don't succeed, try, try again. . . . "Temper" generally means our mood, humor, or disposition. A person of "sweet temper," as our topic puts it, is one who has not a sour disposition. takes a lot of sugar to make some things sweet, and it takes a lot of God's grace to make some people good. But it can be done! "My grace is sufficient for be done! "My grace is sufficient for thee" is the truth on which we ought always to rest and by which we may, if we will, overcome all sin. . . . Some people are very "quick tempered." That is, they easily get angry and say and do passionate things. Most of us are that We need to set a watch upon our way lips lest we say things that will make us sorry afterward when we think of them. . . . When we govern our tempers we have "peace" in our own hearts, and are peacemakers among others. Remember peacemakers among others. Remember that "blessed are the peacemakers, for they shall be called the children of God." . . . How far have you got in putting off the bad things? How many of the things named in the "put on" column do you try to be and do every day? Every effort to be like Christ will help you to resemble him.

List of our Lord's Farables.

(For Supplementary Studies.)

In all, there are thirty-one recorded parables in the Gospels of Matthew, Mark, and Luke. There are none in St. John's Gospel. These thirty-one par-John's Gospel. These thirty-one parables may be divided into three groups: The Earlier; (II.) The Middle; (III.) The Latter.

(I.) The earlier ones spoken at the beginning of our Lord's ministry are: (Matt. 13; Mark 4; The Sower. Luke 8.)

2. The tares (Matt. 13.)

3. The mustard seed. (Matt. 13: Mark Luke 13.)

4. The seed growing secretly. (Mark 4.) 5. The leaven. (Matt. 13; Luke 13.) 6. The hid treasure. (Matt. 13.)

The pearl of great price. (Matt. 13.) 8. The draw-net. (Matt. 13.)

(II.) The Middle group were spoken chiefly in the interval between the send-ing out of the Seventy and the last journey to Jerusalem. They are:

10. The unmerciful servant. (Matt. 18.)
11. The good Samaritan. (Luke 10.)

The friend at midnight. (Luke 11.)

13. The rich fool. (Luke 11.)
13. The rich fool. (Luke 12.)
14. The barren fig-tree. (Luke 13.)
15. The great supper. (Luke 14.)
16. The lost sheep. (Matt. 18; Luke

15.)

17. The lost piece of money. (Luke 15.)
18. The Prodigal Son. (Luke 15.)
19. The unjust steward. (Luke 16.)
20. The rich man and Lazarus. (Luke

16

21. The unjust judge. (Luke 18.) 22. The unprofitable servants. (

23. The Pharisee and the Publican.

23. The Fuel (Luke 18.)
24. The laborers in the vineyard.

(III.) The latest group contains those spoken just before or after the entry into

Jerusalem. They are:
25. The pounds. (Luke 19.)
26. The two sons. (Matt. 2 (Matt. 21.)

27. The wicked husbandmen. 21; Mark 12; Luke 20.) (Matt.

The marriage of the king's son. (Matt. 22.)

29. The ten virgins. (Matt. 25.) 30. The talents. (Matt. 25.) 31. The sheep and the goats. (Matt.

25.)

It will be a good exercise to learn these parables by groups, by numbers, and by the evangelists. In this way only can

we know at once the period of our Lord's ministry in which the parable was spoken ministry in which the parable was spoken and who records it. Thus it will be seen that Nos, 1, 3, 27 are given by all three (Matthew, Mark, and Luke). Nos. 5, 16 by Matthew and Luke, Nos. 2, 6, 7, 8, 5, 16 by Matthew and Luke, Nos. 2, b, 7, 8, 10, 24, 26, 28, 29, 30, 31 by Matthew only, No. 4 by Mark only, and Nos. 9, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25 by Luke only. Thus, Matthew records six-Mark four, and Luke nineteen of the thirty-one. In various ways the study of this list may be made very inas well as profitable. toresting choose sides and question each alternately (as in the old spelling-match plan), appoint one of your members ex-aminer for the meeting and so review. Or, if you will take the "trouble" (oh! that word!) have a written examination and mark the errors in each paper. Labor expended in this way will be most Labor expended in this way will be a fruitful in years to come. Do not be afraid of it or too "busy" (another "white lie"?) to undertake it. Educate your juniors' heads as well as train their

Bible Study for the Juniors.

On another page will be found an outon another page will be found for Ep-line of a course of Bible study for Ep-worth Leagues. The first text-book to used is "Studies in the Life of Cheint !

We are glad to tell the Juniors that they have not been forgotten, as a course them has also been recommended. or them as also been recommended. A very interesting little book has been pre-pared, called "Junior Studies in the Life of Christ," which, we are satisfied, will be a source of great pleasure and profit to our Juniors. The book only costs 50 cents, and is therefore within the reach of all. For full information concerning this course address Rev. A. C. Crews, Wesley Buildings, Toronto.

A Potato Farty.

A unique entertainment was given re-A unique entertainment was given te-cently by the Mission Band of Wesley Church, Yarmouth, N.S., under the direc-tion of the superintendent, Miss Heartz. Early in the season each member was

given a potato to plant, which was to be regarded as a missionary potato. The little ones were told that the member raised the largest number of potatoes from the original one should have fifty cents for his mite box, and the child who brought the largest potato should have twenty-five cents. potatoes were planted, and cared for, and all through the summer sun and rain did their part, and when the time rain did their part, and when the thick came to dig the potatoes, it was found that they had increased, some thirty, some fifty, and some an hundredfold, and even more, for one child announced that he had a hundred and forty-three potatoes. Of course some of these were too small to be marketable. The chil-dren all brought their potatoes to the parsonage, and the dining-room table was piled with bags and boxes of various sizes, all holding the article upon which the interest of the occasion centred. the interest of the occasion centred. The children had a potato race, and other games on the lawn, and then supper was announced. A great deal of in-genuity had been exercised in order to have the refreshments carry out the "potato" idea. First, escalloped potatoes were served, then potato pie, and lastly sweets in receptacles, were certainly novel, and which pleased the boys and girls mightily. These were made by baking potatoes, removing the insides, and decorating with white the insides, and decorating with white tissue paper. When they were passed around a sensation was created un-equalled by anything of the kind since the time when "four-and-twenty black-birds were baked in a pie." When sup-

per was disposed of the names of the prize-winners were announced and the prizes awarded. Everybody was delighted with the party.

The Youth's Companion in 1904.

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An Original Story.

The following story was told by a little four-year-old girl to her mother, and when asked where she got it, replied in an injured tone, "I think it myself."

an injured tone, "I think it myself."
Once there was a little girl, and she
was lame; so she went up to God to be
mended. He made her well, and dropped mended. He made her well, and dropped her down through a hole in the sky, and it never hurted her. The little girl said "Thank you, God," and God said, "Oh, that's all right."

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