

by having them give it in concert rapidly over and over and over.

9. Most of all, *quit exhorting, lecturing, and talking.* Do not sermonize about the lesson. Train yourself to be still and to say little, with a view of having your scholars do the work. *Draw out every scholar upon every lesson.* Throw the burden of the lesson upon the class. Encourage them to think, to question, to state freely their opinions. With few words of your own you can safely guide them in the way of truth.— *S. S. Magazine.*

Saint Luke's Gospel.

THE studies of the international Sunday-school system throughout the world for the next five months are found in the gospel by Saint Luke. It is worth while, therefore, that all teachers and students in the Sunday-school take a bird's eye view of this production. As they examine this gospel they ought to get a clear idea of the distinctive characteristics of the four gospels, each one of which has traits of its own.

Saint Matthew had in view, for instance, the special needs of the Jewish people, and lays stress throughout his gospel upon those features of the Lord's life and work which demonstrated him to be the long-expected Messiah. His gospel abounds with quotations from the prophets and with material intended and adapted to emphasize the fulfilment of Messianic prophecy.

Saint Mark's gospel is brief, terse, vivid, straightforward, in contents and style, and brings out with striking, graphic force the miracle-working power displayed by Jesus as the Son of God. Saint John gives the inner life of our Lord, makes emphatic his divinity, relates with remarkable effect some of the chief conversations of the Saviour with individuals, and records incidents of his life omitted by the other evangelists.

Saint Luke sets out to make a systematic, chronological, and complete biographical sketch of the life of Jesus, beginning with the annunciation, giving many details not found in the other gospels, furnishing several of the most important parables not written down by them, tracing his lineage, not merely to Abraham, after the fashion of St. Matthew, but back to Adam, outlining the mission of Christ to mankind rather than to the Jewish people, and setting him forth as the Son of man, full of all human tenderness, sympathy, and helpfulness.

Those who study the lessons in this wonderful gospel from January to June, 1896, will find the story of our Lord's life cumulative in its interest and beauty. They will obtain a consecutive, symmetrical, and coherent view of

that life not to be obtained in either one of the other three gospels. When the six months are ended every teacher and every scholar in our Sunday-schools ought to have a new vision of Jesus, the man of Galilee, the Great Physician, the Almighty Saviour,—a vision more clear and inspiring than any hitherto afforded.— *Central Christian Advocate.*

The February Sickle.

FAITHFUL old sickle! Much used and much beloved! What harvests you have helped to gather! No more work for you to-day. Winter is everywhere. Snow is on all the land. The wheat-fields are covered. Go to your nail, old sickle! Hang and tarnish and rust there!

It is February. No sickle work to-day, you say? Is none possible in the Master's work, out in the fields where truth is the seed and souls are the harvest? Is there no sickle work possible, no ingathering of souls, in your class, your Sunday-school, your church? Lift up your eyes! Look upon the fields! They are white for the harvest if you will have it so. This is the very time for sickle work.

There is abroad a sense of sin. The old year has gone out and the new year has come in. Both are harrows. They have broken into many hearts, and broken them up also. Did you notice the uneasiness of a certain boy in your class when you spoke last Sunday of the claims of God on the soul? Did you notice that girl's agitation when you said God had account books, and he knew the exact standing of each soul spiritually? At this time of the year there is much trembling of conscience. You have been planting seed for some time. It is coming up constantly. Some of it is maturing. Thrust in the sickle.

Again, there is not only a sense of sin, but a conviction of the reality of Christ as a Saviour. How Christmas and the after-Christmas days have exalted Jesus! You do not know how tenderly your scholars have been thinking of the Saviour born at Bethlehem. Yes, precious seed you have been planting. It is ripening. Thrust in the sickle.

Then if you go out actively to gather in souls, that very effort at ingathering will have its very serious influence. Your scholars will say, "I am wanted." Sometimes you find cases where people have a sense of sin and know that Christ is a Saviour, but does Christ want them, they ask. The good, in part, of a special meeting for revival purposes is that it shows people they are wanted. Do you not remember that a man once lay at a pool, but he had no one strong enough to lift him up? He knew he was sick. He knew, doubtless, there was a certain