

**No Mother Now.**

MYRTLE LINCOLN (aged fourteen).

I HAVE no mother now ;  
That faithful heart is stilled,  
The voice forever hushed,  
The lips forever chilled.

I have no mother now ;  
But the celestial shore  
Is ringing with her praises  
To the Lamb forever more.

I have no mother now ;  
She sleeps beneath the sod,  
Her weary heart's at rest,  
Her spirit is with God.

I have no mother now ;  
Ah, me ! I miss her so !  
But I shall always strive  
To conquer the evil foe.

I have no mother now ;  
God alone knows why,  
For it was his own will  
That she should die.

I have no mother now ;  
And, oh ! what tears of woe  
Fall o'er a mother's tomb,  
No one save orphans know !

But he is the God of love,  
Who knows our grief and pain,  
And soon the loved and lost  
Will give to us again.

**CHRISTMAS AT WOODLAWN.**

BY OLIVER OLDBOY.

THE matter was duly discussed, and it was finally decided that Woodlawn Sunday-school must have a Christmas festival. When the chairman of the Committee on Decoration asked who would volunteer to furnish the tree and other evergreens, he glanced in the direction of Mrs. Gibson's class. Three hands were up, as he expected ; for he knew such boys as Bob Johnson, Perry Evans, and Albert Lea would do to depend upon for such work. To relate all that occurred on that eventful day when they trudged off through the snow to the woods, accompanied by Perry's two sisters and their anything but handsome terrier "Scotch," would make a long story. The novel feature of the occasion was that the beautiful tree contained nothing but presents for the poor. More than that, after every limb was loaded down there were still a sledful of bundles piled around its trunk. These were not merely Christmas "gimcracks," but substantial articles of food and clothing as well, that were to be distributed by a committee of ladies on the next day. Baak of the tree was a large table on which were stacks of pretty paper boxes of exactly the same size and full of confectionery—one for each member of the school. Before the boxes were distributed a delightful concert exercise, consisting of songs, speeches, readings, and recitations, was rendered. The "old folks" were astonished and delighted at the talent displayed by the young people in this service, for nothing of the kind had hitherto been attempted. "I declare I didn't think it was in 'em," said Squire Snapp, the oracle of the ridge neighbourhood. But all admitted that

one of the best things of the evening was the recitation of this poem by little Kittie Edwards, the blacksmith's daughter :

The Christmas-bells in many a clime  
Their joyous peals are ringing,  
And sweet in cot and palace chime  
The children's voices singing.  
While here we see the Christmas-tree  
Its gay fruit bending o'er us,  
We, glad of heart, will bear our part,  
And swell the Christmas chorus.

We bless his birth who came to earth,  
And in his cradle lowly  
Received the earliest Christmas gifts—  
The Christ-child pure and holy.  
To him we raise our thanks and praise  
For all the love he bore us ;  
For his dear sake our hymn we make,  
And swell the Christmas chorus.

And while we strip these laden boughs  
Of all their shining treasure,  
He from above will look with love  
Upon our harmless pleasure.  
He gave our friends, our joys he sends ;  
He ever watches o'er us,  
And bends his ear our song to hear,  
And loves our Christmas chorus.

Still, "Peace on earth, good-will to men,"  
The heavenly choirs are singing ;  
And "Peace on earth, good-will to men,"  
Through earth to-night is ringing.  
We catch the strain with sweet refrain  
That angels sung before us,  
And join the song with heart and tongue,  
The holy Christmas chorus.

**SUCCESS OF MISSIONS.**

OVER a year ago, Dr. Murray Mitchell, of Scotland, after giving the matter careful investigation, declared that "fully two millions now living have been rescued from Paganism by the efforts of Protestant Missions during the last seventy or eighty years—a number four times as large as was added to the Church during an equal period in the earliest age of Christianity." This estimate does not include those converts who have died in the faith, nor those who have been won to Christ during the last two years. And strange as it may seem, there are good grounds for the statement "that the percentage of conversions attending the labours of the Missionary is greater than that of the pastor at home." Be that as it may, the success of missions is beyond question, for their history shows that the seed is falling into good soil and is yielding a rich harvest. And if we are to judge of the future by the past and the present, we are fully justified by the success already attained, and by the growth of the missionary zeal and force at home and abroad, in expecting results more abundant. The large number of Christian schools in heathen lands, in which many thousands of the youth of those lands are taught and trained, are doing a work which must tell not many years hence. The importance of that work can scarcely be overestimated, for it prepares the young to receive the Gospel, and in those schools many will be converted to Christ and qualified for effective work in spreading the knowledge of the truth as it is in Jesus.

There is every reason for all lovers of missions to be encouraged and to labour more earnestly in the future than they have in the past. The missionary work is a great undertaking, involving difficulties and dangers, requiring large numbers of consecrated men and women, and vast outlays of money ; but the workers and the means will be forthcoming, and the cause must triumph.—*Women's Missionary Record.*

**COME TO JESUS.**

WHY should you come ? Because there is no other Saviour. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." All are seeking happiness ; but multitudes are disappointed because they seek where it is not to be found. As the thirsty traveller in the desert seeks for water and finds it not, so do these who look for help fail to obtain it from any other source. Therefore come to Jesus.

When should you come ? At once. Behold now is the accepted time. Time flies. Eternity approaches. The Judge standeth at the door. Procrastinate no longer, for thou knowest not what a day may bring forth. Come now for life and salvation, then will angels rejoice over thy return and thou shalt rejoice with joy unspeakable and full of glory. "Come for all things are now ready."—*R., in Glad Tidings.*

**THE SORCERY OF DRINK.**

AT the entrance of one of our College chapels lies a nameless grave ; that grave, covers the mortal remains of one of its most promising fellows—ruined through drink. I received not very long ago a letter from an old school fellow, a clergyman, who, after long and arduous labour, was in want of clothes and almost of food. I inquired the cause ; it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him ? Drink. When I was at Cambridge one of the most promising scholars was a youth who, years ago, died in a London hospital penniless, of *delirium tremens*—through drink. When I was at King's College I used to sit next to a handsome youth who grew up to be a brilliant writer ; he died in the prime of life, a victim of drink. I once knew an eloquent philanthropist who was a very miserable man. The world never knew the curse which was on him ; but his friends knew that it was drink. And why is it that these tragedies are daily happening ? It is through the fatal fascination, the seductive sorcery of drink, against which Scripture so often warns. It is because drink is one of the surest of "the devil's ways to man and of man's ways to the devil."—*Archdeacon Farrar.*

**LESSON NOTES.**

**FOURTH QUARTER.**

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A.D. 27.] **LESSON XII.** [Dec. 18.

OTHER PARABLES.

*Matt. 13. 31-33, 44-48. Commit to mem. vs. 44-48.*

**GOLDEN TEXT.**

So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just. *Matt. 13. 49.*

**OUTLINE.**

1. Parables of Growth.
2. Parables of Treasure.
3. A Parable of Judgment.

TIME.—27 A.D.

PLACE.—Capernaum.

EXPLANATIONS.—*Put forth*—He uttered or spoke. *Mustard seed*—The seed of a shrub which grew wild, and which the Jews also planted in their gardens. *The least of all seeds*—Not true botanically ; but true as compared with the various kinds of seed familiar to Jewish husbandry. *Becometh a tree*—Under the hot climate of the valleys of Palestine this shrub grew large and with such vigour as to make it equal to a small tree. *Lodge in the branches*—Build nests there, and dwell there as their home. *Like unto leaven*—Leaven, or yeast, was the common material for fermentation necessary to make what is known as leavened, or raised bread. *Three measures of meal*—Some comparatively large quantity as measured by the small quantity of leaven. *Treasure hid in a field*—Treasure lost and its position unknown to any one, and accidentally found. *Gathered of every kind*—Not only fishes, but other sea creatures and debris. *Cast the bad away*—That is, everything that was not marketable fish.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—  
1. That true religion is progressive ?  
2. That religion is our best treasure ?  
3. That heaven will contain nothing impure ?

**THE LESSON CATECHISM.**

1. What does the parable of the mustard seed show ? The growth of the Gospel.
2. What does the parable of the leaven show ? The power of the Gospel.
3. What do the parables of the hid treasures and the pearls show ? The value of salvation.
4. What does the parable of the net show ? The judgment at the end of the world.
5. What does Jesus say in the GOLDEN TEXT ? "So shall," etc.

DOCTRINAL SUGGESTION.—The kingdom of heaven.

**CATECHISM QUESTION.**

12. What do you understand by the Lord's sitting at the right hand of God ? His having all authority given to him in heaven and earth.  
Psalm cx. 1 ; Ephesians i. 20, 21 ; Acts x. 42, xvii. 31.

**FOURTH QUARTERLY REVIEW.**

Dec. 25.

**CHRISTMAS DAY.**

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

**REVIEW SCHEME.**

- LESSON I. *The Centurion's Faith.* *Matt. 8. 5-13.*—What request did the centurion make ? Of what honour did he think himself unworthy ? What did Jesus say about his faith ? (GOLDEN TEXT.) What blessing did his faith bring to his servant ?
- LESSON II. *The Tempest Stilled.* *Matt. 8. 18-27.*—What Teacher was more homeless than foxes or birds ? In what peril were the disciples on the sea ? What rebuke did Jesus give them ? (GOLDEN TEXT.) What quieted the storm ? What amazed the disciples ?
- LESSON III. *Power to Forgive Sin.* *Matt. 9. 1-8.*—What sick man was brought to Christ ? What words of cheer did Jesus speak to him ? What did the scribes charge Jesus with doing ? What was proven by his healing the paralytic ? (GOLDEN TEXT.) How were the people affected ?