

yards the old man came hobbling after him. "Do you know Meadowbank, my lad?" he called, finding he could not overtake Charley.

"Yes, I know it, and everybody in it," said Charley; "for I've lived there all my life."

"Ah, then perhaps you know a widow who lives there—a well-to-do body named Bright."

"That is my mother!" exclaimed Charley; "but she is not well-to-do. We are poor people."

The old man shook his head. "Then I am afraid I shall not be a very welcome visitor," he said; "for I have been turned from the door of one of my relatives on account of my shabby coat."

"Are you a relative of my mother?" asked the boy, curiously.

"Yes; I am her brother Benjamin. Did you never hear her talk of her roving brother Ben?"

"Oh, yes, a great many times," replied Charley; "and I know my mother will be glad to see you. I am glad I have met you here, too, uncle, for it is a long walk to Meadowbank; but now you can go by the train." And before the old man could stop him, Charley had darted off to the ticket-office and paid his uncle's fare.

"There, now, you'll be all right," he said, when he came back, and gave his uncle the ticket. "Anybody will tell you the way to our house when you get out of the station, and you tell mother I shall be home soon."

"God bless you, my lad!" said the old man, fervently. "But must you walk home yourself?" he asked, as though he had not heard a word of the conversation that had passed.

"Oh, the walk is nothing to me," laughed Charley. "The train will be up in five minutes, uncle. Shall I wait and see you in, or can you manage the bundle by yourself?"

"I can manage it, my lad," he said. "Set off on your walk, and make haste home to your mother;" and he took the little bundle on his knee as he spoke, and patted it complacently.

It was not a very tidy-looking bundle, being rather clumsily tied up in an old blue cotton handkerchief; but the old man seemed to take great care of it now.

"I have something to live for now," he softly whispered to himself. "A boy who loves and cares for his mother, and is willing to deny himself for her sake, will make a true and upright man, by God's help; and I don't doubt but the lad has learned to look to Him from his mother's example."

As he had told Charley, he was quite able to take care of his bundle, and had very little difficulty in finding his way to Mrs. Bright's house; but a strange tremulousness came over him as he knocked at the door. "Suppose she should turn me away as the others have done!" he said, half aloud; and before he could recover himself Mrs. Bright opened the door.

The old man knew her, and seized her hand before she could speak. "Amy, have you quite forgotten your brother Ben?" he exclaimed.

Mrs. Bright had been crying, and the blinding tears were still in her eyes; but she recognized the voice at once, and threw her arms about his neck as she drew him into the house.

"I look but a sorry figure, Amy," said the old man, sadly. "I have been shipwrecked on my way home from India, and all I could save was this little bundle."

"Never mind; we will thank God that you yourself were saved," said Mrs. Bright, as she seated him in the arm-chair by the fire.

When Charley came home, some time after, and the three were seated at the tea-table, the widow seemed to have forgotten her present trouble in the joy of seeing her long-lost brother, hearing of his adventures, and telling what had happened to the rest of the family.

After their visitor had gone to bed, Charley asked his mother what she should do for Christmas now his uncle had come.

"I scarcely know, my boy," said Mrs. Bright, in perplexity; "for I am sure your uncle would not have a bit of anything if he thought I could not afford it."

"But uncle knows we are poor, mother," said Charley. "I told him that at the station."

"But he need not know how poor, Char-

ley; and he shan't, if I can help it. His first Christmas day at home shall at least be a happy one."

So, after the cost of plums and currants had been discussed, it was decided that Charley and his mother would do without sugar or butter for a few weeks to meet this extra expense, and that the old man should know nothing of this self-denial. They little thought that in the little room beyond he had been listening to all their plans. Charley talked largely of plums and currants the next morning, and was busy all day fetching errands, and helping his mother in her various preparations.

The Christmas dinner was pronounced to be splendid by the old man, and he seemed to be the happiest of the three. He had insisted upon accompanying Charley to church in the morning, for he said he had much more to be thankful for than they supposed. Mrs. Bright, of course, thought he referred to the shipwreck, and whispered, softly, "Yes, Ben, we will all thank God to-day for bringing you safely home."

"Ah! and I'll thank Him too, for making you willing to take me in, Amy," said the old man.

After dinner he referred to this again; and, fetching the little bundle out of the next room, he slowly untied it, saying, as he did so, "You have given me my Christmas dinner. I have brought something with me by way of dessert."

Charley expected to see oranges and nuts, but, to his disappointment, there was only a large pile of soiled, crumpled papers.

"Rather dirty for bank-notes, are they not?" said the old man, spreading them out. "Bank-notes!" exclaimed Charley and Mrs. Bright together.

"Yes, Charley, those bits of dirty paper represent five thousand pounds. I am not the poor old man you thought me; but before I let you know this, I wanted to find out whether you would welcome me for myself, and not for my wealth. Another thing—I wanted this money to be rightly used when I am gone; and those who cannot use small means well are not likely to do better with large; but you have taught me that I may trust you. You would not spend a penny unnecessarily on yourself, but for another you were willing to give it up. Charley, this wealth will by-and-by be yours, when I am gone, and in using it remember how you spent your threepence."

—Friendly Greetings.

VALUE OF ILLUSTRATION.

BY J. C. FERNALD.

Let a man stop you on the street, to-morrow morning, even if you are in a tremendous hurry, and inquire, "Did you hear what has happened to Smith?" And you will answer promptly, "No, what was it?" and wait at least a moment for the particulars. While, if he were to say, "I wish to impress upon you that a man ought to be very careful how he goes about the railway track," you would have an uncontrollable recollection of that previous engagement. It is very much so with a Sunday-school class. Suppose you begin with them by saying, "We are to study the very important and instructive subject of the Resurrection, and I hope you will all give me close attention," that hope is very likely to be disappointed. But suppose you begin by telling them of that sea-captain who was walking the deck one moonlight night, the only man on deck, when the great boom swept around and struck him into the sea, while the ship sped away, and no one knew that the master was gone till the time for changing the watch, two hours after, when they all knew he must be drowned, and sailed homeward with the sad news. How the captain was a strong, brave man, who did not believe God meant him to die till he had to, and kept himself up by all a swimmer's devices for two hours on the lonely ocean, till a vessel sailing to New Brunswick picked him up and carried him there, so that he arrived there some time after his own vessel sailed into Newburyport with the story of his loss. You won't have to ask anybody to give you attention. If you threaten to stop there, a flood of questions will be poured upon you, and all will be intently eager to hear how the wife and little children and pitying friends held their funeral service, without even the sad comfort of laying away the cold form of their dead, and how, when the husband and father stepped from the cars two days later, strong men turned pale with the sudden surprise; how they

would not let him go to his house till the venerable pastor had gone before and tried to prepare the mind of the sorrowing wife for the faint possibility of his some time being heard of; and how, after all preparation, when he stepped over the threshold, the joyful surprise was so great that she fainted in his arms. Then it will be easy to get them to think how the disciples must have felt on that first Lord's Day morning, when they could say, "The Lord is risen indeed!"

The warrant for it is in the constant practice of the great teacher. How seldom he devoted a discourse to laying down principles, as in the Sermon on the Mount! How continually he called the people to hear a story: "Hear another parable!" And "the common people heard him gladly." In the providence of God, this same element was made to enter largely into the preaching of the apostles. "Ye shall be witnesses unto me," was their charge. And they were witnesses always testifying before a new jury, though in the same cause. They were going all over the earth, telling the story of the life, death, and resurrection of Jesus Christ. The fresh telling of this till then unheard story gave a special and constant vividness to their preaching.—S. S. Times.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XI.—SEPTEMBER 11.

GOLDEN PRECEPTS.—MATT. 7:1-12.

COMMIT VERSES 7-11.

GOLDEN TEXT.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

CENTRAL TRUTH.

The Golden Rule practised in daily life, would make a heaven on earth.

DAILY READINGS.

M. Matt. 7:1-12.
T. Luke 11:1-13.
W. Luke 13:23-35.
Th. Rom. 2:1-29.
F. Luke 6:37-49.
Sa. Jas. 1:10-27.
Su. Jas. 2:1-13.

HELPS OVER HARD PLACES.

I. JUDGE NOT—to judge is not to form a true judgment of men and things, but to impute wrong motives to other's words or conduct; to condemn harshly or hastily. 2. FOR, etc.—retribution is sure to follow. Those who stab others with the tongue will be stabbed by others' tongues, as Haman was hung on his own gallows. METE—measure. 3. MORE—a stalk or twig (a small fault). 4. BEAM—huge stick of timber (a great fault). 5. HYPOCRITE—because he pretends he is good by trying to make others good, when he is guilty himself, and is really rejoicing in their faults. THEN SEE CLEARLY—when one has repented and forsaken his own faults, he is in the only position where he can help others to get rid of their faults (not condemn, as before he wanted to). 6. HOLY—that which belongs to God; sacred things. UNTO DOGS—the Oriental dogs, not like ours, were prowling and fierce, feeding on garbage. They represent the fierce enemies of the truth. SWINE—unclean, sordid, sensual animals. 7. ASK, SEEK, KNOCK—a gradation; first asking, then using the means, then knocking at the door of one who can help. 8. BREAD, STONE—the Oriental loaves often looked like stones in shape and color. He would not give a useless thing when asked for a good one. 11. IF YE THEN, etc.—God is infinitely better than human parents, and loves infinitely more; and therefore is more ready and glad to give good things to those who ask him. 12. THIS IS THE LAW—he who does this does all that is commanded in the law, and by the prophets.

QUESTIONS.

INTRODUCTORY.—What is the subject of today's lesson? Repeat the Golden Text? When and where and by whom was this lesson spoken?

SUBJECT: THE GOLDEN RULE APPLIED TO DAILY LIFE.

I. APPLIED TO JUDGING OTHERS (vs. 1, 2).—What is the first command in the lesson? What is it to judge? Give some examples of judging. Why should we not judge others? Meaning of "mete"? By whom shall it be measured to us again?

II. APPLIED TO OUR TREATMENT OF FAULTS (vs. 3-6).—What is taught by the mote and the beam? Why are we more likely to see others' faults than our own? Does this harshly condemning others prove that we are more faulty than those we condemn? What is our first duty? (v. 5.) How does this enable us to help others? How incline us to help rather than condemn them? Who are referred to by "dogs"? By "swine"? What is it to cast holy things before them? Why should we not do it? What should we do? (Rom. 12:20, 21.)

III. SEEKING HELP TO OBEY THE GOLDEN RULE (vs. 7-11).—What three ways of seeking are given in v. 7? What is the difference between asking, seeking and knocking? How does Christ prove that the answer of prayer is certain to come? Will it always come in the way and time we expect? In what three ways may prayer be answered? Is it a real answer, if God gives us something better than we ask for? Give some examples of this. (Luke 22:41-43; 2 Cor. 12:7-9.)

IV. THE GOLDEN RULE (v. 12).—What is the Golden Rule? Why is it so called? What

does it mean? How does obeying this fulfil all that is commanded in the law and the prophets? What kind of a world would it be if all should obey this rule? What change would it make in your conduct towards your parents? teachers? companions?

LESSON XII.—SEPTEMBER 18.

SOLEMN WARNINGS.—MATT. 7:13-23.

COMMIT VERSES 13, 14.

GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matt. 7:19.

CENTRAL TRUTH.

The way of life and the way of death—choose ye.

DAILY READINGS.

M. Matt. 7:13-23.
T. Matt. 23:1-12.
W. Matt. 23:13-23.
Th. 1 Cor. 8:9-23.
F. Matt. 25:14-30.
Sa. Matt. 25:31-46.
Su. John 15:1-17.

HELPS OVER HARD PLACES.

13. THE STRAIT GATE—the narrow, the difficult gate. The gate is the way to heaven and to life. It is narrow of necessity. If we would look at the north star we must look in one direction. There are millions of other directions, but every one leads away from the north star. 14. FEW THERE BE THAT FIND IT—there were few then, but it will not always be so. Every one can find it who seeks earnestly. 15. FALSE PROPHETS—those who pretend to speak from God, or to teach his truth, but really mean to teach error and destroy the Gospel. IN SHEEP'S CLOTHING . . . WOLVES—hiding great evil under the appearance of innocence. 16. BY THEIR FRUITS—the test of a tree is always the fruit it bears; so it is of a doctrine or religion. 17. GOOD TREE . . . GOOD FRUIT—the outer life is the outgrowth of the inner, as fruit grows out of the tree. 18. IS HEWN DOWN—those who do evil will be destroyed. Their only good use is after they are dead and harm no one, as a warning. 21. NOT EVERY ONE, etc.—many that talk and profess will not be saved, but only those who obey as well as talk. 24. HOUSE UPON A ROCK—in the East many houses are built by the water-courses which are dry in summer, but are subject to sudden floods which sweep away all houses built on the sand in the valley, but cannot touch those on the rock above. They seem safe till the floods come. THE ROCK—Jesus Christ. 25. THESE AND—feelings, professions, self-righteousness. 26. DOCTRINE—teaching. 27. AS HAVING AUTHORITY—Christ, being God, knows all things about heaven and goodness and the future; and he speaks what he knows, not what he has only reasoned out. SCRIBES—teachers in the synagogues, who interpreted and reasoned about the Scriptures.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What were some of the illustrations Christ used? What rule of life did he give us?

SUBJECT: SOLEMN WARNINGS AND ENTREATIES.

I. AGAINST THE BROAD ROAD TO DESTRUCTION (vs. 13, 14).—What two ways are described in these verses? Meaning of "strait"? What does the narrow way lead? Who is the way? (John 14:6) Where does the broad road lead? What is it to travel on this road? Which road do most people travel? What should we do in view of these facts? (Luke 13:24; Matt. 11:12.)

What reasons can you give why the way to life is narrow, while the way to destruction is broad? Is the way to all the best things, as to prosperity, education, character and usefulness, narrow? Will it always be true that the many are in the broad road, and the few in the narrow?

II. AGAINST FALSE PROPHETS (vs. 15-20).—What are "false prophets"? In what way do they usually come? Who are meant by the sheep here? Who by the wolves? How can we tell who are the false teachers? (v. 16.) Does the fruit always appear at first? What is represented by the good tree here? What by the fruits? (Gal. 5:22, 23; 1 Cor. 13:1-3) What is the relation between the fruits and the tree? How does this show the relation between faith and works? (James 2:18, 22.) How may we bear good fruit? (John 15:4, 5.) What becomes of those who will not bear good fruit? (v. 19.)

III. AGAINST FALSE HOPES (vs. 21-23).—Who cannot enter Christ's kingdom? (v. 21.) Who can enter? What is the "will" of our Father? What kind of works can one do, and yet not be a Christian? (v. 22.) What kind prove that one is a Christian? (Gal. 5:22, 23; 1 Cor. 13:4-8.) Can you show the reason for this?

IV. AGAINST FALSE FOUNDATIONS (vs. 24-29).—Who are likened to a house on a rock? To what dangers are houses in the East subjected? Who is the Rock for us to build on? (1 Cor. 3:11.) What is it to build on Christ? (John 15:7; 3:16.) What are the floods and storms that assail us? Who are likened to the house on the sand? How long will it seem as good as the house on the rock? What will show the difference? What is it for us to build on the sand? (Matt. 5:20; 2 Tim. 3:5; Matt. 3:9.) How will our hopes be tested? What did the people think of Christ's teaching? Why could he speak with authority? (John 3:11-13.)

LESSON CALENDAR.

THIRD QUARTER, 1887.

6. Aug. 7.—Jesus in Galilee. Matt. 4:17-25.
7. Aug. 14.—The Beatitudes. Matt. 5:1-16.
8. Aug. 21.—Jesus and the Law. Matt. 5:17-26.
9. Aug. 28.—Piety Without Display. Matt. 6:1-15.
10. Sept. 4.—Trust in our Heavenly Father. Matt. 6:21-34.
11. Sept. 11.—Golden Precepts. Matt. 7:1-12.
12. Sept. 18.—Solemn Warning. Matt. 7:13-23.
13. Sept. 25.—Review, Temperance. Rom. 13:8-14. Missions. Matt. 4:12-16.