

can be only destruction and woe, for the friends, safety and joy.

The active energy of mustard makes it an apt emblem either of good or evil. It is said that when Darius sent Alexander the Great a barrel of sesame, to acquaint him with the number of his soldiers, Alexander sent a bag of mustard seed in return to indicate the active, fiery, biting courage of his followers.

The parable of the leaven teaches that Christianity "is all pervasive in its influence, reaches every part of human nature, the mind, the will, the heart, the life, words, action, thoughts, business, social

nature, amusements. Some one spoke of a man whose 'pocket was not converted.' He could raise the tune in singing, could lead in prayer or in exhortation, but he was deficient when the collection plate went round. The whole must be leavened, the nature reached and changed in every part."

"Why," said an impatient critic, weary of the frequent allusion to Geneva (John Calvin's city) in accounts of the political and theological history of Europe, "why are they forever referring to Geneva? It is only a speck of sand on the map of Europe." "Say, rather," rejoined a friend, "it is the speck of musk that has perfumed the continent."—Monday Club Sermons

#### TEACHING HINTS AND HELPS

No better introduction to this lesson can be had than a review of the previous one. These lines are suggested:

1. What is a parable?

2. When Jesus began to use parables. Why He taught by parables.

3. A list of Christ's parables (the task set last Sabbath).

4. The "sower" of last Sabbath, the "seed," the different soils and yields.

Now, take the three parables of to-day's lesson:

I. The kingdom in the world; or the good and the bad side by side. Note these facts, which are brought out and illustrated in the previous pages. (a) Evil in the world is the devil's work; (b) Bad men and good are side by side; (c) We cannot always tell which is which. (The illustration of

wheat and tares from Peloubet's Notes speaks for itself.) (d) It is not for men to judge or to attempt to separate or destroy

the wicked. All persecution is ungodly; (e) God will separate by and by; (f) He will take the good into eternal safe-keeping; (g) He will cast the bad from His presence into the "everlasting burnings." (Isa. 33: 14.)

II. The Kingdom in its outward growth. From mustard-seed beginnings it grows to a great outspreading tree. This is true of the Kingdom in the heart and also of the Church of God on earth. The scholars' knowledge of history may be drawn upon in regard to this latter point.

III. The Kingdom in its inward developments. The growth, whether in a single heart, or in a community or nation, if silent, is none the less mighty and all pervading. It grows and spreads and shall finally leaven the whole earth, because it is instinct with life, the very life of God.

Questions for Juniors—24. Where did Christ utter these parables? When? To whom? What parables went before? To what is the Kingdom now compared? Who is the sower? (v. 37.) Who are the good seed? (v. 38.)

25. What happened? When? What lesson taught? (1 Peter 5: 8.) What are tares? What is the field? (v. 38.)

26-28. When were the tares seen? Why not before? What question asked? What reply made? Who was blamed? Who is the enemy? What is his chief work? (2 Cor.

