

To-Morrow.

"We will gather flowers to-morrow,
When the mist of rain is o'er,
When the air is warm and sunny,
And the tempest howls no more."
But the flowers are parched and faded,
For the clouds have passed away,
And we leave them still ungathered,
Though to-morrow is to-day.

"We will climb the hills to-morrow,
In the morning cool and bright,
Who could scale these rugged mountains
In the noonday's scorching light?"
But the snow-wreaths clothe the summits,
And the mists hang chill and gray,
And we leave the slopes untrdden,
Though to-morrow is to-day.

"We will lend an ear to-morrow
To our fallen sisters' woes;
We can scarcely hear their voices
While the music comes and goes."
But along the thorny highway
Still with weary feet they stray,
And we pass them by, unheeding,
Though to-morrow is to-day.

"We will leave our work to-morrow,
And with eager hands and strong,
We will lead the little children
Far away from paths of wrong."
But our hands grow old and feeble,
And the work goes on for aye,
And the little children perish,
Though to-morrow is to-day.

"We will raise our eyes to-morrow
To the cross on Calvary's brow;
At our feet the gold is sparkling,
So we cannot heed it now."
But we clutch the glittering fragments,
Mid the dust, and mire, and clay,
And we cannot raise our eyelids,
Though to-morrow is to-day.

—Chambers' Journal.

Japanese Houses.

THE mode of constructing the houses here, while causing the least outlay, is admirably adapted to the conditions of the climate. A Japanese house is really a double affair. The most expense is put into the roof, which is of splendid heavy tile in all the towns and villages. On the isolated farm-houses straw thatch is used more extensively. The roof is sustained by uprights framed into it, which have their foundations on the ground. The floor is generally about two feet above the ground, and is divided into rooms by paper partitions, which are in sections and slide in grooves. They can, at pleasure, be entirely removed, leaving, if necessary, the entire area in one room. The sides of the building, or at least one or more, are also in sections, which slide in grooves, and are removed during the day if required. Generally there is a space left for a passage-way between the outside and the inner partitions forming the rooms, so that in winter the rooms enclosed only by paper screens are made warm and comfortable by the protection of the outer shell when slid into position, while in summer the facility with which all partitions are removed insures good ventilation. Very many of the houses are built with an interior court, devoted to ornamental shrubs and flowers, showing an admirable degree of aesthetic taste in the people.

A Woman's Great Work for Canada.

It needed some courage for the Pilgrim Fathers to set sail for America; it needed hardly less for a lady to go on board the *Peruvian*, on the 12th of May, 1870, with one hundred boys rescued from crime and misery in the lowest haunts of London, to settle them in a colony where she was a complete stranger, and got for them engagements in agricultural work, for which they had no training! But it was not an insane venture, plunged into without rhyme or reason. The children had had a Christian and moral training, a training in the spirit of service, and it was known that their rawness in agriculture would be no obstacle to their engagement by the farmers, who were keen for assistance.

In June, 1870, it was the good fortune of the present writer to meet Miss Macpherson at the house of the late Hon. George Brown, of Toronto. She had just placed at his farm, Bow Park, the last two boys of the hundred, and very happy she was at the highly successful achievement of her purpose.

Every year the same work has gone on, and hundreds more emigrants have been taken out. And very happy have the results usually been. Only two or three per cent. have turned out good-for-nothing; the overwhelming majority are useful and exemplary, and often Christian, citizens. Had they remained as they were in London, the proportion would most likely have been the very opposite—two or three per cent. respectable, and the rest blackguards.

When we say that Miss Macpherson has taken to Canada 4,600 destitute children, and placed them in situations of comfort and promise, we tell but a fraction of her work, for it would never do to send to another land the reclaimed waifs of East London without training and preparation. The Home of Industry to receive the raw material; an English country Home to work it up; and a reception Home in Canada to take in the immigrants on their arrival, and be a centre of operations in the colony—have all to be maintained in a state of unflagging activity, and with that earnest but trustful and restful spirit which says, "Except the Lord build the house, they labour in vain that build it."

The various operations connected with the Home of Industry embraces a widows' sewing class, mothers' meetings, factory girls' classes, evening schools for young men and boys, Gospel meetings and Bands of Hope, lodging-house visitation, and a Bible flower mission. The sum needed to carry it on, under the most economical management, and with a vast amount of volunteer labour, averages £5,000 a year. The emigration of each child costs about £10. The condition of the children in Canada often seems almost too good to be true. The writer can say this; not from hearsay, but from

personal observation. For many years his wife has been connected with the work—for Miss Macpherson has the great happiness of having led many others to engage in it. He has seen, in a number of cases, children rescued from the worst surroundings in Edinburgh—when placed in Canada—clothed, civilized, bright, and happy, serving God and benefiting their fellow-men. The change has often brought before his mind the text, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."—*The Quiver*, for November.

AN Albany, N.Y., distillery was prohibited by law from allowing its refuse liquids to flow into the Hudson, because the nuisance killed the fish; but the manufacture of alcoholic poison by the same distillery for the murder of human beings, is licensed and protected by law. This is a remarkable case of inconsistency. It is matched by a case in Chicago, where the proprietors of a distillery were prohibited from feeding the refuse of the distillery to cattle, but protected by law in their work of supplying their vile products to their fellow-beings. It is surprising to note how much greater value is placed by some people upon the lives of fish and cattle than upon human beings.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A.D. 23] LESSON XI. [Dec. 11

PARABLE OF THE TARES.

Matt. 13. 24-30. Memory verses, 27-30.

GOLDEN TEXT.

The harvest is the end of the world; and the reapers are the angels.—Matt. 13. 39.

OUTLINE.

1. Together.
2. Separated.

TIME.—23 A.D.

PLACE.—Near or at Capernaum.

RULES.—Same as in Lesson I.

CONNECTING LINKS.—These parables given by Matthew are regarded by Dr. Robinson as having all been spoken at the same discourse, just before the crossing of the sea. The other gospels seem to indicate that they were spoken at different times. It is not possible to tell accurately, nor is it necessary to know. If spoken in connection with the other parables, this one followed immediately upon the one in the last lesson. The explanations were given afterward to the apostles privately.

EXPLANATIONS.—*Another parable*—Another illustration by means of a story. *Kingdom of heaven*—God's government in the affairs of men. *His enemy came and sowed*—This is said to be one of the most common ways in the eastern countries of wreaking malice upon an enemy; and has even been practised in modern times among civilized peoples. *Tares*—Bastard wheat (darnel); a very familiar pest in the fields of grain. Virgil speaks of it in Italy. It looks at first like wheat, but its grain is black and nauseous. It is very difficult to separate from the wheat. *Then appeared*—The darnel first begins to appear unlike the wheat when its fruit comes. *Ye root up*—The wheat and tares being twined together at the roots. *Harvest*—When the crop is cut down. *Barn*—The barns in the East are often caves in the mountain sides.

QUESTIONS FOR HOME STUDY.

1. Together.

What is the subject considered in this parable?

How does it differ from the previous one?

Was this one understood by his disciples?

What was the meaning of the different parts of the parable?

- a. The man who sowed.
- b. The good seed.
- c. The tares.
- d. The enemy.
- e. The reapers.
- f. The harvest.

What is the condition of the Church of Christ?

Does it ever become, like the broad world, infested with tares?

What is Christ's teaching concerning the proximity to each other of wheat and tares?

Who is to be the final judge of character?

2. Separated.

What is to be the end of this crop of wheat and tares?

What was the test by which they were to be distinguished?

Does the prosperity of the wicked prove that God forgets the righteous?

Where only are the wicked to be together with the righteous?

How long are they to be together?

Where is the separation to be made?

What is to be the portion of the righteous?

What separation will be the source of most sorrow to the wicked?

What is it to be lost?

PRACTICAL TEACHINGS.

Here was Jesus' own picture of his Church: the seed was good, the sower was himself; but the evil one was yet able to sow tares.

Self-examination is my duty.

The test also is furnished by which each may examine himself. "By their fruits ye shall know them."

But notice, it is not the wheat among the tares that attracts attention, it is the tares among the wheat.

The wicked are often spared in the world on account of the righteous. Ten righteous would have saved Sodom.

Tolerance is only for this world.

Separation comes yonder. To be separate from God is to be lost.

HINTS FOR HOME STUDY.

1. Read the explanation, verses 36-43, carefully, and compare it with the parable.

2. Is there any evidence that the whole world will first be gathered into the kingdom, and then the wicked shall be separated and cast out?

3. Examine the question of eternal punishment scripturally. Find all you can about it.

4. Compare this parable with the parable of the sower. How do they differ?

5. The tares were sown while men slept. So the husbandman, like all men, slept. But Christ never sleeps. How came the tares to be sown in the world? Examine the record of sin's entry among men.

DOCTRINAL SUGGESTION.—The origin of evil.

CATECHISM QUESTION.

11. How was he exalted in the ascension? He was taken up into heaven, there to receive honour and glory from all creatures; and thence to send down the gift of the Holy Spirit.

1 Peter i. 21. God which raised him from the dead, and gave him glory.

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

OTHER PARABLES.

Matt. 13. 31-33, 44-52. Mem. verses, 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.