if the unjust judge will attend to the case of one for whom he does not care, to get rid of her importunity, will not our loving heavenly Father hear his own elect—his own chosen, redeemed people? V. 7. *Though he bear long with them*—Revised Version. "And he is long-suffering over them." V. 8. *Shall he find faith*—"the faith," that full confidence which will make them ceaseless in prayer. V. 10. *Pharisee*—one of a sect that claimed great strictness in religion. *Publican*—a tax-gatherer, very much hated by the Jews. V. 11. *I thank thee*—his thanking is a boasting of himself. V. 12. *Fast twice*—the law required only one fast-day in the year. Lev. 16:29; Num. 29:7. V. 13. *Far off*—from the holy place, as not fit to come near it. *God be merciful*—the cry of every true penitent. V. 14. *Justified*—his sins forgiven, and thenceforward to be treated as a just person.

QUESTIONS.

INTRODUCTORY.—What did you learn from the last lesson? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. IMPORTUNITY IN PRAYER. vs. 1-8.—What is this first parable called? Why was it spoken? What is prayer? How are men to pray? Tell the story of the parable. Why did the unjust judge answer the widow's prayer? Why does God answer his people's prayer? What does this parable teach us about prayer?

II. HUMILITY IN PRAYER. vs. 9-14.—What name is given to the second parable? To whom was it spoken? For what purpose? Repeat the Pharisee's prayer? What was there wrong about this prayer? Why was it not answered? James 4:3. How did the publican show his humility? His sorrow for sin? How did the publican's prayer differ from the Pharisee's? What answer did he receive? What is justification?

WHAT HAVE I LEARNED?

1. That we should pray always with earnestness of heart and with importunity.  
2. That we should bring our needs, not our merits, to God.  
3. That we should pray with humility, with sorrow for our sins and confession of them.  
4. That we should persevere in prayer and expect an answer.

5. That we cannot be saved by our own good doings, but only by God's mercy.

QUESTIONS FOR REVIEW:

1. What was the parable of the Unjust Judge intended to teach? Ans. Importunity and perseverance in prayer.  
2. What was the second parable about prayer? Ans. The parable of the Pharisee and the Publican.  
3. What kind of prayer did the Pharisee offer? Ans. A self-righteous praise of himself.  
4. What was the prayer of the publican? Ans. God be merciful to me a sinner.  
5. What answer did the publican receive? Ans. He went home justified.

LESSON IX.—AUGUST 31, 1890.

ENTERING THE KINGDOM.—Luke 18:15-30.

COMMIT TO MEMORY vs. 15-17.

GOLDEN TEXT.

"Whoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—Luke 18:17.

HOME READINGS.

M. Luke 18:15-17.—Entering the Kingdom.  
T. Prov. 8:10-21.—Early Seeking.  
W. Heb. 11:23-29.—The Choice of Moses.  
Th. 1 Kings 3:3-15.—The Choice of Solomon.  
F. Matt. 20:1-17.—The Laborers in the Vineyard.  
S. Acts 2:41-47.—Possessions Sold for Christ.  
S. Rev. 3:14-22.—Rich—Increased with Goods.

LESSON PLAN.

I. The Way into the Kingdom. vs. 15-17.  
II. The Rejection of the Kingdom. vs. 18-23.  
III. The Rewards of the Kingdom. vs. 24-30.

TIME.—A. D. 30, March, just after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea, Herod Antipas governor of Galilee and Perea.

PLACE.—In the valley of the Jordan, north of Jericho, on the way to Jerusalem.

OPENING WORDS.

This lesson is full of important instruction to all, specially to children and youth. Jesus has the same love for children now, and is ever ready to bless them. And the terms of discipleship are just the same now as then. Parallel passages, Matt. 19:13-30; Mark 10:13-31.

HELP IN STUDYING THE LESSON.

V. 15. *Infants*—Revised Version, "their babes." *Touch them*—or, as Matthew says, "put his hands on them and pray." V. 16. *Of such*—of little children, and of those like them. *The kingdom of God*—the Church on earth and in heaven. V. 17. *As a little child*—in a childlike spirit, truthful, yielding, teachable. Mark informs us that "he took them up in his arms, put his hands upon them and blessed them." V. 18. *A certain ruler*—a good man. Matt. 19:20. V. 19. *Why callest thou me good*—since you regard me only as a great teacher, why do you address me in language that can be used to God only? V. 22. *Yet lackest thou one thing*—this one thing turns out to be everything. His whole obedience lacked the proper motive and spirit. V. 23. *He was very sorrowful*—loving his money more than he loved Jesus, not willing to part with it even for eternal life. V. 24. *That have riches*—that live for riches and make them their trust. V. 25. *Easier for a camel*—a proverbial expression to denote something impossible. V. 27. *With men*—so far as human power is concerned. *With God*—God's grace can overcome human impossibilities and save the most hopeless cases. V. 29. *Verily I say unto you*—every sacrifice, however great, will be more than compensated by the richer blessings received in this life, and in addition thereto by the riches of eternal life.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did you learn from it? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE WAY INTO THE KINGDOM. vs. 15-17.—Who were brought to Jesus? For what purpose? What did the disciples do? What did Jesus say? What did he declare to be the only way into the kingdom? What did he mean by this declaration?

II. THE REJECTION OF THE KINGDOM. vs. 18-23.—What did the young ruler ask Jesus? How did Jesus answer him? What did the ruler reply? What did Jesus then say to him? What did this commandment test? What was the one thing the ruler lacked? How did he feel? For what did he reject the kingdom?

III. THE REWARDS OF THE KINGDOM. vs. 24-30.—What did Jesus say about the rich? Why are riches such a hindrance? Matt. 13:22; 1 Tim. 6:9, 10; James 5:1-5. How may a rich man be saved? 1 Tim. 6:17-19. What did they that heard say? What did Jesus reply? What did Peter say? What did Jesus answer? What, then, are the rewards of the kingdom?

WHAT HAVE I LEARNED?

1. That parents should bring their children to Jesus for his blessing.  
2. That children should love the Saviour who has shown so much love to them.  
3. That we cannot be saved by our morality or good works.  
4. That if we have not a loving faith in Christ we lack the one thing needful.  
5. That true faith in Christ will make us willing to give up all for him.  
6. That every sacrifice for Christ will be more than made up to us both in this life and in the life of heaven.

QUESTIONS FOR REVIEW.

1. What did Jesus say of children? Ans. Of such is the kingdom of heaven.  
2. What did a young ruler ask of Jesus? Ans. What shall I do to inherit eternal life?  
3. What had he done? Ans. He had been very moral and upright in all his life.  
4. What did Jesus say to him? Ans. Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.  
5. What rewards did he promise those who left all for the kingdom of God's sake? Ans. Manifold more in this present time, and in the world to come life everlasting.