

OUR BIBLE COMPETITION.

THE PRIZE WINNERS.

The 'Northern Messenger's' Bible Competition of the third quarter of this year, is a great improvement on that of the previous quarter. For the last quarter of the year we hope for an improvement much greater still.

The following are the prize winners: First (Senior) Prize—Mary A. Durkee, Hebron, N.S.

Second (Senior) Prize—Helen M. Chisholm, Superior, Wis.

First (Junior) Prize—James Miles Langstaff, Richmond Hill, Ont.

Second (Junior) Prize—Katie P. MacLennan, Hoath Head, Ont.

Besides the prize winners, those writing under the following mottoes deserve special mention:—

Seniors—Ina, Lady of the Lake, Vine, The World for Christ, Ivan Vaska, O. Orton, Fern Gordon, Elizabeth.

Juniors—James Williams, Maud Rodgers, For Christ and the Church, Put Your trust in the Lord, St. John, Harry Hunter, Edward Coombes, Mildred Louise Gould, Pure and Holy was the Life of Our Saviour, To Seek and to Save.

FOUR MORE PRIZES.

For the last quarter of the year, the same offer holds good. Four prizes will again be given for the best sketch of the Sunday-school lessons studied during October, November and December of this year.

First Prizes (Junior and Senior)—A handsome morocco pocket Bible, with references, Psalms and maps.

Second Prizes (Junior and Senior)—A volume of missionary biography illustrated.

CONDITIONS OF COMPETITION.

The sketch must not contain more than 700 words, and must be written on one side of the paper only, (paper the size of note). The sheets must be fastened together at the left hand upper corner. On the right hand upper corner of the first page write a fictitious name or nom de plume, and the name of your Sunday-school. Write your nom de plume also on an envelope, and within this envelope seal a slip containing your full name and postoffice address. Mail all essays without rolling or folding. All essays must be mailed before the close of the first week in January. With nom de plume be sure to give your age.

A CHILD'S THANKSGIVING.

BY SUSAN COOLIDGE.

(Rhymes and Ballads for Boys and Girls.)

Dear little child sitting with folded hands
And down-bent head, and blue eyes full
of dream,

Wondering and puzzled how to understand
Just what these words, 'Praise' and
'Thanksgiving,' mean.

Say, shall I try to help you? Tell me then
What you like best of all things. Is it
play,

Hiding among the roses, and again
Laughing and chasing all the summer's
day?

Is it the quiet hour on mother's knee
In the warm firelight, when the day is
done?

Or that still dropping into sleep, when she
Lays in soft bed her drowsy little one?

Is it the book whose pages charm your eye?
Is it the sound of music in your ear?
Is it the sister or the brother tie,
The joy of every day, delightful, dear?

Then, darling, listen. Each and all of these—

The eyes that read, the buoyant limbs that
leap,

The music breathing from the ivory keys,
The cheering fire-light and the restful
sleep;

The merry love which makes your happiness,
The tender love, unfeeling, deep and broad,
Which never is too tired to help and bless,
Yes, even mother is a gift from God!

Each separate thing he gives and each is
His,

He knows each little want and wish and
need;

And kinder than the tenderest parent is
That mighty wisdom which is Love indeed.

This is the day chosen and set apart
For us to count the good gifts he has given,
And for each blessing with a grateful heart
To thank the gracious Father up in heaven.

The mighty chords are made of little strings,
Each voice has part in the great chorus
clear:

And so, dear child, happy in childish things,
Say 'Thank you,' softly, and the Lord will
hear.

REFUSE IT.

'The water will not hurt me, but the
rum will.' This was the brave answer
of one of the native headmen on Kusaie,
Micronesia, when the American captain
of a trading vessel threatened to throw
him overboard because he refused to
take the glass of strong drink offered
him. What a change it would make
in the world if all men who regard
themselves as civilized, would choose
to be overboard at sea rather than cor-
rupted by strong drink.—'Missionary
Herald.'

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IX., DECEMBER 2, 1894.

CHRIST'S TESTIMONY TO JOHN.—Luke 7:
24-35.

Commit to memory vs. 27, 28.

GOLDEN TEXT.

'Behold, I send my messenger before thy
face.'—Luke 7: 27.

THE LESSON STORY.

You have not forgotten John the Baptist,
who came before Jesus, declaring that
the Messiah was coming. Cruel men had thrown
him in prison, and maybe he thought Jesus
had forgotten him. He sent two of his
friends to ask Jesus if he was really the
Messiah.

Jesus went on healing the sick, making
the blind see, the deaf hear, and the lame
walk, and John's friends saw what he did.
Then Jesus told them to go back and tell
John what they had seen. John knew
then that he had not been mistaken, but
the One who could do such mighty works
must be the Son of God. When John's
friends had gone, Jesus spoke to the peo-
ple about John. He said that although John
was such a great prophet, yet the smallest
one in the new kingdom of love and faith
was greater than he! Do you wonder what
he meant? John belonged to the old age
of the law. But the new age of the Gospel
was so much better that a child who be-
lieves the Gospel and lives by it pleases
God more than the wisest man who keeps
all the law. The Pharisees and wise Jews
would not receive the teachings of Jesus,
but the ways of Wisdom, or God, are al-
ways right and just.—'Berean Lesson Book.'

LESSON PLAN.

- I. The Mission of John. vs. 24-27.
- II. The Greatness of John. vs. 28, 29.
- III. The Rejection of John. vs. 30-35.

HOME READINGS.

M. Luke 7: 11-23.—John's Message to Jesus.
T. Luke 7: 24-35.—Christ's Testimony to
John.
W. John 5: 21-35.—John's Testimony to
Christ.
Th. John 5: 36-47.—Testimony of the Scrip-
tures.
F. Matt. 14: 1-12.—The Death of John.
S. John 10: 11-42.—The Sower's question.
S. Matt. 17: 1-13.—The Father's Testi-
mony.

Time.—A.D. 28, midsummer, a short time
before the preceding lesson; Tiberius Caesar
emperor of Rome; Pontius Pilate governor
of Judea; Herod Antipas governor of Galilee
and Perea.

Place.—Either in the neighborhood of
Nain or at Capernaum.

OPENING WORDS.

John the Baptist had been imprisoned by
Herod Antipas in the fortress of Machaerus,
near the north-eastern end of the Dead Sea.
(See Matt. 14: 3-5.) His confinement was
not so rigorous as to prevent his disciples

from having access to him. They told their
master of the miracles of Jesus: (Luke 7:
18), and he sent two of them to Jesus, with
the inquiry, 'Art thou he that should come,
or look we for another?'

HELPS IN STUDYING.

24. A reed—a rush or flag, easily moved
by the wind. He whom you went to see was
not a fickle, wavering character, but firm in
his principles. 25. Soft raiment—John did
not live luxuriously and in palaces. 26.
More than a prophet—not a prophet only,
but the forerunner of Christ. 27. My mes-
senger—in Mal. 3: 1, God is speaking, in
his own name; here the words are applied to
Christ. 28. He that is least—the humblest
Christian knows more of the great plan of
salvation than John did. 29. Justified God—
bore witness that God was just. 30. Re-
jected the counsel of God against them-
selves—Revised Version, 'Rejected for them-
selves the counsel of God.' Among the com-
mon people John was received; among the
rich and learned he was despised. 32. They
are like unto children—they condemned
John the Baptist for his austerity, which they
attributed to demoniacal possession; and
condemned Christ for his genial tenderness
by calling him a man-fond of good living.
35. Wisdom is justified—receives the wit-
ness of being just at the hands of all her
children.

QUESTIONS.

Introductory.—Who was John the Baptist?
Where was he at the time of this lesson?
Why was he cast into prison? Upon what
errand did John send two of his disciples?
How did Jesus answer John? Title?
Golden Text? Lesson plan? Time?
Place? Memory verses?

I. The Mission of John. vs. 24-27.—What
did Jesus say to the people? How was John
unlike a reed? What kind of clothing did
he wear? Mark 1: 6. Why was he more
than a prophet? Who was he? Who had
thus prophesied of him?

II. The Greatness of John. vs. 28, 29.—What
did Jesus say of the greatness of John?
How is the least in the kingdom of God
greater than he? What was the effect upon
the people and the publicans? Meaning of
justified God? What relation did they bear
to John? (See ch. 3: 12.)

III. The Rejection of John. vs. 30-35.—
What course did the Pharisees and the
lawyers take? Meaning of rejected the
counsel of God against themselves? Why
were they led to do this? What did Jesus
now say to the people? To whom did he
liken that generation? How had they
shown their inconsistency? What spirit
had they shown by this conduct? What did
Jesus declare in v. 35?

PRACTICAL LESSONS LEARNED.

1. To do noble work is better than to live
in fine houses and wear rich clothes.

2. Relation to Christ is the true measure
of greatness.

3. We can have no greater honor than to
be the disciples of Christ.

4. To be in the kingdom is greater than to
be the greatest prophet foretelling the king-
dom.

5. He who rejects what God commands
rejects it to his own injury.

REVIEW QUESTIONS.

1. Whom did John send to Jesus? Ans.—
Two of his disciples.

2. What was his inquiry? Ans.—Art
thou he that should come? or look we for
another?

3. How did Jesus answer John? Ans.—
By telling him of his works which proved
him to be the Messiah.

4. What testimony did he give to John?
Ans.—This is he of whom it is written,
'Behold, I send my messenger before thy
face, which shall prepare thy way before
thee.'

5. What further did Jesus testify concern-
ing John? Ans.—I say unto you, Among
those that are born of women there is not
a greater prophet than John the Baptist;
but he that is least in the kingdom of God
is greater than he.

LESSON X.—DECEMBER 9, 1894.

CHRIST TEACHING BY PARABLES.—
Luke 8: 4-15.

Commit to memory vs. 11-15.

GOLDEN TEXT.

'The seed is the word of God.'—Luke 8: 11.

THE LESSON STORY.

When you hear of the crowds that fol-
lowed Jesus everywhere, do you wonder that
so few believed in him? They liked to hear
him and to see his wonderful works, but
they did not care much for the good news
he brought. They were careless, full of
their own little thoughts and plans.

One day Jesus began to teach them in a
new way. Instead of telling the truth plain-
ly he taught by parables. A parable is a
story that has a meaning. Jesus knew that
everybody likes a story, and he thought that
those who wanted to know the meaning
would come and ask him.

This time Jesus was on the seashore
again, and the people crowded around him
so that he sat in a boat to teach them. The
parable was about a man sowing seed. He
told what happened to the seed; how some
was picked up by birds, how some fell on
stony ground, and how some grew and bore
a good harvest.

The disciples asked Jesus to tell them the

meaning of this parable. He said the seed
was God's word. The evil one comes and
takes it away, as birds pick up seeds, and
the thorns are like the cares and riches of
life. But a good heart is like good ground,
in which the seed can grow.—'Berean Lesson
Book.'

HOME READINGS.

M. Luke 8: 4-15.—Christ Teaching by Par-
ables.

T. Acts 13: 42-52.—The Seed by the Way-
side.

W. John 6: 60-71.—The Seed upon a Rock.

Th. Mark 10: 17-27.—The Seed among
Thorns.

F. Acts 8: 26-40.—The Seed on Good
Ground.

S. 1 Cor. 3: 1-9.—God gave the Increase.

S. John 15: 1-14.—Much Fruit.

LESSON PLAN.

I. Seed by the Wayside, vs. 4, 5, 11, 12.
II. Seed on the Rock, vs. 6, 13.
III. Seed among Thorns, vs. 7, 14.
IV. Seed in Good Ground, vs. 8, 15.

Time.—A. D. 28, autumn; Tiberius Caesar
Emperor of Rome; Pontius Pilate governor
of Judea; Herod Antipas governor of Galilee
and Perea.

Place.—Near Capernaum, on the shore of
the Sea of Galilee.

OPENING WORDS.

Our Lord had been teaching in a
house in Capernaum (see Lesson VIII. and
Matt. 12: 46-50; 13: 1), and now went to the
seashore. The multitude followed him, and
he entered a fishing boat and from it spoke
to the people on the beach. Our lesson is
the first of the parables which he delivered
that day. Parallel passages, Matt. 13: 1-23;
Mark 4: 1-20.

HELPS IN STUDYING.

5. Wayside—where the hard-trodden path
crossed the field; explained in verse 12. 6.
Upon a Rock—where there was a thin cover-
ing of earth over rock; explained in verse
13. 7. Among thorns—ground filled with
the roots of thorny weeds; explained in
verse 14. 8. Good ground—rich soil, well
tilled; explained in verse 15. 10. The mys-
teries—the great truths of the gospel. 11.
The parable is this—an explanation of it.
There is the same sower and the same seed
throughout the parable; the difference is in
the soil. The seed is the word of God; the
sower is the one who makes it known; the
ground is the heart of the hearer. Four
classes of hearers are described; the wayside
or careless hearer (vs. 5, 12), on whose heart,
hardened by sin, no impression is made; the
rocky-ground or impulsive hearer (vs. 6, 13);
the thorny-ground or worldly-minded hearer
(vs. 7, 14), from whose heart other cares and
pursuits exclude the truth; the good-ground
hearer (vs. 8, 15), who receives the truth
and brings forth fruits of holy living.

QUESTIONS.

Introductory.—Title? Golden Text? Les-
son Plan? Time? Place? Memory verses?

I. Seed by the Wayside, vs. 4, 5, 11, 12.—
Who came to Jesus? How did he teach
them? What did the sower do? Where did
some of the seed fall? Who is the sower?
What is meant by the seed? What became
of the seed by the wayside? What are we
taught by this?

II. Seed on the Rock, vs. 6, 13.—Where did
another part of the seed fall? What became
of it? Meaning of some fell upon a rock?
How did our Lord explain this?

III. Seed among thorns, vs. 7, 14.—Where
did another part of the seed fall? What hin-
dered its bearing fruit? How did our Lord
explain this part of the parable? How can
we keep our Christian life from being de-
stroyed by worldly cares?

IV. Seed on good ground, vs. 8, 15.—
Where did another part of the seed fall?
What was the result? Who are they that
receive the seed on good ground? What kind
of fruit should the word of God produce in
our lives? Ps. 119: 11; Gal. 5: 22, 23.
What must we do if we would have our heart
like good ground?

PRACTICAL LESSONS LEARNED.

1. It is a great privilege to hear the gos-
pel; we must take heed how we hear.

2. We should prepare our hearts to receive
the word by casting out everything that is
contrary to it.

3. We should not let the world creep in
and destroy the good Christ puts in our
heart.

4. We should prize the word of God, hear
it prayerfully, receive it gladly.

5. We should seek in turn to become sow-
ers of the seed, to teach others the truth.

REVIEW QUESTIONS.

1. What is shown by the parable of the
sower? Ans. The different ways in which
men hear the word of God.

2. Who are they by the wayside? Ans.
Careless hearers who neglect and lose the
truth.

3. Who are they on the rock? Ans. Those
who have no root in themselves, and in time
of temptation fall away.

4. Who are represented by that which fell
among thorns? Ans. Those who are full of
worldly cares, and bring no fruit to perfec-
tion.

5. Who are described by that on good
ground? Ans. Those who receive the word
and live according to it.

6. How did Jesus close the parable? Ans.
He that hath ears to hear, let him hear.