

The Blessed Brood.

GATHER them close to your loving heart—
Cradle them close to your breast;
They will soon enough leave your brooding
care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time in the by-and-by
When you'll sit in your lonely room and sigh
For a sound of childish fun.

When you long for a repetition sweet,
That sounded through each room,
Of "Mother! mother!" the dear love calls
That will echo long through the silent halls,
And add to their stately gloom.

There may come a time when you'll long to
hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering over head.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come never more,
You will miss them from your side.

Then gather them to your loving heart,
Cradle them on your breast,
They will soon enough leave your brooding
care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN LUKE.

A. D. 28] LESSON IV. [April 27

THE PARABLE OF THE SOWER.

Luke 8. 4-13. Memory verses, 12-15.

GOLDEN TEXT.

Take heed therefore how ye hear.—
Luke 8. 18.

TIME.—A. D. 28.

PLACE.—In a boat, close beside the Lake
of Genesaret.

CONNECTING LINKS.—The story of the
life of Jesus runs continuously from lesson
to lesson. He went on his great preaching
tour, interrupted now and then by the
thronging multitudes, who forced him to go
into the desert for seclusion. Wherever he
finds the people gathered together he re-
lieves their distresses, and wherever he has
opportunity he proclaims his blessed truth.

EXPLANATIONS.

Much people—There is a wide difference
between the conditions of life in Palestine
in A. D. 28 and the conditions of life in this
country in A. D. 1890. We can form little
idea of the immense throngs that followed
Jesus from town to town, leaving their
work and pleasure, and willing to sleep
without roof or tent for covering, if neces-
sary, readily lured from their homes and
responsibilities by this latest of sensations
—the wandering Messiah. In the East,
even to-day, such crowds would follow any
wonder-worker, very much as groups of
children are sometimes attracted from block
to block, far from home, by a wandering
brass-band. *Sower*—It was spring-time, and
very probably Jesus and his hearers saw
such a sower go forth. Every incident in
this parable was thoroughly familiar to the
people. *Wayside*—A path trodden across
the field. The only sort of road in Pal-
estine. *Fowls of the air*—Little birds. *Upon
a rock*—Stony ground. *A hundredfold*—
This would be an enormous harvest. But
so large a crop has been known in the East.
He that hath ears to hear, let him hear—It
would sound oddly to-day for a public
speaker to gravely say, at the close of his
address, "Listen with your ears;" and,
doubtless, it sounded as oddly to the crowd
that clustered about Jesus' boat. But it is
an exhortation that we should pay attention

to. Few people more than half use their
ears. *Parable*—Any wise saying that con-
tains a truth wrapped in it as a kernel is in
a nut, or a treasure in a box. It may be a
story, or it may be a mere sentence, the
true meaning of which does not lie on the
surface, but can be reached by research and
study. *Mysteries*—Hidden things—*That
seeing they might not see*—Jesus means sim-
ply that he has wrapped this truth up in a
story so that those who really desired the
truth could get it, and those who wanted a
story merely might have that. The majority
of his hearers had sight, but not insight.
Word of God—Divine truth, written or
spoken. *Had no root*—This is the matter
with most of the boys and girls and men
and women who are making failures in life.
Patience—The greatest of virtues. He who
has it will never make a complete failure.

QUESTIONS FOR HOME STUDY.

- The Sower*, vs. 4, 5, 9, 10.
To whom did Jesus speak this parable?
From whence had the people come?
Where was Jesus when he gave this
teaching? Matt. 13. 2.
What is first said about the sower?
What question did the disciples ask?
What privilege did Jesus say was given
to them?
How did he speak to others?
Why did he speak in parables?
- The Seed*, ver. 11.
What did the seed in the parable repre-
sent?
Where do we find the word of God?
- The Soil*, vs. 5-8, 12-15.
Upon what four kinds of soil did the seed
fall?
What became of that which fell by the
way-side?
Whom do the fowls represent?
What does the devil do to the way-side
hearers?
What became of the seed upon the rock?
Who are represented by this part of the
parable?
What occurs when temptation comes?
What effect had the thorns upon the good
seed?
How did Jesus explain this teaching?
What occurred when the seed fell on good
soil?
Who are the good-soil hearers?
With what warning did Jesus close the
parable?
What is his warning to us? (Golden
Text.)

THE LESSON CATECHISM.

1. To whom did Jesus tell the story of
the sower? "A great multitude." 2. Who
asked Jesus to explain the meaning of the
parable? "The twelve disciples." 3. What
did Jesus say this parable would teach?
"The mysteries of the kingdom of God." 4.
Who are the sowers of good seed?
"Teachers and preachers of truth." 5.
What is the seed they sow? "The Word
of God." 6. What did Jesus cry aloud
when he finished his story? "He that
hath ears to hear, let him hear."

DOCTRINAL SUGGESTION.—Natural law in
the spiritual world.

CATECHISM QUESTION.

4. What is the Gospel?
The good news of salvation through our
Lord Jesus Christ.

A. D. 28] LESSON V. [May 4

THE RULER'S DAUGHTER.

Luke 8. 41, 42, 49-50. Mem. verses, 54-56.

GOLDEN TEXT.

Fear not; believe only, and she shall be
made whole.—Luke 8. 50.

TIME.—A. D. 28.

PLACE.—Capernaum.

CONNECTING LINKS.—Jesus crossed the
lake after telling the story of the sower and
the seed. A storm broke out, which he
miraculously quelled. Passing to the other
side he encountered with his disciples some
strange experiences in the land of the
Gadarenes. He returned, and performed
more miracles, of which this was one.

EXPLANATIONS.

Synagogue—The place where pious Jews
assembled on the Sabbath for religious
worship. There was one in almost every
town. *Fell down*—Orientals never attempt
to conceal their emotions. *Thronged him*—
Pressed him to discomfort. *Bewail ed her*—
There are professional mourners in the East,
who are employed to cry and wring their

hands and talk well of the dead. This
seems absurd, but was as sincere and
pathetic, on the one hand, and as open to
abuse, on the other, as many of our own
customs. *Spirit came*—Called back from
the heavenly world.

QUESTIONS FOR HOME STUDY.

- Prayer*, vs. 41, 42.
What praying man is here spoken of?
What was his official station?
To whom did he offer his prayer?
For whom did he pray?
What was the ruler's request?
What did he wish Jesus to do to his
daughter? See Matt. 9. 18.
Who went with Jesus to the ruler's house?
- Faith*, vs. 49, 50.
What word came to Jairus when near the
house?
Who overheard the message?
What encouragement did he give the
father? (Golden Text.)
- Power*, vs. 51-56.
Who alone entered the house with Jesus?
What were those in the house doing?
What did Jesus say to them?
How did his words affect them?
What did Jesus do?
What were his words to the girl? Mark
5. 41.
What result immediately followed?
How much power has Jesus to-day?
Matt. 28. 18.

THE LESSON CATECHISM.

1. What was the name of the ruler of the
synagogue? "Jairus." 2. For whose life
did he pray? "That of his daughter." 3.
What word came from his home? "Thy
daughter is dead." 4. What did Jesus
say? "Fear not; believe," etc. 5. What
did he say to the girl? "Maid, arise." 6.
What then happened? "Her spirit
came again."

DOCTRINAL SUGGESTION.—Answer to
prayer.

CATECHISM QUESTION.

5. What is the Gospel history?
The account contained in the New Testa-
ment of the coming of Jesus Christ into
the world, of his teaching, his manner of
life, his miracles, his death, his resurrec-
tion, and his ascension.

Loving Back.

LITTLE Alice was playing with her
doll while her mother was writing.
When her mother had finished the
writing, she told Alice she could come
and sit in her lap, and Alice said:

"I'm so glad. I wanted to love you
so much, mamma."

"Did you darling?" and she clasped
her tenderly. "I am very glad my
Alice loves me so; but I fancy you
were not very lonely while I wrote.
You and dolly seemed to be having a
happy time together."

"Yes, we had mamma; but I got
tired after a while of loving her."

"And why?"
"Oh, just because she never loves
me back."

"And is that why you love me?"

"That is one reason why, mamma;
but not the first one, or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?"
—and the blue eyes grew very bright
and earnest. "It's because you loved
me when I was too little to love you
back. That's why I love you so."

"We love him (Jesus) because he
first loved us."

THE grave is not deep; it is but
the lustrous footprint of the angel
who seeks us. When the mysterious
hand lets fly the last arrow at the
head of a man, he bows his head, and
the arrow only carries away from him
his crown of thorns.



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