

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 21.]

DECEMBER, 1887.

[No 12

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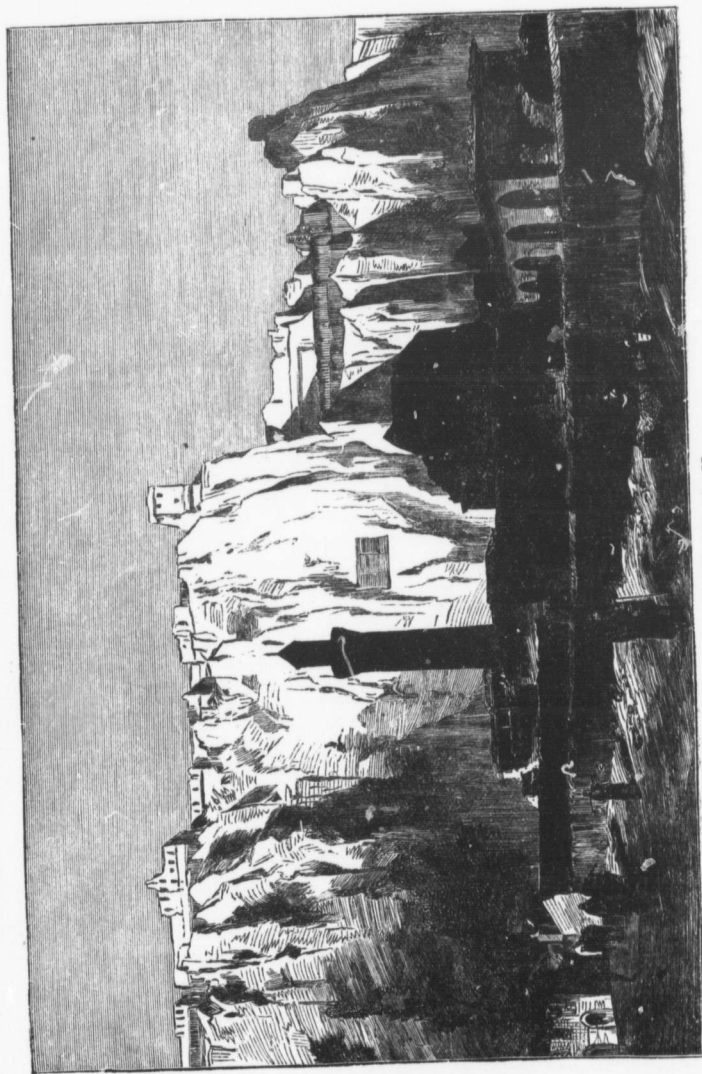
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SUNDAY SCHOOL BANNER

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AND
YOUNG PEOPLE.

VOL. XXI.]

DECEMBER, 1887.

[No. 12.]

Gold, Frankincense and Myrrh.

GOLD, frankincense and myrrh, they brought
the new-born Christ—

The wise men from the East—and in the ox's
stall

The far-brought precious gifts they heaped,
with love unpriced ;

And Christ the babe looked on and wondered
not at all.

Gold, frankincense and myrrh, I, too, would
offer Thee,

O, King of faithful hearts, upon Thy Christ-
mas Day ;

And poor and little worth although the offer-
ing be,

Because Thou art so kind, I dare to think I
may.

I bring the Gold of Faith, which, through the
centuries long,

Still seeks the Holy Child and worships at
His feet,

And owns Him for its Lord, with gladness
deep and strong,

And joins the angel choir, singing in chorus
sweet.

The frankincense I bear is worship which can
rise,

Like perfume floating up higher and higher
still,

Till on the wings of prayer it finds the far blue
skies,

And falls, as falls the dew, to freshen heart
and will.

And last I bring the myrrh, half-bitter and
half-sweet,

Of my own selfish heart, through sacrifice
made clean,

And break the vase and spill the oil upon Thy
feet,

O, Lord of Christmas Day, as did the Mag-
dalene.

Gold, frankincense and myrrh—'tis all I have
to bring

To Thee, O Holy Child, now throned in
Heaven's mid !

Because Thou art so kind, take the poor offer-
ing,

And let me go forth blessed, as once the
Wise Men did.

City of Van.

VAN is a city in Turkish Armenia, on the
lake of the same name. Its population is about
35,000. It is in a beautiful region of fruit trees
and gardens. Its streets are in a miserable
condition, and there are no notable buildings
except the palace of the local authorities, the
mosques, and the Armenian Churches. A
chapel and school were opened in 1874 by the
American missionaries. A rocky hill with per-
pendicular cliffs and a ruined citadel extends
over a mile. Inside the citadel are vast caves,
with cuneiform inscriptions and other relics re-
ferring to the days of Semiramis, who, accord-
ing to tradition, laid out the city on a magnif-
icent scale, and gave it her name. It takes its
present name from the Armenian King Van
(371-351 B.C.), who embellished and extended
the place. The accompanying cut is one of
many illustrating the little-known region of
Central Asia Minor and the Levant, with many
other Bible lands—Syria, Palestine, Egypt, etc.
—which will appear in the *Methodist Magazine*
during 1888, and which will be of especial
value to Sunday school teachers and superin-
tendents.

AN Italian Protestant woman was once asked
to prove that the Bible was the Word of God.
She was confused ; she could not answer. Sud-
denly she asked her questioner, "How do you
know there is a sun in the sky?" "I feel its
warmth and I see its light." "Just so," answered
the woman joyfully ; "the Bible lightens and
warms my souls."

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, DECEMBER, 1887.

Our Sunday-School Periodicals for 1888.

Schools UNABLE to pay full price will receive help from Sunday-school Aid and Extension Fund, on filling up and forwarding Form of Application to the Secretary of the Sunday-school Board—Rev. Dr. Withrow, Toronto.

THE last year has been the most successful we have ever had in the history of our periodicals. In every department there has been a large increase of circulation. We are thankful for this greatly increased patronage, and hope for its continuance in still larger measure. We believe that our several periodicals will be more helpful and more interesting than ever before. Neither money nor labor shall be spared in making them the best, the most attractive, and the cheapest lesson helps and Sunday-school papers in the world.

THE SUNDAY-SCHOOL BANNER

will continue to adopt every improvement that can be desired for increasing its efficiency as a teacher's help. A series of attractive frontispieces to each number, giving full page engravings of some striking scene in Bible lands, will be presented, and also, as opportunity offers, smaller engravings on the text. In order that

every teacher in every school of the Methodist Church may have the aid of this unsurpassed teacher's monthly, its price will be uniformly sixty cents a copy, whether taken singly or in any quantity. This gives the individual teacher an equal advantage with the school which can take a large number. Thus

FIVE CENTS A MONTH

will place in the hands of a teacher *twelve times thirty-two pages—384 pages a year*—of rich, full, concise, practical lesson notes and teacher's hints, adapted for the several grades of the Sabbath-school, and well printed in clear type on good paper.

PLEASANT HOURS

was never so popular as during the past year. We are determined that the next year it shall be better still. While retaining the same general features, it will introduce marked improvements of illustration and context. It will, as heretofore, give special prominence to Christian missions—especially those of our own Church—to temperance, and Canadian and patriotic topics. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

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will be of the same general character as PLEASANT HOURS, but of a somewhat superior grade, with more copious lesson notes and more varied home reading. These papers are for size and price, and excellence, the *cheapest in the world*. We challenge comparison. They are even ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in temperance and missionary sentiment, in loyalty to Queen and country; and both have copious lesson notes. Many schools circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

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THE *SUNBEAM*,

the companion paper to *HAPPY DAYS*, will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight. It is just what the little folk of the primary classes need—full of pretty pictures, short stories, poems, and easy lesson notes.

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This is one of the cheapest and most attractive lesson helps we publish. Each number contains sixteen pages—sixty-four pages a year—with lesson notes, lesson hymns, catechism questions, open and closing exercises, a descriptive index of names and places with the pronunciation marked, and a piece of choice music. In quantities of five and over, post free, 6 cents each per year.

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Special Christmas Numbers.

THE Christmas and New Year's numbers of *Pleasant Hours* and *Home and School* will be full of Christmas pictures, poems, and stories. Every scholar in our schools should have a copy. They will be sold at the rate of \$1.00 per one hundred, post free, to any address.

Back numbers of the papers will be sold in assorted parcels at 25 cents per one hundred. Let no child be without some paper of his or her own. Address, William Briggs, Toronto; C. W. Coates, Montreal, Que.; S. F. Huestis, Halifax, N.S.

A Substitute for S. S. Libraries.

SOME schools are adopting the practice of purchasing, instead of library-books, some interesting and instructive periodical. We beg to commend to the attention of such the *Methodist Magazine*, whose announcement appears on the advertising page. The articles on Egypt, Palestine, Syria, Asia Minor and other Bible lands, will be of special interest to all Bible readers. Already a number of schools take this periodical in quantities varying from two to ten, as being fresher, more interesting, and cheaper than library-books. Special rates will be given to schools, on application to the publisher, Rev. William Briggs, Methodist Book Room, 78 and 80 King Street East, Toronto.

THERE cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—*McCheyne*.

Life's December.

ECCLES. 12; 2 TIM. 4: 7.

"THESE are days of little pleasure,
When the moon and stars are darkened,
And the clouds are still returning,
Though the rain has ceased to fall.
These are days when all the keepers
Of the house grow weak and tremble,
And we look on life through windows,
And the mist is o'er it all.

"Where is now the strong endeavor
Of the buoyant youthful spirit,
That was ne'er afraid and quailed not
At the duties that were high?
Now the almond tree shall flourish,
And the small thing be a burden,
And desire itself shall fail us,
And there's nothing but to die!"

So the melancholy chorus
Of world-weary, aged singers,
Come to me through fog and darkness,
On the cold, December air;
Like the passionless responses
Of the mournful winds of winter,
As they search for things of beauty
In the forests that are bare.

But across my saddened senses,
As I thought upon the mourners,
When the golden bowl is broken,
And they go about the street,
Came a song of matchless triumph
From another aged singer,
Who had lived, and toiled, and suffered,
But had never known defeat.

"I am ready to be offered,
And the time of my departure,
From the scene of all my conflict
To my rest is now at hand.
I have fought a good fight ever,
And my course is almost finished;
I have kept the faith of Jesus,
And am waiting his command.

"There are laid up for his soldiers
Crowns of righteousness and glory,
Which the righteous Judge shall give me,
Not alone indeed to me,
Every servant that is faithful
And who loves his Lord's appearing,
Shall receive the Master's blessing—
And the hope remains to thee."

So I put away my sadness,
And I did not listen longer
To the other trembling voices,
For this singer made me bold.
If the spirit may keep cheery
And the faith remains unflinching,
Is there any need to trouble,
Though the body should grow old?

I will fight in a good battle
And will run the race to heaven,
And will keep the faith of Jesus,
By His help and in His sight.
And although the dark clouds gather,
And the years have passed to winter,
Night shall not last forever,
And the Lord will give me light.

—Marianne Farningham, in *Christian World*.

New Books from the Wesleyan Conference Office.

THIS old institution, which stands on or near the very site of the "Old Foundry"—John Wesley's first preaching place in London—is not excelled in the value of its books or the elegance of their "get up" by the best houses in London.

Father Ferret. By JOHN M. BAMFORD. Is a perfect gem, mechanically and every way. The sketches are full of narrative, interest, and of religious fervour. The numerous cuts seem like portraits from the very life of the strangely varied characters described; will be a permanent favourite.

Jennie and her Charges. By ANNIE RYLANDS. Is the work of a successful writer. The sketches of life among the lowly are full of pathos, and the religious teaching most pronounced.

Early Methodism in the Black Country is a series of graphic sketches, which will move alternately to smiles and tears. It describes some of the heroic deeds of an heroic age, that stir the pulses like a bugle blast.

The Poor Boy of the Class. By HELEN BRISTOL. An excellent story for younger scholars.

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This is a story of life in a mining district in England, by the accomplished author of "Crabtree Fold." It brings into sharp contrast the relations of "Dissenters" and "High Church" people; such as, thank God, are unknown in the free air of Canada. The dialect conversations are very well done, and the descriptions of English life are full of novel interest to us colonial sons of England.

A Harmony of the Gospels in the Revised Version. By S. D. WADDY, Q.C., M.P.

The bearer of an honoured name, to which he has himself added lustre by his services to the Church of his father, a busy Queen's Counsel and member of Parliament, has here accomplished a valuable service for every Bible student. By an ingenious arrangement of the texts of the Gospels in parallel columns, Mr. Waddy has given us a consecutive life of our Lord in the language of the Revised Version

of the New Testament. The book will be invaluable for Sunday-school teachers and for all Bible students. It gives a view of the Blessed Life, which cannot be gained in any other way.

Chautauqua Books.

THE C. I. S. C. has caused the creation of a body of valuable literature. Most of these books have been specially prepared for the Chautauqua Circles. Being published in large quantities, they are much cheaper than books of a similar size and character otherwise published. The following have not reached us in time for earlier notice. We are glad to learn that a large number in Canada are taking up this admirable course. We especially commend to S. S. Superintendents and to our ministers this institution, as better adapted than any that we know to educate our young people in the word and works of God, and thus to make them more useful members of the Church and of society. We wish that in connection with each of our congregations there could be a Chautauqua Circle.

We have reviewed elsewhere the following books of this series: Dr. Wilkinson's admirable "German Course in English," Dr. Hale's "History of the United States," and Dr. Hatfield's "Physiology and Hygiene of the House in which we Live"—a capital work.

The following are the remaining books of the series:

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Charming chapters from the most classical of American writers, chiefly on English scenes, life and character.

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A clever synopsis of American literature marred by one or two blunders which, we understand, are removed in later editions.

In addition to the above are issued *A Short History of Canada*, by the present writer, to which good taste forbids that we should make further reference, and an admirable sketch of Canadian literature by that accomplished writer, Mr. G. Mercer Adam. Though this book is a good deal larger than was first intended, yet no addition is made to the price—50 cts.

The whole series of eight books will be sent, post free for \$4.75, to any address by William Briggs, 78 & 80 King St. East, Toronto; C. W. Coates, 3 Bleury St., Montreal; or S. F. Huestis, Halifax, N.S.

Other Books.

The Why of Methodism. By DANIEL DORCHESTER, D.D. New York: Phillips & Hunt. Price, 70 cents.

Dr. Dorchester is well and widely known by his admirable volume entitled "Problem of Religious Progress." In this small volume he lays the Church of his choice under renewed obligation. He points out the Providential guidance of Methodism in its origin, character, influence, and polity. Every Methodist may derive strength and encouragement from the study of this book.

The Quiver for November. New York: Cassell & Co. 15 cents a number, \$1.50 a year in advance.

Prof. Roberts continues his "Reminiscences of Departed Members of the New Testament Revision Company." Dr. Bernardo's labors among poor children, which have extended across the ocean, from England to Canada. The Rev. R. H. Lovell discusses "Prejudice." Fiction, Bible Lessons, poetry and pictures, with a shower of "Short Arrows," go to make up the number.

The Life of the Rev. Amand Parent, the First French Canadian Ordained by the Methodist Church. Pp. 235, with portrait and engravings. Toronto: Wm. Briggs. Montreal: C. W. Coates. Price, \$1.25.

This is an exceedingly interesting book. It gives an account of Mr. Parent's early life and of his adventures during the rebellion of 1837, of his conversion, and of his forty-seven years' experience of evangelical work in Canada—thirty-one of which were in connection with the Conference and eight years among the Oka Indians. The story is as interesting as a romance. It gives a remarkable insight into the workings of that Papal system under which so many of our fellow-subjects are held in mental and spiritual bondage. The persecution and malignity with which Mr. Parent was followed almost surpass belief. The atrocious treatment of the Oka Indians by the authorities of the Church of Rome is a painful picture, and arouses one's indignation at the injustice and cruelty exhibited. The strange story of the destruction of the Catholic chapel by fire and of the trial of the Protestant Indians for the alleged crime of arson, which attracted so much attention at the time, is recounted, and is illustrated with numerous engravings of the chief actors in the stirring drama; numerous other illustrations add to the attractiveness of the book, which we cordially commend to the attention of our readers.

Thorn-Apples. By EMILY HUNTINGTON MILLER. 12mo, price \$1.00. Phillips & Hunt, New York.

This book we have not had time to read, but it is thus spoken of by the *Sunday-school Times*: "One is always sure of a pleasure when Emily Huntington Miller sits down in the story-teller's

chair, and she will surely gather a host of youthful listeners about her when *Thorn-Apples* wins its way, as it ought, into the Sunday-school libraries."

Gurnet's Garden, and the New Boy at Southcott. By MRS. MARY R. BALDWIN. 12mo, price \$1.00. Phillips & Hunt, New York.

A valuable book for Sunday-school or home—will be read through by all who begin it—grand moral lessons in every chapter—full of everyday character—breathes inspiration to high, holy and noble life. G. W. Cable, the distinguished author, writes to Mrs. Baldwin: "Your book has been giving us much pleasure in the family circle."

The Sevels; or, To Every Man His Work. By M. E. WINSLOW. Boston: Congregational Publishing Society. Toronto: William Briggs. Price, \$1.50.

The theme of this book is, "To every one his work." The writer has very happily wrought out her topic. A motto hanging on the wall, containing the words quoted, caused a bright young girl to inquire whether God had a special work for her. She found that He had a mission for her; and so it proved in the case of every one of the household, that the Master had a service of no mean character. Is there a truth which needs more to be impressed upon the young than the one that God has a special work for each one, and that that work will be found, if one but puts himself into His hands? The book is calculated to cause many a young man and woman to ask, What is my work?

Children's Sermons. By Rev. A. H. ROSS, D.D. Boston and Chicago: Congregational Publishing Society. Toronto: William Briggs. Price, \$1.25.

Dr. Ross has been exceptionally successful in interesting the little ones in his morning audiences. The book before us contains quite a large number of the sermons preached by him to them. They are very simple in style and practical in their lessons. Parents will find them good Sunday reading for their children. None of the sermons are long enough to be wearisome. Ministers will find in this volume a wealth of suggestion as to topics upon which to preach to children, and will get many valuable hints as to the manner in which they should be presented.

One Girl's Way Out. By HOWE BENNING. Boston: Congregational Publishing Society. Toronto: William Briggs. Price \$1.25.

This is the story of a young girl who all her life has had an indulgent father, wealthy enough to supply her every wish. Her main thought has been enjoyment. When first introduced to us she is cultured, refined, but purposeless. Her "way out" was a way out of a mere butterfly existence into a life worth living, in which she found pleasure more exquisite than in giving herself to a round of fashionable dissipations. It is to be hoped that her way out will be the

way out for a good many others who have not yet discovered why God has given to them exceptional advantages.

Young Knights of the Cross. By DANIEL WISE, D.D. New York: Phillips & Hunt. Toronto: William Briggs. Price 90c.

This book is well described by its sub-title—"A Hand-book of Principles, Facts, and Illustrations, for Young People who are seeking to win the Golden Crown of Pure and Noble Character." Dr. Wise is a charming writer for the young. The book abounds with striking illustrations and inspiring examples. We strongly commend it.

NEXT to Mt. St. Elias in Alaska, Mt. Tacoma is the loftiest peak in the United States. Its ascent is very difficult, and the scenery is extremely wild. An illustrated account of a climb to the highest attainable point is given by C. D. Hendrickson, in the November *American Magazine*.

The True Meaning of Christmas.

CHRISTMAS is the greatest day of the year. Is there a feeling that there is getting to be too much of it? not too much of it in the way of kindness and brotherly love, but in the way of worry and expense. The weeks before it are full of feverish excitement, of nervous expectation, of perplexity; the days following it, of exhaustion. Childhood is on tiptoe in two hemispheres, and childhood has become so conscious of its deserts that it is next to impossible to surprise it, except by too small gifts. The day has to carry a tremendous load. The obesity that might be distributed in healthful streams throughout the year is poured out in it in prodigal waste by some, who seem glad to relieve themselves of obligation by a single act. Year by year the expense of gifts increase. Is this the dictate of fashion, or owing to the growth of kindly feeling? Is it a spontaneous response to the spirit of the day, or do any people make gifts because they are expected to, and because everybody else does, and because there has grown up of late years a rivalry in this matter? We readily incline to excess, to an excess that destroys the object we seek. Instead of making this season a simple and enjoyable holiday, we are in danger of making it an intolerable burden.

It is because we desire to preserve this Christmas season as one of gaiety and frolic and simple pleasures, and widening and deepening Christian charity, that we make these unwelcome observations. There are no more engaging creatures than children. But it cuts across the spirit of the holiday when the children are more eager for a costly gift than for a game of blind-man's buff. There is small danger that charity to the poor will be overdone, that the spirit of the day in regard to interfamily and interstate and international good-will may go to excess, or that the leaven of the Sermon on the Mount will work too powerfully in a society

that would be a mass of selfishness without it. It is incalculable what Christmas and the spirit of Christmas has done and is doing for the world. The sun that rises on that day in our northern latitude may not melt the ice in the streams or the frost on the window-panes, but there is no sun like it for thawing the human heart throughout Christendom. There is no day like it for assuaging enmities, and reviving tender memories, and drawing together the estranged, and narrowing the gulf between classes. During this day the world is a brotherhood. In the wondrous Birth of a Child all the world renews for some hours its childish faith and simplicity. The spirit of this event prevails far beyond the circles where it is regarded as a reality.

Why overlay it with artificiality? Why make it an expense hard to be borne? Why put into the preparation for it an amount of labor and worry that ends in weariness and exhaustion? Costly gifts are the least necessary part of it, worry is foreign to its spirit, and both together may make it in time a burden. The perpetuity of the best institution depends upon moderation. Children are the hope of the world. We should not undervalue them because they are plenty. Home rule is just now the most popular doctrine in the world. But it may be just as well for the next generation if the children are not now all home rulers. Give the parents a chance; they will be all the better for it. Let us ease up a little on the worry and cost of Christmas, and keep the best holiday of the ages, in the old spirit of unostentatious charity and the exercise of mirth and good-will that refreshes and does not weary.—*Charles Dudley Warner, in Harper's Magazine.*

What is the C. L. S. C. ?

I. IT IS A COLLEGE FOR THE HOME. Education is welcome everywhere. Knowledge is a treasure to be prized very highly. Studious habits should be cultivated by all, and for these reasons we invite everyone to examine into the work carefully. Refinements must emanate from the home; and hence the more intelligent its members are, the more certain will be the fact of its producing the results sought.

II. IT IS A COLLEGE FOR ANY WHOSE EARLY TRAINING WAS LIMITED, AND WHO DESIRE, EVEN LATE IN LIFE, TO SUPPLY THIS DEFICIENCY. Circumstances often prevent people from attending school during so-called school age, but this does not necessitate a shutting out of all information on topics that concern the student in school. There are opportunities later in life which, if improved, will make up, to some extent at least, this early loss.

III. IT IS A SCHEME BY WHICH MOMENTS OF LEISURE, THAT MIGHT OTHERWISE BE WASTED, ARE TURNED TO GOOD ACCOUNT. How many of our evenings are spent in social frivolities, when there is so much to be learned? How often do we find indifference in communities regarding literary work, that should be removed, and a

thirst for knowledge put in its place? This can be done, if a few will make the start, and then induce others to join in with them.

IV. THE C. L. S. C. IS A VERY POTENT MEANS TO REMOVE AN UNNATURAL DESIRE FOR LIGHT AND UNPROFITABLE READING. It leads to an appreciation of something substantial; it brings the readers and students in contact with the best minds of the age, and gives them an outlook over the field of literature, art, philosophy, science, and religion, that will enable them to do their part in the work of intelligently building up mankind and making this world wiser and better.

V. THE C. L. S. C. REACHES INTO EVERY WALK OF LIFE AND HAS SOMETHING HELPFUL FOR ALL. The rich will find in its course of study that which will interest them and help them to engage in lines of work that will produce good results; the poor and humble are lifted up by the inspiration that comes from the reading—they are shown that the beautiful and good things of this world are for them as well as for others; it turns the drudgery of everyday life into pleasure because it is mixed in with enjoyment of a higher character. The learned, as well as the unlearned, will obtain new light, which will enable them to see and understand more clearly the meaning of God's plans, written upon nature and found in Divine Revelation.

VI. THE C. L. S. C. BELIEVES IN AN EDUCATION OF MIND AND HEART. The training of one without the other is dangerous. The mind developed without the heart runs into skepticism, and the heart educated without the mind produces bigotry and religious intolerance; each, well balanced, form a grand whole, a character that may be relied upon for noble work in things pertaining to present and future life. Since the organization of this society in 1878, its membership has reached over one hundred thousand, and the members are to be found in almost every city, village, and country neighbourhood in North America, and some individual students and circles are to be found in every section of the globe. In England, Scotland, Russia, and Japan especially has the work taken root, and is spreading amazingly everywhere.

Still Echoing On.

O THAT strange, ecstatic, jubilant burst of music out of the Christmas heavens when the golden host in vast ascending tiers sang above the Bethlehem hills! Looking reverently up, they cried, "Glory to God in the highest!" Looking compassionately down, they wished peace to earth and good-will to men. So serene and yet so short! Dying all away in a brief minute, and nothing but empty voiceless skies above and frightened shepherds below, still we seem to hear that music echoing on. That benediction of peace still leaves its hush in our hearts. Peace on earth, good will to men! It is the Golden Rule set to music. It

is Calvary anticipated. It is the religion of Jesus compressed into a single sentence. It is the great, triumphant, rap Amen of heaven to Christ's declarations, "By this shall all men know that ye are my disciples, if ye have love one to another." Do our scholars appreciate this? At the Christmas festival, we must lead them out in thought to the Bethlehem hill tops, bid them look up to that host like the stars in number, like the sun in splendor, and then listen to the anthem of adoration towards God, of good will to men. Emphasize the first lesson, that we must adore and worship God, but let us not pass over the second, that we must love our fellow creatures. It is the latter we would emphasize now. Have we been injured? Let us forgive. Is there a need in another's life to be supplied? Let us give. To give and forgive that is Christian. How good it is to have this hard, fault-finding, selfish old world roll round into the Christmas atmosphere and be immersed in it! To give self away, to keep giving in the name of Jesus, that is Christianity. He is a Christian who is Christ-like, who is self-sacrificing, walking in the footsteps of the Master. We can never add one note to the Christmas anthem, but we may echo it back. Tell your scholars that in a life breathing out the utterances of love and self-denial they do stand, as it were, on Bethlehem's hill-tops and give back an echo to the Christmas anthem. If that sounds sweet to human listeners, sweeter to the divine ear is the response of his children.—*S. S. Journal.*

The Teachers' Covenant.

WITH the closing hours of the old year, and the dawn of the new, let teachers say:

"I do solemnly promise to devote myself, with all diligence, to Sunday-school labor. I will endeavor to study the word of God thoroughly and prayerfully; to spend as much time as possible in reading, meditation and prayer, with special reference to my work; as regularly as possible to attend all the means of grace; to visit my scholars as their temporal or spiritual necessities may require, and to be punctually present at school and all meetings of teachers."—*S. S. Journal.*

Grading.

"I feel that the time has come when we must consider the grading of our school. I want to learn what I can concerning it." So writes an inquiring superintendent, who is always aspiring to the best gifts and the best conditions. Because the Sunday-school cannot be graded equal to the secular school, is no reason why there should not be a fair and persistent effort to define its grades, and to educate in grades. Whether the school be large or small; in city or country; the principles that govern will be found to be alike, though it may also be found by any superintendent of progressive ideas, that, as a rule, the school has

hitherto drifted along in a helpless sort of way, with little thought as to the best that might be done through use of right methods.

To begin with the Primary Department. Pupils will often be found there who belong in advanced classes, but the teacher has retained them partly through genuine affection for them; partly because suitable teachers did not offer, so that classes might be formed of them; and partly because of a natural unwillingness to lose from the class those who were brightest, best advanced, and most responsive. Evidently, the first work necessary is to find suitable teachers to take such scholars as ought to be removed. Then, to secure the hearty co-operation of the teacher in making the desired changes. It may not be easy, but patience, kindness, and tact will be certain to win the day. By this means the result will be easily gained, especially if the transfer be made with some little ceremony that will evidence a promotion. Doubtless it will sometimes cost a few tears, but the wound will soon heal if the superintendent is careful and kind, as he always should be.

The next step is more difficult. Classes are generally formed without much regard to the different capacities of the pupils that are placed in them. And the variation in capacity is not greater than the variation in age. Here, again, the aid of the teacher must be invoked, and this should be done *first*, and quietly. Teachers should be likely to yield to reasonable requests should be interviewed first, and the case carefully stated. Perhaps several interviews and prayers may be necessary. There will need to be conviction of the rightfulness of the step, and assurance that any loss of membership will be speedily made up by new accessions. Then give the teacher the choice of the older or the younger part of the class. At a proper time let superintendent, teacher, and *older members* of the class get together, and lead the older ones to feel that their time to graduate from that class has come, and that superintendent and teacher agree with regard to it. Some may object; but as a rule, the problem will be readily solved.

Now, if the school is large enough, and accommodations are sufficient, quietly begin to group your classes so that they shall make distinct divisions, or place them so that the Primary and Senior grades shall each have separate rooms.

How long will all this take? Perhaps a few months. It may require a year or more. Don't make a revolution in your school; for revolutions are never enjoyed, as a rule. Don't seem to be determined to have your own way; but, all the same, have it, *if you are sure you are right*; but don't be in haste. The school will be stronger and better if you work quietly and patiently. Act in conjunction with your teachers, and in harmony with them. Use the principle of promotion. Persuade, rather than drive. But whatever you may be called to do, act in a manner befitting a true and wise superintendent.—*Baptist Superintendent.*

Don't Let it Pass.

Don't let the old year pass away without a direct appeal to your scholars upon the subject of their personal duty to God. This is the month when the Christmas-glory descends again from the skies, and covers the hill-tops of Bethlehem. Heaven reaches down to earth. The mind of youth is tender, like the soil softened by the rains of spring. Then the old year is about to give way to the new. It is a moment when the soul retravels the paths of the past, and there is regret for wanderings. It is a time when the soul confronting the future, with all its possibilities of loss, trial, sickness and death, shrinks from this unknown country. Heaven comes near, and beckons with its lights, while earth has its wakings. At this impressive juncture of God's providences, at this turning point in the way, with wise, tender, faithful appeal, may you meet your class. Your words may be like the angels meeting them in blessing.—*S. S. Journal.*

The Five-Minute Plan.

BY MAX.

MANY superintendents deeply feel the need of direct and pointed temperance teaching in the Sunday-school, but do not see where to find the time for it. The lesson hour is full, the time allotted to the superintendent's review too limited, and the last Sunday of the quarter is a kind of catch-all, review, missionary lesson, temperance lesson and what not.

Why not adopt the plan of five minutes temperance talks at each session of the school? Let it be a feature of the programme, no more to be omitted than the opening prayer, prepared for as regularly as the review of the lesson, and last, but by no means least, most earnestly prayed over.

What can be done in five minutes? Much! It is surprising how much can be said in that brief period by one who has much to say and feels the importance of saying it. There is room for great variety in these talks: "Facts about wine," "Facts about beer," "Facts about cider," etc., etc., may be interspersed with "Facts from every-day life" (see daily papers), simple experiments showing the nature and effects of alcohol, telling statistics, etc. A live man will have no difficulty in picking up abundant material for such talks, and there is plenty of Scripture to clinch all the teaching. Precede or follow the talk with a good temperance song, and when the teaching has gone on a reasonable length of time procure a pledge roll, or roll of honour, as some prefer to say, and hang it on the wall. It will do its work silently, the more silently the better. The little burst of enthusiasm which leads to a general signing of the pledge without previous thought on the subject cannot accomplish much good; it may do much harm.

The superintendent who adopts some such

plan as this will be very likely to acquaint himself with the great variety of temperance tracts published in these days, and distribute the best occasionally in his school. He will often find a story that will admirably point the teaching for the day. Indeed, many devices and helps not hinted at here will grow out of the five-minute plan, and the teacher who puts his heart into it will find it grow upon his hands.

Will it pay? Try it. When a little boy comes to you and says, with tear-dimmed eye and quivering lip, "Won't you pray that my papa may stop drinking beer?" you will know that one boy has had a seed take root in his young heart.

When a little group of thoughtful young people linger after school to say that they would like to sign the pledge, you will see with your own eyes, that the seed sown is beginning to bear fruit. And when you come into the light of eternity, which can alone reveal the real results of work done here, you will see many and many a cluster of ripe fruit of which now you cannot so much as dream.—*S. S. Journal.*

A Missionary Library.

WE know of a few Sunday-schools in which special efforts are made to put into their libraries every new book that is published on the subject of missions. In this way their readers are kept informed of the progress of missionary work throughout the world. We wish the number of such schools might be increased. It need not be supposed that a work on missions is necessarily dry. Some of the most interesting books we ever read have been written by missionaries, and on missionary subjects. These works are not only increasing, but they are far more profitable than the trashy fiction which too often finds its way into the libraries of our Sunday-schools. Many of our teachers and scholars would read these missionary volumes if they had the opportunity and if their attention were called to them. To aid in this good work we here give a list of such volumes, which are issued from the press of the Methodist Book Concern. With the title, the size and price are also given:

HISTORICAL SKETCHES OF WOMAN'S MISSIONARY SOCIETIES. By Mrs. L. H. Daggett. 16mo.	\$0 75
DOOMED RELIGIONS. A series of Essays on Great Religions of the World. Edited by J. M. Reid, D.D., LL.D. 12mo.	1 50
THE PROBLEM OF RELIGIOUS PROGRESS. By D. Dorchester, D.D. 12mo.	2 00
OUR MISSIONARY HEROES AND HEROINES; or Heroic Deeds Done in Methodist Missionary Fields. By Daniel Wise, D.D. Illustrated. 16mo.	1 00
ROUND THE WORLD. By Bishop Kingsley. 2 vols. 12mo.	2 00
THE MISSIONARY IN MANY LANDS. By Erwin House. 12mo.	1 50
OUR ORIENTAL MISSIONS. By Bishop Thompson. 2 vols. 12mo.	2 00

THE LAND OF THE VEDA. By William Butler, D.D. Svo.	3 50
FROM BOSTON TO BAREILLY. A record of the providential origin, and a review of the progress of the India Mission of the Methodist Episcopal Church at the close of its first quarter of a century. By Rev. William Butler, D.D. 12mo.	1 50
MY MISSIONARY APPRENTICESHIP. By J. M. Thoburn, D.D. 12mo.	1 50
MISSIONARY LIFE IN INDIA. By T. J. Scott, D.D. 12mo.	1 50
SIX YEARS IN INDIA. By Mrs. E. J. Humphrey. 16mo.	1 00
FOUR YEARS' CAMPAIGN IN INDIA. By Rev. Wm. Taylor. 12mo.	1 25
INDIAN MISSIONARY DIRECTORY (1881). By Rev. B. H. Badley. Svo.	1 50
CHINA AND JAPAN. By Bishop Wiley. 12mo.	1 25
THE FOREIGNER IN CHINA. By Rev. L. N. Wheeler. 12mo.	1 25
THE WOMEN OF THE ORIENT. By Rev. Ross C. Houghton. 12mo.	1 50
THE CHINESE IN AMERICA. By O. Gibson, D.D. 12mo.	1 50
A MISSIONARY AMONG CANNIBALS. A Life of Rev. John Hunt in Fiji. By G. S. Rowe. Small 12mo.	0 85
OUR NEXT-DOOR NEIGHBOR. (Mexico.) By Bishop Gilbert Haven. 12mo. (Net price.)	1 50
THE MACEDONIAN CRY. By Dr. Lathern 0 75	
MISSIONARY PRIZE ESSAY. By Dr. Paterson.	0 75

Any of the above-named books can be obtained at the Methodist Book Rooms, Toronto, Montreal and Halifax. Excepting on the volume "Our Next-Door Neighbor," a discount of 20 per cent. will be made from the list price if the books are bought for Sunday-school libraries.

Let our young people get all the information they can about the great missionary work that is going on throughout the world, and they will have a growing interest in it. More than this: they will gain a knowledge of missions and of missionary work which will make them intelligent givers. They will then give not merely from impulse, but from principle founded on knowledge.

Concerning Reviews.

BY JENNIE M. BINGHAM.

I HAVE heard some teachers and superintendents wonder why we did not have a regular lesson on the last Sunday of the quarter, and others declare openly that Review Sunday is a vexation of spirit. A review suitable to the infant-class will not hold the Bible-class, so it is best ordinarily that the infant-class should have its own review, in its own room, with its own teacher. A superintendent who undertakes to do justice to every one of the twelve lessons will preach to empty stomachs if not to empty seats. If the school is sufficiently well-

trained to enter heartily into a concert exercise, a review of the titles and golden-texts can be carried out with good effect; but it must be general and prompt to make an impression. This will leave time for remarks or some further exercise.

Each quarter will have a lesson of especial importance. It is often well to take up just that lesson for a review, notifying the school of it beforehand. A very pleasant and profitable exercise was conducted in this way. The superintendent prepared thirty or forty written questions on the lessons of the quarter, and at the beginning of the school passed them about in the classes. At the appointed time he read off the questions, and the scholar who had the question arose and answered it. Passing the questions about beforehand assures an answer.

Another superintendent I knew asked each teacher and scholar who would do so to bring on Review Sunday a little slip of paper having written on it the most important truth he had learned that quarter. Enough will comply to give you a pleasant service, and you can see that it would be of a nature to excite general interest.

It is well occasionally to give up such a day to temperance, with an address by the pastor or some one competent; or to missions, with the reading of such a tract as "Thanksgiving Ann." But even then there can be a brief review of the quarter's lessons.

If you have a normal graduate who can give the simple black-board exercises on the ten evidences of Christianity, or Bible history as taught by Dr. Hurlbut, you would secure a most profitable half-hour.

It is surely better on Review Sunday to make clear and impressive one truth by illustration and illumination than to get up before the school with that hurried, worried air, so often found in Sunday school, to see how many lessons you can turn off and dispose of in a given time.

Cheap Lesson Helps.

If an undenominational publisher of Sunday-school helps were to offer Bible lessons at a lower price than our Book Room could supply them, would our Sunday schools be warranted in ignoring the appointed standard of the Church, and taking, instead, the cheaper publications of the irresponsible house? There is only one answer.

But since our own publications are really cheaper and vastly better than the obtrusive imitations which dishonorably crowd themselves into our schools, and since ours are the original, from which their plans have been taken, is it not wise and proper to rebuke the intruder and supply our teachers and scholars with the best helps in the market—published by their own house under the doctrine and authority of their own Church?

If any of our schools are poor let them apply to the S. S. Aid Fund, and we will cheerfully grant all the aid we can.

SUPPLEMENTARY LESSON NOTES.

A.D. 27] LESSON X. [December 4

PARABLE OF THE SOWER.

Matt. 13. 1-9. Gold. Text, Luke 8. 11.

It is evidently the purpose of Matthew to present to his readers the parables recorded in chap. xiii. as the first the Lord spoke. With this one of the Sower he commenced a manner of teaching which he had not hitherto used. This is sufficiently indicated by the question asked by the disciples, "Why speakest thou unto them in parables?" and the answer which our Lord gave, in which he justified his use of this method of teaching, and declared the purpose which he had in adopting it. It is tolerably evident that the seven parables found in this chapter did not constitute one discourse, for it is incredible that Christ should have interrupted such a discourse to interpret the parables to the twelve apostles, and then resumed it. It is clear that they were delivered at one period of his ministry, probably on the same day. They are all upon the same theme—the kingdom of God: they are therefore to be studied together, however they may have been uttered. Each of these parables contains some aspect of the kingdom—some peculiar characteristic that justifies its use as an illustration. His kingdom was not of this world, and therefore it was intensely distasteful to the carnal-minded among the Jews. The idea did not readily enter their mind, and when it did they did not receive it with gladness. It was necessary, therefore, that the Lord should unfold his thoughts to a select few, making them so clear and comprehensive that they could readily be propagated and defended. This he seeks to do by using parables.

The adoption of the parabolic style may have been partly for the reasons that made it so popular a method in the East—the interest awakened in hearers by familiar illustrations, and the pleasurable task of tracing out the meaning. But the special reason for it is given in verses 10-17. The enemies of Jesus were on the alert to seize on his sayings and turn them to his disadvantage. He therefore veiled his meaning in parables, that even when they perceived what was aimed at them, they could not pervert his *expressions*. Also, he was thronged by crowds of the curious as well as the malicious, who sought to gratify their wonder-loving propensities, but cared nothing for his doctrine. He therefore spoke in parables to the multitude, leaving the explanation to be made to truth-seekers when they came and sought an explanation.

"The original Greek word *parabole* signifies, literally, *placing side by side*—hence a comparison. The parable always teaches by comparing a spiritual truth with some type or symbol, in nature or in human experience. It differs from a *fable*, which teaches only maxims of a pruden-

tial morality, and which, in its teachings, violates the truth of nature—representing the brute and inanimate world as reasoning, reflecting, speaking. This the parable never does, for it always compares truth with truth, or with *realistic fiction*—never with an impossible and unnatural narrative. Judges ix. 7-15 is, I believe, the only instance of a fable in the Scriptures. It differs from an *allegory*, which upon its face declares itself to be a symbol of spiritual truth, and conveys the truth in the story, not by an application or interpretation of it: whereas the office of a parable is to veil the truth until it has been admitted into the mind reluctant to receive it. "I am the Vine" (John xv. 1-8) is an allegory; "A certain man had a fig-tree" (Luke xiii. 6-9) is a parable. It differs from a *proverb*, in that it elaborates dramatically what proverbs, or certain kinds of proverbs, state concisely. . . . A parable, then, is a fictitious narrative, true to nature, yet undeceitful, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent."—LYMAN ABBOTT.

The Master takes us, like little children, by the hand, and leads us through all the turnings of his first symbolic lesson, lest in our experience we should miss our way. He labors patiently and with painstaking that he may give us an insight into the working of the truth in human minds and hearts. He speaks in figures: he fixes the truth of salvation in the forms of familiar things, that it may be carried away and kept. We look with lively interest on the scene which these words conjure up before our eyes. But we should gaze on it gravely, for it has not been given us as a plaything. If a traveller, who possesses an accurate map of his route, turn aside from it and perish in a pit, it will not benefit him in his extremity to reflect that he carries the correct track in his hand. It will be all the more annoying to him to know this, and he, in spite of it, in the pit. From our Lord's own teaching we learn here and elsewhere that the seed is the word of God: that the sower is the person who makes it known to his neighbors: and that the ground on which the seed falls is the hearer's heart. The main drift of the parable concerns the ground. The lesson is drawn not from the natural and necessary properties of the soil, but from the accidental obstructions to the growth of the grain. The seed is truly of God and is given to man. If it were lost, natural seed or spiritual seed, the wheat or the word, it would be impossible through human power and skill to procure a new supply. The race would in that case perish, unless God should interfere. Is it not sweet to trust in Him who has made so noble a provision for the life of man? As to spiritual things let us not forget that "the seed is the word," and that when we drop a truth of the gospel into listening ears we are sowing the seed of the kingdom. May we not ardently desire to see it ever falling on good, clean ground, and producing an hundred-

fold? Sunday-school Teacher! are you sowing the seed of Gospel truth in the hearts of your scholars? This is your legitimate work. See to it that *your* duty is faithfully performed, and then look to Him who "gives the increase" for a fruitful harvest.

One thing more should be considered: *The soil cannot help itself*; but men have such sovereignty over their own hearts that they are responsible for the failure of the seed to grow. The hard, beaten wayside is not responsible for the rejection of the grain that falls on it; but sinners *are* responsible for their hardness of heart. It is in their power, through the help that God is ever ready to give to an earnest, struggling nature, to break up this obduracy. The rocky ground is not responsible for the shallowness of its soil; but fickle, impulsive natures are not free from responsibility for their moral and spiritual shallowness. The good ground is not blamable for the presence of thorns that suck up its fatness, nor the thorns accountable for acting out their own nature; but rational beings *are* accountable for the presence in their hearts of the thorns of worldly care and pleasure and avarice, and other lusts, and it is in their power to eradicate all these. It is at *our own election* whether our hearts shall receive and retain the word of God, the seed of the kingdom. If we are unsaved, it is not because there is any lack of the divine power to save, but because our eyes are closed, and our ears dull of hearing, and our hearts have waxed gross, lest we should see with our eyes, hear with our ears, understand with our hearts, and turn to Christ and be healed (verse 15).

A. D. 27] LESSON XI. [December 11

PARABLE OF THE TARES.

·Matt. 13. 24-30. Gold. Text, Matt. 13. 39.

The parable was a mode of instruction already familiar to Israel, and was in constant use among the Rabbis. Indeed it was a favorite style with the Orientals. Its characteristic is the presentation of moral and religious truth in a more vivid form than is possible by mere precept, or ab-stract statement, use being made for this end of some incident drawn from life or nature, by which the lesson sought to be given is pictured to the eye, and thus imprinted on the memory, and made more emphatic. Analogies hitherto unsuspected between natural facts and spiritual phenomena: lessons of duty enforced by some simple narrative or incident: striking parallels and comparisons, which made the homeliest trifles symbols of the highest truths, abound in all the discourses of Jesus. Nothing is left unused. The light, the darkness, the houses, the games of the children, the blind wayside beggar, the foxes of the hills, the leathern bottles used to carry water, the patched garments, and even the noisy hen, surrounded by her chickens, served in their turn to illustrate some lofty truth. The sower

on the hillside, the flaming weeds among the wheat, the mustard plant, the plowshare, the pearl, the leaven in the flour—any detail of every-day life—was elevated as occasion demanded, to be the vehicle of the sublimest lessons.

The parable of the tares follows directly after that of the sower, and while the first describes the various human hindrances to the good growth of the word, which is the seed of the kingdom, this deals with that diabolical opposition that has followed Christ and his disciples from the very beginning. Satan can not brook to allow our Lord's seeding to grow without disturbance.

A Galilean countryman, after having fenced and plowed and cleaned his field, has watched the condition of the soil and sky, until he has found a day on which both were suitable for the decisive operation of the season, the sowing of the seed. With anxiety, but in hope, this critical act is performed.

It was "good seed" that the careful husbandman cast among the clods. If the last season's crop was of poor quality, he and his children have cheerfully lived upon the worst, that the best might be reserved for seeding; if the last crop was scanty, the family were content with a less plentiful meal; and if none of the previous year's produce was well ripened, better grain has been bought in a distant market, that at all hazards a sufficient quantity of good seed may be secured for the coming season. Those only who have lived among them, and have shared their lot, know how much the poor but industrious cultivators of the soil will do and bear in order to preserve or obtain plenty of "good seed."

The great crisis is past; and the husbandman, wiping his brow as he glances backward upon his completed work, goes home at sunset with limbs somewhat weary, but a heart full of hope. The next portion of the picture is of dark and dismal hue. When the farmer and his family, innocent and unsuspecting, are fast asleep, a neighbor, too full of envy and malice to enjoy rest, stalks forth into the same field, under cover of night, and with much labor scatters something broadcast over its surface. He is secretly sowing tares, with the wicked design of damaging or destroying the wheat. AS SOON as the deed of darkness is done, he creeps stealthily back to his bed, and in the morning when he meets his fellow-villagers, does his best to put on the air of an innocent man. Weeks pass; showers fall; the seed springs up and covers all the ground with beautiful green. The owner visits his field from time to time, and thinks it promises well. But farther along in the season, when the ears of the grain begin to appear, some servants looking narrowly into the quality of the crop, discover that a large portion of it is darnel. Forthwith they report the disheartening news to their master, requesting permission to pluck up the intruders. But the farmer quickly saw that this would not do. They would hurt the

wheat more than they would help it by such course. Both must be permitted to grow until the harvest, and then they may be safely separated.

This parable contains a valuable thought. Everywhere we go in this world we see evil mixed up with good. For every good agent we run across scattering God's truth over the surface of men's hearts, we see another following steadily after, sowing falsehood. What sort of seed are we sowing? What sort of crop will be reaped as a result of our sowing? At the same time Cæsar and Pilate were sowing, Jesus was busy at it, too. Who did the best work? Of the two, which would you rather risk as a sower, Ingersoll or Moody? The thought is not always comfortable that we reap what we sow. This sneak of the night thought he was inflicting pain only on his neighbor when he sowed those tares. But a man can not do such dastardly deeds without reaping some of the results to himself. It was not the purpose of the picture to paint this bad man's end. Could we see it, it would probably startle us with horror.

A.D. — LESSON XII. [Dec. 18

OTHER PARABLES.

Matt. 13. 31-33, 44-52. Gold. Text, Matt. 13. 49

We devote this department to the scheme of Wm. Arnot, as to the seven parables recorded in this chapter. He says: "A measure of logical order and reciprocal relation has always been observed in this cluster of parables. While some of the relations, and these the most important, are so obvious that they have been observed alike by all inquirers, in regard to others a considerable diversity of opinion has prevailed. For my own part, I am disposed to confine my view to that which I consider sure and obvious—the representation of the kingdom of God in different aspects, according to a logical arrangement. The first six readily fall into three successive, well-defined pairs, and the seventh stands clearly designated by its subject as an appropriate conclusion. The first pair exhibit the RELATIONS of the kingdom to the several classes of intelligent creatures with which, as adversaries or subjects, it comes into contact: the second pair exhibit the PROGRESS of the kingdom from small beginnings to a glorious issue: the third pair exhibit the PRECIOUSNESS of the kingdom, in comparison with all other objects of desire; and the remaining one teaches that the good and evil which intermingle on earth will be completely and finally separated in the great day. Thus—

1. RELATIONS. {
- 1. *The Sower*: the relation of the kingdom to different classes of people.
 - 2. *The Tares*: the relation of the kingdom to the wicked one.

- 2. PROGRESS. {
 - 1. *The Mustard Seed*: the progress of the kingdom under the idea of a living growth.
 - 2. *The Leaven*: the progress of the kingdom under the idea of a contagious outspread.
- 3. PRECIOUSNESS. {
 - 1. *The Hidden Treasure*: the preciousness of the kingdom under the idea of discovering what was hidden.
 - 2. *The Goodly Pearl*: the preciousness of the kingdom under the idea of closing with what is offered.
- 4. SEPARATION. {
 - The Dravo Net*: the separation between good and evil in the great day.

Nothing is simpler or more beautiful than these small incidents of nature to enforce truth. Who has not, again and again, watched the little grain of corn go into the ground—stood over it as it peeped above the surface—measured it, by-and-by, by his knee and waist, and stood wondering at it in the autumn when it stretched up into the air twelve or fifteen feet? It was always a puzzle to me, when I was a boy, how a thing could grow so fast and get so firm in a short season. I see it now. It was well situated as to its surroundings; and as to itself, it had good vitality and substance. Thus it is with the kingdom of God. It is fostered by the heavenly Father, and composed of the very best of truth.

So great a thing as the kingdom of Christ must be many-sided. Like a massive piece of architecture, one can view it profitably on all sides. In a certain sense it is well illustrated by the mustard seed; in another, just as important, by the leaven. Just as the leaven gathers up the particles of flour, so the kingdom of truth gathers up all things valuable unto itself. Indeed, the tree does this also. It is the duty of those who belong to the kingdom of Christ to convert everything about them into life, just as the leaven reduces the flour into the solid batch. How busy that leaven is, from the moment you place it in the flour, assimilating all to itself! How busy the tree is, making good wood out of potash and ammonia, sun, air, rain, and all that it can touch! What a lofty uplift does the tree give to every foreign substance it appropriates! This is also the work of the kingdom of God; but it is a personal work, because this kingdom is composed of redeemed men and women. How many persons are conquered to Christ, and lifted up by our labors?

How beautifully is the value of the kingdom set forth by the hidden treasure and the pearl! One goes half through life, sometimes, before he stumbles on Christ's precious salvation. His thought and heart are elsewhere—he is

looking for things which, if found, can give no solid joy, when, lo! he finds Christ, so precious to his soul. Once knowing Him and His goodness, nothing can excel our estimate. We are ready to dispose of the very choicest of our possessions if so be we may be found in Him. What a waste life is to many! We go flitting about like butterflies, and on as vain quests. How much better to be like the busy bee, gathering up honey during the sunny days! Who wishes to be drawn in and cast away, like a useless fish, at the end of this mortal life? Let us live for a purpose. Let us do good to all about us. Let us honor Christ by bowing to his authority.

How Christmas Cards are Made.

THE GREATEST ART PUBLISHERS.

If a dozen ordinary men were asked to name the greatest painter now living, the chances are that they would give a dozen different answers. Anybody, though, particularly any artist, will tell you that the house of Raphael Tuck & Sons are the greatest art publishers in the world. Their largest house is in London, but they have others almost equally extensive in Berlin, Paris, Leipzig and New York. Their headquarters in New York is at No. 296 Broadway, where the firm's latest productions can be viewed. The factories of Messrs. Raphael Tuck & Sons at Leipzig employ an army of more than three hundred experienced designers, lightographers and transferers. Besides this they have their own paper and cardboard mills, where are prepared the materials for their art printing. Altogether the firm employs more than one thousand people in their printing, cutting, embellishing, finishing, packing and shipping departments. They send their publications all over the world. These consist of large and handsome oleographs for framing purposes, artistic studies for painting and drawing, circular and shell plaques, wall pockets, etc., for wall, mantel and cabinet decoration; Christmas and New Year cards, and a thousand and one artistic notions designed to beautify the homes of those who have learned to appreciate the beautiful. Messrs. Raphael Tuck & Sons have reproduced and sold at popular prices all the paintings in the world-famous Berlin gallery, and the works of some of the eminent foreign and American artists. In Christmas and New Year cards alone Messrs. Tuck & Sons annually print more than 2,000 designs. Among their latest novelties is an exquisite line of Porcelain Studies of superior quality and thickness and bevelled, and each enclosed in a wooden safety box, guarding it against risk or breakage in transmission through the mail. All the designs are by well-known artists, and the best that has been thus far brought out is the portrait of Mrs. President Cleveland, generally acknowledged to be the best picture of her extant.

Opening and Closing Services.

I. Silence.

II. Responsive Sentences.

Supt. The Lord is my strength and song, and he is become my salvation:

School. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

Supt. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

School. And in the greatness of thine excellency thou hast overthrown them that rose up against thee.

Supt. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

School. For he hath made him to be sin for us, who knew no sin; and that might be made the righteousness of God in him.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. I will lift up mine eyes unto the hills, from whence cometh my help.

School. My help cometh from the Lord, which made heaven and earth.

Supt. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand.

School. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 27.]

LESSON X. PARABLE OF THE SOWER.

[Dec. 4.

Matt. 13. 1-9.

[Commit to memory verses 3-9.]



1 The same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away:

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

fell by the way-side, and the fowls came and devoured them up:

General Statement.

The cavils of the Pharisees, who were closely watching and constantly misrepresenting the teaching of Christ, led the Saviour to adopt a new form of instruction. Moreover, he was now about to present the deeper truths of the Gospel, which would expose him to fresh accusations from his foes, and which even his friends would need to consider carefully. He began to teach in parables, stories which fascinated the hearers by their interest, and suggested some moral lesson to all, but which revealed their inner meaning only to the earnest inquirer. We behold the Master sitting in the prow of Simon's fishing boat, which rocks in the ripple, while the smooth waters stretch away astern. The green slope of the shore is covered with a dense mass of people, disciples, Pharisees, thoughtful seekers after truth, careless and curious listeners, while over all arches the deep blue of the Galilean sky. Every face of the thousands is fixed upon the Great Teacher, and

every ear is attentive to the simple yet suggestive stories which fall from his lips. All day long he teaches in a series of parables, presenting illustrations of the Gospel from the plowman on the hillside, the fisher's net upon the beach, the mustard-plant growing in the garden, the housewife sweeping her room and kneading her dough. The most captious critic could find in these stories no heretical statements, since each hearer drew his own moral. The simple Galilean peasant would carry home a lesson or two, and perhaps the next week as he watched his wife making bread, or the next year as he was scattering seed, would recall the parable, and gain a new meaning. And the earnest disciple who sought to know the mysteries of the kingdom would find deeper truths still in the story. For eighteen centuries students have been digging in these mines of truth, and not yet is their precious ore exhausted.

Explanatory and Practical Notes.

Verse 1. The same day. After the call of his mother and brothers, related at the close of chapter 12. **Out of the house.** The house in Capernaum which he made his home, perhaps that of Simon Peter. He went out, that a larger number might listen to his teachings. **By the sea-side.** Where the very landscape gave him texts, in the farmer sowing his field and the fisher drawing his net. (1) *Our Saviour gives us his warrant for taking the Gospel to the masses outside of the Church.*

2. Great multitudes. This was the popular period of the Saviour's ministry; but not many weeks later he was left alone with the twelve. (2) *A crowd is not always the token of a successful ministry. Into a ship.* This was probably the boat which was kept for his service in passing from place to place along the shore. **Mark 3. 9. And sat.** This was the customary posture of the rabbi while giving instruction. **Multitude stood.** On the northern end of the lake are several small inlets, where a boat may ride at anchor only a few feet from the shores, which slope up gently on either side, forming a natural amphitheater.

3. He spake many things. This appears to have been the beginning of the form of teaching in parables. Of those given at this time Matthew has recorded seven, and Mark an additional one. Doubtless there were many others which were not written. (3) *But we are not to suppose that the preaching is lost which he mains unpublished. In parables.* The best definition of a parable is that by Lyman Abbott: "A fictitious narrative, true to nature, yet unacceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent." It taught some things to the indifferent, drove the truth home to the reluctant, and awakened search on the part of the thoughtful and inquiring. **Behold.** Perhaps emphasizing his words by pointing to a farmer at work on the terraced hillside. **A sower.** The sower is first of all Christ himself, who is present whenever truth is taught; next his apostles, or immediate disciples; but also all who labor in Christ's cause, whether preachers or lay-workers. (4) *Teacher, do you realize that you have a place of honor in this parable? Went forth.* In

the East, the farmer never lives upon his farm, but always in the village, from which he goes forth to his fields, which are often at a distance.

4. Some seeds. The seed is not all truth, but Gospel truth, that which brings salvation to those who receive it. **By the way-side.** There are no fences in the East, but the fields are separated by beaten paths, upon which some of the seed will be sure to fall. Such are the hearts beaten into hardness by the rush of worldly and sensual thoughts, so that they are not open to the truth, which falls upon them but does not enter them. **The fowls.** Rev. Ver., "the birds." Just as the birds pick up the seed on the hard ground, so do the light thoughts and frivolous utterances drive away the impression of the truth from the careless hearer. (5) *Beware of the wandering thoughts, which are Satan's messengers.*

5. Stony places. Rev. Ver., "rocky places;" not places where stones and soil intermingle, but where the rock beneath is thinly covered with earth; an emblem of the shallow natures which seem to be converted when only the surface of the emotions is stirred, while the heart below remains unyielding. **Forthwith they sprung up.** Because the rock beneath was warmer than the soil, and started a premature but transient growth. So the weak, emotional nature is often the soonest to be aroused in time of revival. (6) *Let us not suppose that mere excitement is true conviction.*

6. When the sun was up. In the late spring rains the seed quickly germinates, only to be as quickly burned out by the hot summer sun. **Because they had no root.** During the long drought of summer the surface-soil becomes very dry, and only those plants live whose roots reach down to moisture below. **They withered away.** Every revival will furnish instances of this class, people of emotional nature, but weak will, easily influenced by circumstances. When they drop back to their former state of sin they are often called backsliders, when in reality they were never genuinely converted. (7) *The Christian character that cannot stand trial is not real, but only seeming.*

7. Some fell among thorns. These are very abundant in Palestine, as in all countries where they are permitted to find a place. In the parable, as Christ tells us, they represent "the cares of the world, the deceitfulness of riches, and the pleasures of this life." (8) *fullness of riches, and the pleasures of this life.* (8) *Thorns will grow of themselves, but good seed must be planted and cared for. Choked them.* They do not always kill the seed, but they prevent it from full development, so that it brings no fruit to perfection. Luke 8. 14. (9) *How many store their souls that they may save their bodies.* (10) *Better be poor here than poor hereafter.*

8. But other. Notice that in no instance is the seed different. Truth is the same wherever it falls upon the heart. **Good ground.** Representing the hearts which are receptive, tender, and ready to make good use of the Gospel. (1) *What kind of soil is your heart? Brought forth fruit.* This is the purpose of all the toil, fruit which will repay the farmer for his toil, fruit which will repay the farmer for his toil. In the application it represents the renewed character wrought by the Gospel, and the ennobling influence which such a character exerts. **Some a hundred,**

some sixty-fold. A single kernel of wheat has been known to produce twelve hundred grains; but in the East the usual harvest is from twenty to sixty times the amount of the seed. So there are natures from which great effects come from the Gospel seed. It fell in the heart of Saul of Tarsus, and unnumbered have been the results. It quickened the soul of John Wesley, and the harvest is world-wide. **Some thirty-fold.** Some of the harvest may say, "No results have come from my discipleship." Doubtless there might be a larger harvest from many, but no one knows how many are insensibly influenced by a single godly life lived in their presence.

9. Who hath ears to hear. This is the Saviour's application; and it may be expressed in one word, "Think!" Think when you hear, that it may be practiced. He intimates, too, that the power of the truth depends greatly upon the spirit in which it is received. Note in this parable four stages; in the first, the seed fails to penetrate the surface; in the second, it begins to grow but soon dies; in the third, it lives and grows, but remains unfruitful; in the fourth, it lives, grows, and produces fruit.

HOME READINGS.

- M. The sower. Matt 13. 1-23.
 Th. The reaping. Gal. 6. 1-18.
 W. The law of harvest. 2 Cor. 9. 1-15.
 Th. Harvest and resurrection. 1 Cor. 15. 35-49.
 F. The psalm of harvest. Psa. 65. 1-13.
 S. Fruit; carnal, spiritual. Gal. 5. 1-26.
 S. The Christian's commission. John 15. 1-8.

GOLDEN TEXT.

The seed is the word of God. Luke 8. 11.

LESSON HYMNS.

- No. 77, Dominion Hymnal.
 How sweet the call of mercy,
 Inviting every heart.
 No. 94, Dominion Hymnal.
 Sowing in the morning, sowing seeds of kindness,
 Sowing in the noontide, and the dewy eve.
 No. 99, Dominion Hymnal.
 Sowing their seed by the dawnlight fair,
 Sowing their seed in the noontide glare.

TIME.—27 A. D.

PLACE.—Near Capernaum.

RULERS.—Same as Lesson I.

DOCTRINAL SUGGESTION.—Fruit-bearing.

QUESTIONS FOR SENIOR STUDENTS.

- The Seed.**
 - Where was this parable of the sower spoken?
 - What perhaps furnished the thought to the Saviour's mind?
 - What was the advantage of this way of teaching?
 - Was the sower responsible for the places where his seed fell?
 - What is the seed which Christ had in mind?
 - Do these laws by which nature works apply in the spiritual world?
 - For what is the sower responsible?
 - Was this parable understood by the hearers?
 - What injunction made with the parable is equally needed by us?
- The Word.**
 - How is the seed of which Christ spoke sowed?
 - What takes the place of the soil in the application of this parable?
 - Who are the way-side hearers?
 - Who are rocky-soil hearers?
 - Who are thorn-covered hearers?
 - Is there any fault in any of these cases either with the sower or the seed?
 - Why are there not more frequent harvests in the Church?
 - What will be the indicators in human life that the word is fruitful? Gal. 5. 22.
 - How may we have God's word grow in our heart?
 - What does Christ's interpretation show of his knowledge of the human heart?

Practical Teachings.

Multitudes heard; few received.
 There must be seed, and it must be sown, to have even good ground bring forth fruit.

Every hearer of the word is included in these classes. It is a very practical thing for each man to know where he stands.

The air is full of fowls catching away seed. Christ's word is, "Watch!"

Pity that church where the sparrows flock to wait while the seed shall fall, that they may feed.
 Ears are for hearing; some ears carry what they hear to the brain; some carry it to the heart.

Hints for Home Study.

- Commit this whole parable to memory.
- Write twenty questions upon it.
- After three days write the answers without reference to the book.
- Write what you think the hearers thought this parable meant.
- Write what you yourself think it means.
- Write briefly, not in Bible language, what Jesus said it meant.
- Explain the customs to which the parable alludes.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Seed.**
 - For what purpose did Jesus go to the sea-side? Mark 4. 1.
 - What compelled him to enter a ship? Mark 4. 1.
 - Where was his audience?
 - Where did the "great multitudes" come from? Luke 8. 4.
 - What form did Jesus's teaching assume?
 - What is a parable?
 - From what laborer did Jesus draw an illustration?
 - What became of the wayside seed?
 - What happened to that which had little earth?
 - What seed was choked in its growth?
 - What increase was there on good ground?
 - What demand was made on the hearers?
- The Word.**
 - What did Jesus mean by the seed? (GOLDEN TEXT.)
 - Who received seed by the way-side? vers. 19.
 - Who was the stony ground hearer? vers. 20, 21.
 - In whom was the seed choked? vers. 22.
 - What marked the good-ground hearer? vers. 23.
 - To which class do you belong?

Teachings of the Lesson.

Where in this lesson may we learn—

- How to teach?
- How we ought to hear?
- The profit of heeding the truth?

Hints for Home Study.

Find another instance when Jesus taught from a ship.
 Find two other parables about seed-sowing.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus teach the people who came to hear him? **By parables.**

What is a parable? **A story that teaches and explains God's truth.**

What was Jesus's first parable? **The story of the sower.**

Where did the sower sow his seed? **In all places. What of the seed which fell on stony ground? It quickly withered away.**

When was the seed choked and killed? **When it fell among thorns.**

What became of that which fell by the way-side? **Birds came and ate it.**

What seed bore much fruit? **That which fell upon good ground.**

What did Jesus mean by "the seed"? (Repeat the Golden Text.)

Who are the sowers of the seed? **Our ministers and teachers and parents.**

What is the soil? **The hearts of the people.**

What are like the birds of the air that devour the seed? **Sinful thoughts and wishes.**

What are like the thorns that choke the seed? **The pleasures of the world and the love of money.**

What is the stony ground where the seed withers and dies? **The hearts of those who begin to obey God, but are easily discouraged and stop trying.**

What is the fruit that the seed bears in good soil? **Loving, unselfish words and deeds.**

How may we all bear fruit a hundred-fold? **By keeping the word in our hearts.**

Who will help us? **Jesus.**

Words with Little People.

The seed has been sown in your heart to-day; will it bear much fruit?

Does thinking of your clothes or your play ever choke the seed?

Does the seed ever wither and die because you forget all about Jesus and his love?

"Herein is my Father glorified, that ye bear much fruit."

THE LESSON CATECHISM.

[For the entire school.]

1. How did Jesus teach the people? **In parables.**
2. What is a parable? **A story which teaches a truth.**
3. To what did Jesus compare the teacher of truth? **To a sower.**
4. What is the seed? **"The seed is the word of God."**
5. In what soil is the seed of truth sown? **In the hearts of men.**

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"Take Heed how ye Hear."

- I. HEAR WILLINGLY.
The whole multitude stood. v. 2.
 "Come, ye children, hearken unto me." Psa. 34. 11.
 "The Lord hath given you...ears." Deut. 29. 4.
- II. HEAR ATTENTIVELY.
In parables, saying, Behold. v. 3.
 "Take heed...how ye hear." Luke 8. 18.
 "Know the mysteries of the kingdom." Matt. 13. 11.
- III. HEAR THOUGHTFULLY.
Some seeds fell by the way-side. v. 4.
 "Then cometh the wicked one." v. 19.
 "Not a forgetful hearer." James 1. 25.
- IV. HEAR STEADFASTLY.
They had no root. v. 6.
 "Thy goodness...the morning cloud." Hos. 6. 4.
 "Endureth to the end...saved." Matt. 10. 22.
- V. HEAR SINGLE-HEARTEDLY.
Some fell among thorns. v. 7.

"Care of this world." v. 22.
 "Eye be single...full of light." Matt. 6. 22.

VI. HEAR PRACTICALLY.

Brought forth fruit. v. 8.
 "Be ye doers of the word." James 1. 22.
 "Fruitful in every good work." Col. 1. 10.

THOUGHTS FOR YOUNG PEOPLE.

The Warnings of the Parable.

1. We are warned that merely to hear the truth is not enough to save us. Not all those who stood on the shore listening to Jesus were "good ground hearers;" and not all who attend church will be saved. Mere opportunities are of little value unless they are rightly used.

2. We are warned against the careless hearing of God's truth. The parable interested all, but benefited only those who sought its meaning. Let us listen, not for enjoyment, nor to criticize, but to obtain the truth.

3. We are warned against the forgetful hearing of the truth. He who hears without remembering is the ground from which the birds pick up the seeds. How often a joke or a sneer at a sermon has driven the truth out of a heart!

4. We are warned against instability, the character which receives the truth but does not keep its power. How many have listened and wept, and been faithful only for a time! How many houses of character on which may be written "This man began, but was not able to finish!"

5. We are warned against the character which suffers from love of the world. How many are pinched and withered and fruitless in their spiritual life because they are crowded by worldly thoughts and cares and pleasures! The ball-room, the social dance, and the theater have choked the growth of many Christians.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give in words a picture of the scene; lake, boat, shore, multitude, Saviour, sower at work, fields, etc... The definition of a parable...Why Jesus used parables...Let the scholars describe the four kinds of soul here named...Illustrations of different varieties from Scripture. 1) Way-side—Pharisees, Felix. 2) Stony—the rich young ruler, the scribe of Matt. 8. 19, 20. 3) Thorns—Lot in Sodom, Demas, Judas. 4) Good ground—Ethiopian treasurer, Saul of Tarsus, Lydia...How to hear the Gospel, as shown in this lesson (see Analytical and Biblical Outline). ILLUSTRATIONS. An Indian planting corn dropped six kernels into the hill, saying, "One for the worms, one for the crows, one for the thief, and some left for Indian."...In the Brooklyn Navy Yard there stood for twenty years after the war, and may be standing yet, some unfinished ships of war, abandoned before being completed, because dry-rot was developed in their timbers.In a village was a large unfinished house, whose owner could not complete it. It bore his name, and was called by every body "Finch's folly."...At a camp-meeting once, only one man was converted, a young peddler of tin-ware. But that youth was John Dempster, afterward an able minister, and the founder of two theological institutions. That was seed bringing forth many hundred-fold.

References. FREEMAN'S HAND-BOOK. Ver. 2; Fishing boats, 662. Ver. 3: Going forth to sow, 663. Ver. 4: The way-side, 664.

CATECHISM QUESTION.

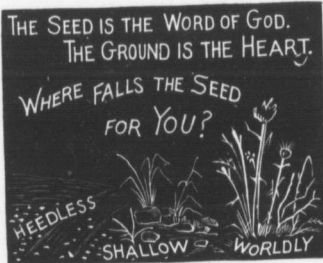
10. How was our Lord exalted in His resurrection

Because his rising from the dead proved that He was the Son of God; that he had conquered death and had atoned for sin.

Matthew xxviii. 18. All authority hath been given unto Me in heaven and on earth.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The first sentence blue and white; the second, red and white; the third, yellow and red; the hard ground, brown; the shallow ground with brown and yellow. Here draw the blades of grain sharp and distinct with light green and yellow, to present a withered appearance. The thorns of dark green, thick and close, with yellow spears of wheat running through. The words "heedless," etc., make with white chalk. The heedless are they who hear the word, but, with hard hearts, heed it not. The shallow ground represents the inconsistent people who have no resolution or fixed principle. The seed springs up, but quickly dies. The thorns represent worldly cares, with little room for grain.

Primary and Intermediate.

BY N. V. M.

LESSON THOUGHT. *The Seed is the Word of God.*

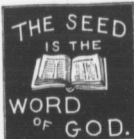
There are teachers of primary classes who think they cannot use the blackboard. And so they cannot, if it is an essential to be able to produce a fine picture. But if these teachers would for once take the crayon in hand and simply do what they can in the way of holding little eyes, they would never again attempt to teach without the help of the blackboard.

Suppose such a teacher comes before her class with this lesson—a story lesson, it is true, but without life and form to the child-mind.

Call for the Golden Text first, after the drill by assistant teachers. Show seeds of different kinds. Talk about them. If I keep this seed in my pocket, will it grow? Into what must it fall? Who sends the food to the seed after it gets into the ground? etc. Let some child come forward, and point out on teacher's table the seed spoken of in the Golden Text.

Tell the children that you will take them into a field now, where a sower is at work. Make a square to stand for the Sunday-school room. Put "S. S." above it. Here is a path leading to the Sunday-school. See,

here is Walter; he lives in this house (make small square). He is going to Sunday-school, and he looks up to this house (make another square) to see if Jamie is coming. Yes, here he is. They go on together. Soon Harry comes around this corner, and he is going too. Lead the children with them to the Sunday-school room. Teacher is there; she has a Bible in her



hand. What is this? Outline a large book. Draw from children that teacher is the sower, the Bible words the seed, and Walter's, Jamie's, and Harry's hearts the fields in which the seed is to be sown. Follow the teacher, putting in a little review of the last lesson just here.

The boys all listen. The seeds have fallen into their hearts. Tell how naughty thoughts came flying into Walter's heart, like evil birds, and ate up the good seeds. Tell how Jamie thought the teacher's words so good and true, and that he would try very hard to keep God's day holy, but he broke his resolution as soon as he was tempted. Show that this was because he did not root it in prayer. Then tell how Harry listened with his mind full of play and worldly things that choked the seed to death. Make a heart; print "Jesus" in it. Here is John. He loves Jesus, and wants to learn all he can about him. He lets the seed fall into good ground, and asks God to bless it, and it bears fruit in a good life.

Lesson Word-Pictures.

There is to-day a great, eager crowd upon Galilee's shore. They press closer and closer to the great Teacher. He cannot speak with comfort to them. Wait, everybody keep back. Let the Master get into the waiting boat. Then he can easily address you. What a beautiful day it is upon Galilee! The little sea is so blue and peaceful, while the azure of the sky is as placid, and the hills on the other side rise up in silent, kingly dignity. Jesus begins. How full, echoing, and magnetic his voice! How intently they listen! Some of them seem to restrain their impulses with difficulty, as if they would push out through the water to the very boat. They have gone down to the water's edge, and the tiny ripples wash their feet. Perhaps fishermen coming home halt around the Saviour's boat. Who that witnessed could ever forget such a picturesque scene: the entranced multitude on the shore, people standing close by the water, the craft clustered about the Saviour's boat, and blue Galilee stretching away in the softening beauty? Listen! The Saviour is talking about the sowing of the seed. In the adjacent fields a sower seen by the Saviour may have gone forth that very morning. He still may be at work in that same strip of land where the Saviour saw him. As the Saviour speaks over in that Galilee farm. The field runs near the road. As the man scatters his seed some of it may fall on the beaten highway. There it lies, unable to root. Look! Do you see those birds hovering about the road? Their bright, keen little eyes have noticed those grains. There is a hurried flutter of wings. There is a downward swoop. The next minute not a grain of seed is left. Gone like good teachings, unappreciated and snatched away by the tempter. Forward goes the sower, still with outstretched hands. He has reached a patch of stony ground. Here falls his seed. It will come up soon, for it has a little distance to go down. The first hot sun will scorch out all its life—

scorched like truth lighting on a shallow, receptive soul. And now the sower is passing a clump of thorns. Here the seed falls. Ah, he might as well have thrown it into Galliee, swallowing all things eagerly, greedily, and hopelessly! Why did Dives in the front rank of the Saviour's listeners lower his eyes when the seed among thorns received notice? His avarice has been a thorn-clump, choking and killing all growth of good seed. But now the sower has come to a strip of soft, black, deep loam. How readily the seed sinks into this bed and tenaciously lies there! What splendid roots

strike down! What thrifty stalks shoot up! What a crop there will be! Some of the souls before the Saviour, those who listen thoughtfully, act honestly and persistently, will prove like that good soil. The sower in the fields has passed out of sight. The Saviour at last finishes his instruction. The crowd breaks up and departs. They will all illustrate the Teacher's words, according to their improvement or misimprovement, for every heart is soil, and a divine Sower has sprinkled it with seed.

A. D. 28.]

Matt. 13. 24-30.



27 So the servants of the householder came and said

LESSON XI. PARABLE OF THE TARES.

[Dec. 11.

[*Consult to memory verses 27-30.*]
24 Another parable put he unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

General Statement.

The second in the series of parables delivered by Jesus was that of "The Tares in the Field." The story was a simple one, and familiar to the experience of many in the multitude. It was that of a man in whose field among the wheat an enemy cast the seed of some noxious weed. At first the two growths greatly resembled each other, but after a time the evil and the good began to be marked. It was found impossible to separate the two until the final harvest. Then the tares were first to be gathered for the burning, and then the wheat was to be stored in the farmer's barn. Other parables followed and then the multitude dispersed, some to forget, some to think, some to criticise the teaching and the Teacher. The disciples, however,

unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Explanatory and

Verse 24. Another parable. See the definition of the parable in note on verse 3 of the last lesson. **The kingdom of heaven.** This expression here means, not the Church of God on earth, nor the Gospel dispensation, but the entire system of God's redemptive dealings with men. This parable embraces in one sweep all time, from the day of creation to the day of judgment. **Is likened.** The word "like" is the key-note to all the parables, since the parable is intended to show the analogy subsisting between the spiritual and the natural. **Unto a man.** This sower is the Son of man himself, Jesus Christ; the source of all that is good in our humanity. Even where men work for Christ, it is the Lord himself who sows the seed. **Which sowed good seed.** The good seed are the children of God (v. 38); that is, the members of Christ's invisible Church. The analogy between saints and seed is, 1) They both have life. 2) They both bear fruit. 3) They both have powers of increase. **In his field.** "The field is the world" (v. 38); not the Church, but the world of humanity. (1) *Note that the whole world belongs to Christ, and is his field* (2) *Every child of God is a good seed; let him be careful to produce good fruit*

25. While men slept. Not implying a censure upon the sleepers, but meaning simply "at night," and in secrecy. **His enemy came.** Christ himself tells us that this enemy is the devil (v. 39), and thus gives his testimony to the existence of a personal spirit of evil. How he became "the evil one" we know not, and Scripture does not inform us. There is very little in the Bible to warrant the poetical and popular view that he is a fallen angel. (3) *Let us not be caught by Satan's trap of making men believe that there is no Satan.* **Tares among the wheat.** The word in the original is *zizania*, which is supposed to mean *darnel*, a weed which closely resembles wheat when growing, but eas-

ily distinguishable when in ear. It is a poison, causing nausea, giddiness, sometimes paralysis, and even death. Such sowing is not unusual in the East, and Dean Alford mentions that a field of his own in England was so treated by an enemy. In the parable, "the tares are the sons of the evil one" (v. 38); that is, all whose deeds are inspired by Satan. **Went his way.** The good seed must be cultivated, but the evil needs no care in this world of ours. (4) *Those who take food from Satan must expect poison.* (5) *Satan is always the enemy of all that is good.* (6) *Are you a grain of wheat, or one of the tares?*

Practical Notes.

26. When the blade was sprung up. After the wheat had grown and showed the ear. **Then appeared the tares.** The fruit showed the difference. In the earlier stages they were alike, but in the development their fruit revealed both wheat and tares. (7) *God's people and Satan's people may seem alike, but they are unlike in spirit, in character, and in destiny.*

27. The servants of the householder. Those who are interested in the cause of Christ and labor for its advancement. **Didst not thou sow good seed?** So we may ask whether God did not make man upright and pure in the creation. **From whence then hath it tares.** The problem of the origin of evil has been discussed by thinkers in every age since Job and his friends argued it on the plains of Arabia.

28. An enemy hath done this. This is the only answer of the inspired word to the question. Sin is in the world, not by God's purpose, but by the act of an enemy. Yet if sin in the world could not be overruled for God's glory and man's good, God would not suffer its existence. **Wilt thou then that we . . . gather them?** This is the feeling of many good people, that wicked men ought to be destroyed from off the face of the earth and that men should undertake their extirpa-

tion.

tion. On this principle have arisen all the persecutions by sincere but misguided religionists.

29. But he said, Nay. From this some have inferred that we are not to expel from the Church any who appear to be unworthy members. But we are to remember that "the field is the world," not the Church. This parable does not give us precepts for the government of the visible Church, but unfolds to us God's principle in the government of the world. **Lest while ye gather up the tares, ye root up also the wheat.** The parable does not say that there is danger of mistaking wheat for tares, that is, being interpreted, of taking wheat for tares, that is, being interpreted, of mistaking good men for evil, though that is very possible in our imperfect nature, as witness the imprisonment of an imperfect man as John Bunyan by so just a judge as Sir Matthew Hale. But it points to the danger of doing more harm than good by too summary measures of dealing with the wicked in the world. It is not for man to say who are the good and the evil among the living, nor who are the lost and the saved among the dead.

30. Let both grow together. Not in the Church, but in the world of mankind, we must be content to leave the evil during this probationary state. **Until**

the harvest. "The harvest," explained Jesus in verse 39, "is the end of the world;" that is, the time when the present dispensation shall end and the final count summation be ushered in. Until then we must expect good and evil growing to their destiny side by side. **Will say to the reapers.** "The reapers are angels" (verse 38), who in the judgment shall execute God's commands. (9) *Those who are ministering spirits to some will be messengers of doom to others. First the tares. The tares are burned before the wheat is gathered, indicating that the destruction of the wicked shall take place before the final glorification of the redeemed.* **To burn them.** From the fact that death by fire has ever been rewarded as the most terrible of all forms of execution, the Scriptures employ it everywhere as a symbol of the fate of the wicked hereafter, where as a symbol of the literal fire, for that could not touch the immortal soul of man; but a woe hereafter to touch the immortal soul of man; but a woe hereafter to which fire presents the only analogy, a final, irrevocable state from which there is no restoration. (9) *We may be sure that when a loving Saviour talks about unquenchable fire his words are not meaningless. The wheat into my barns.* The home of the redeemed, wherever it may be. (10) *Christ's barn will one day prove to be a palace.*

HOME READINGS.

- M.* The wheat and the tares. Matt. 13. 24-30, 37-43.
Tu. The seed is the world. John 1. 1-18.
W. The field is the world. Rom. 10. 1-18.
Th. The adversary. Gen. 3. 1-15.
F. Growing together. Matt. 23. 1-13.
S. The separation. Matt. 23. 31-46.
S. The glory of the saints. Rev. 21. 1-14.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 90, Dominion Hymnal.
 There is work to do for Jesus.
 No. 91, Dominion Hymnal.
 Hark, the voice of Jesus calling.
 No. 93, Dominion Hymnal.
 Gathering in the early dawn.

TIME.—28 A. D.

PLACE.—Near or at Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The origin of evil.

QUESTIONS FOR SENIOR STUDENTS.

- 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?
 - The man who sowed.
 - The good seed.
 - The tares.
 - The enemy.
 - The reapers.
 - 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's 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 sowed 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.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Together.**
 - Who spoke this parable?
 - How did he compare a kingdom and a man?
 - What does the good seed represent? ver. 38.
 - Who sows it, and where? vers. 37, 38.
 - What had seed sowing was done?
 - Who sowed the tares? ver. 39.
 - When did the owner of the field find the tares?
 - Who questioned him about his seed-sowing?
 - Over what were the servants perplexed?
 - To whom did the owner refer the evil?
 - What did the servants propose to do?
 - Why were they forbidden to gather the tares?
 - 2. Separated.**
 - How long were the wheat and tares to grow together?
 - Which would then be first gathered?
 - How were they to be disposed of?
 - What was to be done with the wheat?
 - When is the harvest, and who are the reapers?
- Golden Text.
- Teachings of the Lesson.
- Where in this lesson are we taught—
1. That the wicked are found among the good here?
 2. That the wicked will be separated from the good hereafter?
 3. That the wicked will have a fate different from the good?

Hints for Home Study.

Find a prophecy that Jesus would separate the wheat and chaff.
Find an account of the judgment as given by Jesus.

QUESTIONS FOR YOUNGER SCHOLARS.

What was the second parable Jesus told the people? **The story of the tares.**

What did he say a man sowed in a field? **Good seed.**

Who came in the night and sowed bad seed? **His enemy.**

What grew up with the good seed? **Tares, or poisonous weeds.**

What did the man's servants ask to do? **To pull up the tares.**

What was his command? **"Wait until harvest."**

What were they to do then? **Gather the tares and burn them.**

Where were they to store the good wheat? **In the barn.**

What did Jesus mean by the "field"? **The world.**

Who was the owner of the field and sower of the good seed? **The son of man.**

Who represent the good seed sown by him? **The children of God.**

Who stand for the bad seed sown by the enemy? **The children of Satan.**

When will God separate his children from the children of Satan? **At the harvest time.** (Repeat the Golden Text.)

What will become of the wicked? **They shall be destroyed.**

What will become of the good? **They shall shine as the sun in heaven.**

Words with Little People.

Which would you rather be: wheat or tares?

A blessing or a curse to the world?

The child of God or the child of Satan?

You must be one or the other.

Jesus says, "He that is not with me is against me."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus say the kingdom of heaven is like? **To a man sowing good seed.**

2. What did his enemy do? **He sowed tares among the wheat.**

3. What then grew up? **The wheat and the tares together.**

4. Who are the tares? **The children of the wicked one.**

5. When will the harvest of the world take place, as stated in the Golden Text? **"The harvest,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**Concerning Evil in the World.****I. ITS ORIGIN.**

His enemy... sowed tares. v. 25.

"The children of the wicked one." Matt. 13. 38.

"Of your father, the devil." John 8. 44.

II. ITS GROWTH.

Then appeared the tares. v. 26.

"The spirit that now worketh." Eph. 2. 2.

"The mystery of iniquity." 2 Thess. 2. 7.

III. ITS DIVINE PERMISSION.

Grow together until the harvest. v. 30.

"Judge nothing before the time." 1 Cor. 4. 5.

"A thousand years as one day." 2 Pet. 3. 8.

IV. ITS JUDGMENT.

In the time of harvest. v. 30.

"The harvest... end of the world." v. 39.

"He hath appointed a day." Acts 17. 31.

V. ITS SEPARATION.

Gather... first the tares. v. 30.

"Gather... all things that do offend." Matt. 13. 41.

"Shall separate... one from another." Matt. 25. 32.

VI. ITS CONDEMNATION.

Bind them... burn them. v. 30.

"Into a furnace of fire." Matt. 13. 42.

"In flaming fire taking vengeance." 1 Thess. 1. 8.

THOUGHTS FOR YOUNG PEOPLE.**Human Character.**

1. We see in this world differences of character. There are good men and bad men, side by side; and sometimes the bad appear to flourish more than the good.

2. How did evil come to the world? Why are men so different in character? We cannot say, "God made them so," but rather, "An enemy hath done this."

3. We must not be in too great haste to make the world new, and drive out all the evil. Let us labor to make it better, but not expect to make it perfect. It is God's will that both evil and good should be side by side in this world, that each may make his choice between them.

4. There will come a time when God shall separate the good from the evil, thoroughly and forever. On which side will you be found then?

5. In the final result the good will draw together, and the evil will be driven together, each to meet an eternal recompense of reward.

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Call attention to a field in which weeds and plants are growing together, as an illustration of the lesson....

State the parable, and then explain carefully what is meant by, 1. The field. 2. The good seed. 3. The evil seed. 4. The sower of good seed. 5. The enemy. 6. The time of waiting. 7. The plan of separation. 8. The harvest. 9. The fire. 10. The barn.... The subject of evil in the world may be taken as the theme for the lesson, and the Analytical and Biblical Outline will furnish a plan.... Teachings concerning "the enemy;" 1. A person. 2. His wickedness. 3. His craftiness. 4. His apparent success. 5. His final failure.... Duties of the lesson: 1. Do good. 2. Be good. 3. Have patience. 4. Have faith. 5. Have a good hope.... Story of an infidel who boasted that his field, plowed, planted, and harvested on Sunday, had a good crop. A Christian neighbor said, "God doesn't settle up all his accounts in October."

References. FREEMAN. Ver. 25; Wickedness at night, 665.

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.

Primary and Intermediate.

LESSON THOUGHT. *The Field is the World.*

Recall the seed-lesson. See that it is clear in children's minds that their hearts are the field, and that God's word is the seed. Question carefully, and you will see how the setting of the lesson story has helped to impress the truth.

Make a great circle, as large as your board will allow. This may be made before the school opens, if you doubt your ability to draw a good circle before an audience. Put in, before the class, a few faint lines of longitude and latitude, making it enough like a picture of the earth, so that children will readily name it the world. Print above it the lesson thought. Tell how the good seed of God's truth was sowed in this great field. Teach that every word of God is a good seed. Make something here and there to stand for wheat. Tell that these wheat heads represent God's children, those who love and obey him. Some good missionary teaching may come in here, if you will take the trouble to outline the continents, and show where the wheat heads are very scarce, and where there are none at all.

Tell how an enemy of good looked at the field, and said, "I will spoil it." Describe the secret sowing with bad seed, and make something rough and unsightly to represent the tares. Tell that the tares are poison weeds, and stand here for bad people. Teach that the Master of the field gave orders to let the bad and good people stay together until the harvest; then he said the bad tares should be gathered into bundles and burned, but the good wheat should be gathered into his barn.



Now, rub out the work inside the circle, and make rapidly a number of little hearts. Tell that each heart is a little world, and that each one of these worlds belongs to God, who is all the time sowing good seed. But there is an enemy waiting to spoil each field.

His name is Satan. He sows seed, too, of evil thoughts and desires. How fast the evil seed grows! [Specify some of the kinds of seed he sows, as vanity, self-will, disobedience, etc.]

Every heart, however young, has some of these bad weeds growing in it. What can be done about it?

Now teach the sweet old story. Jesus came to kill the tares. He will do it for every child who looks to him. He will not hinder Satan from coming, but he will not let him hurt the little heart that leans on him for help. Carry all the tares of naughtiness right away to Jesus. He will take care of them, and he will make the wheat grow strong, too.

Lesson Word Pictures.

The promise of spring has come. Up and down his field the sower goes with outstretched hands, showering his seed down upon the softened soil. It is good seed. It is faithful sowing. The day hurries away. The lengthening shadows creep out of the west. The work of the sower is over. The master has come. He looks across the sprinkled field waiting for the baptism of the dew and the blessing of the sun. "Such a field of wheat as I shall have!" he exclaims. It is now night. No sound echoes across the field, save the lonely cry of some night-bird. But look! Do you see that form stealing through the shadows and creeping into the deserted field? He, too, is a sower, but he has brought evil seed. It would have been well if the master (knowing he had enemies) had kept a watch in the wheat-field. It is too late now. That form of evil

glides stealthily over the field, sowing broadcast the seeds of mischief. Persistently he sows. Systematically, up and down, from side to side, he showers that wheat-sown field with—tares. But hasten, evil one! There is a warning flush of dawn in the eastern skies. He turns one moment to look back and contemplate his work. "There will be a bountiful crop," he says, and he slips away.

Soon the dark loam is turning emerald.

"It is coming up!" says the master complacently. "Good wheat!"

"It is coming up!" says his enemy, reviewing the field. "Thick with tares!"

They grow side by side, green wheat, green tares. Both are glossy with the same fall of dew. They wave in the same wind. They feel the stimulus of the same sunshine.

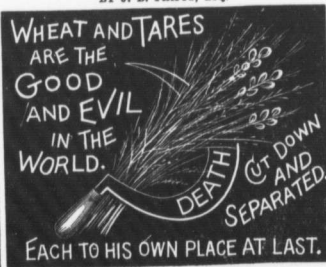
"A great crop of wheat!" says the master exultingly.

"A great crop of tares!" exults the enemy.

But one day a servant of the master, looking down at the green, fruitful shoots, says, "What is this? It looks suspicious!" He turns over the blades, and exclaims in amazement, "Tares, tares!" He shows this noxious growth to his fellows. With astonished faces they turn away from the deceptive field. They hurry to the master. "Didst not thou sow good seed?" they are asking. "Whence the tares?" "An enemy!" he says. Yes, it is an enemy's evil hand that has been sowing. Together they all hasten to the unworthy ground. They bend over the blades of green. "There, master! Do you see?" they ask. "Yes, tares!" he cries in disappointment. Shall they gather up and throw away the evil growth? "Let alone," he bids them. "Wait till the harvest!" It comes at last, harvest-day. The reapers with sickle sharp are going over the field. The master, too, has come down to his wheat and his tares. The whir-r of the sickles is heard. In big gathered heaps lie the bundled tares. The torch is set to them. The smoke rolls above the burning tares and then hangs in a cloud over the stubbly field. Home to the master's barns rattle the harvest-carts burdened with the sheaves of golden grain.

Blackboard.

BY J. R. PHIPPS, EQ.



DIRECTIONS FOR COLORS. The sickle, white with red handle; the grain, yellow and brown; the upper sentences, blue and white; the middle sentence, brown and yellow; the lower sentence, strong, with red and bright yellow.

THE FIELD IS THE WORLD.
GROWING TOGETHER NOW ARE
WHEAT AND TARES.
FRIENDS AND ENEMIES OF CHRIST
FOREVER SEPARATED IN THE HARVEST.

A. D. 27.]

LESSON XII. OTHER PARABLES.

[Dec. 18,

Matt. 13. 31-33, 44-52. [Commit to memory vs. 44-48.]



31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yes, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder which bringeth forth out of his treasure things new and old.

General Statement.

Of the many parables given by Jesus on the seashore near Capernaum, eight have been preserved to us in the gospels. Four of these parables were given to the multitude, and four to the disciples alone, as they sat with the Saviour apart. Some of these we have already studied, and five of them are now before us. Each of these parables presents its own aspect of the divine working, or the kingdom of God among men. The Sower shows us the differences of the human heart to which the kingdom is preached; the tares present the source of these differences in the elemental powers of good and evil at work in the world; the mustard seed shows the kingdom in its growth; the leaven in its transforming power; the treasure, its costliness; the pearl, its value; and the net, its principle of final separation among the sons of men. Not all of these truths were manifest to the people, nor even to

the disciples, who listened to the parables. Perhaps some countryman of Galilee, twenty years afterward, as he looked at the mustard-plant in his garden, or some fisherman as he drew his net, and threw its contents in two piles upon the shore, or some housewife, as she dropped the leaven into her dough—may have recalled those parables by the sea, and have caught at some new meaning in one of them, long after the Teacher had ascended to the skies. And even now, centuries afterward, a Robertson, a Trench, and an Arnot have been able to disclose in these simple stories truths which have escaped the eye of the countless commentators before them. The parable arrests attention, it quickens thought, it shows how the spiritual and the natural world are linked together, and it leads us to a deeper understanding of God's great purpose of redemption.

Explanatory and Practical Notes.

Verse 31. Another parable. On the definition of the parable see note Lesson X, verse 3. **Unto them.** The parables of the mustard seed and the leaven were given to the multitude; the other three parables of this lesson to the disciples only. **The kingdom of heaven.** Here it means the gospel in the hearts of men, or the kingdom of Christ in the world. There is both an individual and a general application in the parable. **A grain of mustard seed.** The mustard is the seed found in the pods of the *sinapis orientalis*, a shrub growing in the Mediterranean lands. In warm countries it grows much larger than in northern latitudes. In the parable it represents the size of Christ's kingdom in its origin, the Babe of Bethlehem, the small company of disciples during Christ's ministry, the little Church on the morning of the day of Pentecost. It may represent also the small beginning of many great Churches and reforms, for example, the Methodist Church from "The Holy Club" at Oxford, the Woman's Christian Temperance Union from a little company of women at Chautauqua, in 1874, etc. (1) *Let no man despise the day of small things.*

32. The least of all seeds. That is, the smallest seed found in Jewish gardens. **When it is grown.** It grows because it has in it the mysterious principle of life, and therein is another analogy with the spiritual kingdom of Christ. (2) *There can be no true growth without life. Greatest among herbs.* In the East it attains the height of seven and even nine feet, and its stem is an inch or more in thickness. **Birds of the air come.** They are attracted by its seeds, upon which they feed. These may represent the institutions fostered by Christianity, as culture, reform, and civilization, which are the incidental results of the Gospel. From this parable, then, we learn, 1. That the Gospel is a living principle. 2. That it grows in the individual and in the world. 3. That it becomes a blessing to mankind.

33. Like unto leaven. For the leavening principle in bread, where we use yeast, the Orientals take a piece of old dough, in a state of fermentation. **Which**

a woman took. There is no special significance in the reference to "a woman," other than the fact that in the household the bread-making is generally done by women. **Hid.** The leaven represents the active, assimilating principle in Christianity, whether in the heart or in the world. The Church seemed hidden indeed when it was first instituted; and in each heart it is a hidden, mysterious principle which brings men into a saved condition. **Three measures.** About half a bushel; a large amount of meal for a small amount of leaven. **Till the whole was leavened.** The leaven diffuses itself silently yet mightily through the mass, and transforms it from dough to bread. So the Gospel quietly works its way, making new every heart which it touches, and thus making the whole world new. (3) *The process of the Spirit working in the heart of man is a mystery.* (4) *It transforms men from sinners into saints.*

44. Again. The verses from 34 to 43 are omitted. They relate the dismissal of the multitude, the request of the disciples to have the parable of the tares explained, and its explanation. Then the Saviour gave to the disciples the three remaining parables of the lesson. **Treasure hid.** The burial of treasure is frequent in the East, on account of the want of opportunities for investment, and occasionally by earthquakes. **When a man hath found.** Perhaps a hired workman, laboring in his employer's field. He represents the one who, in what seems an accidental way, meets the opportunity for his salvation, and hears the message of the Gospel. (5) *Most men do not find Christ, but are found by Christ. He hideth.* Concealing his "find" for the time being, that he may obtain possession of the property. **For joy thereof.** (6) *The joy of the treasure-finder is temporal, that of the salvation-finder eternal. Selleteth all that he hath.* The thought of the parable is that he who receives Christ must surrender all. We can hold back nothing from the consecration when we embrace God's service. **Buyeth that field.** Jesus has nothing to say of the moral quality in the act. There would be instances

when it might be right, and others when it might be wrong. The emphasis is laid on the surrender of all in order to obtain something more precious. (7) *He who gives up all for Christ will lose nothing.*

45. Like unto a merchantman. In this parable, the stress is laid upon the merchant. He is not like the man in the preceding parable who comes upon the treasure by accident; but is one who makes it the business of his life to secure the best. (8) *He who sincerely aims for the highest will find Christ. Seeking goody pearls.* This man is one whom husks will not satisfy; he looks for pearls."—Whedon. Such souls are rare, but such there are.

46. One pearl of great price. The pearl ranked above the diamond in the estimation of the ancients; and well represents the infinite preciousness of Christ and his salvation. He who would have the pearl must seek for it at the risk of his life. Indeed, the pearl was obtained at the cost of an early death by the diver. (9) *And what did our pearl of great price cost Him who gives it to us?*

47. Like unto a net. In the original, a *hauving-net*, one of the largest size, similar to that called "a pound" by fishermen, drawing in every kind of fish. The net represents the Gospel, drawing people of every sort under its influence. **Gathered of every kind.** In the Church of Christ's professed followers are to be found men of all characters, bad as well as good.

48. When it was full. Representing the time of consummation for this world. **They drew to shore.** Not so all mankind are brought to the judgment. **Not in haste;** taking time for careful decision. **Gathered the good.** Thus was it when Jerusalem was taken by the Romans; the Christians were

saved, and the unbelieving multitudes were destroyed; and thus will it be hereafter.

49, 50. The end of the world. The close of the present dispensation. **Angels shall come forth.** Sever the messengers and executor of God's will may be found, but there will be none in the heavenly. **Into the furnace of fire.** The condition of lost souls, everywhere spoken of as one of infinite misery. **Waiting and gnashing.** The wretchedness of the lost after the judgment. **We know not the meaning of these figurative expressions, but they surely are not meaningless.**

51. Saith unto them. The disciples who had listened to all these parables. **Have ye understood all these things?** Unless its spiritual import was understood, the parable was no more than any other story. (10) *Do we listen to be interested, or to understand? Yes, Lord.* They did not apprehend all the teachings of the parables, but they caught their general drift, and in due time they would see greater and deeper truths.

52. Every scribe. The Saviour regards his disciples as students of the law that they may be his scribes, that is, his teachers to others. **Instructed unto the kingdom.** Rev. Ver., "who hath been made a disciple to the kingdom of heaven." The disciple is a learner of the new and divine teaching of Christ. **A household.** As a provider for the family; an apt emblem of the Christian teacher who supplies the spiritual food for his class. **Out of his treasure.** He who would teach must have a fund of knowledge greater than that which he would give. **The richer the mine the richer will be his output.** **New and old.** He will bring forth the old truths which never lose their power, and will also find new truths beaming out of the revelation of God. (11) *Lord, give us eyes to see under the surface of thy word!*

HOME READINGS.

- M.* The kingdom of heaven. Matt. 13. 31-35, 44-52.
Tu. The growth of the kingdom. Mark 4. 21-34.
Th. The beginning of the kingdom. Acts 2. 37-47.
Tr. The vision of the kingdom. Dan. 2. 31-45.
F. The progress of the kingdom. Ezek. 47. 1-12.
S. The prosperity of the kingdom. Isa. 35. 1-10.
S. The glory of the kingdom. Psa. 72. 1-20.

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.

LESSON HYMNS.

- No. 214, Dominion Hymnal.
 O, think of a home over there,
 By the side of the river of life.
 No. 222, Dominion Hymnal.
 When he cometh, when he cometh,
 To make up his jewels.
 No. 226, Dominion Hymnal.
 How happy every child of grace,
 Who knows his sins forgiven!

TIME.—27 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The kingdom of heaven.

QUESTIONS FOR SENIOR STUDENTS.

1. Parables of Growth.

In all these parables what is meant by the kingdom of God?

What is the thing emphasized by the parable of the mustard seed?

Was this parable at all in the nature of a prophecy?

With what class of people did the Church begin?

To what growth had it reached early in the fourth century?

What is the principle which controls the action of heaven?

In what respect is Christianity similar in its action?

2. Parables of Treasure.

In what respect is the kingdom of heaven like treasure hid?

How are spiritual truths discovered?

How was the hid treasure discovered?

How was the pearl of great price found?

What two classes of converts were represented by these two men?

What is the demand which Christianity makes of every soul?

In each of these cases how was the valuable possession obtained?

What price do we have to pay for an entrance into the kingdom of heaven?

3. A Parable of Judgment.

How does the parable of the net differ from the preceding ones?

Who are gathered into the kingdom by the net of Christianity?

What will surely follow if unworthy and wicked men do enter the Church?

Of what is the landing of the net and the examination of its contents a picture?

In all that Christ teaches of the judgment what one thing is always taught concerning the sinner's destiny?

What hint concerning the relations of the Old Testament to this Gospel is found in the last verse of our lesson?

What was the great purpose of the Old Testament?

What is the individual Christian's duty as a member of the kingdom of God?

Practical Teachings.

The kingdom of God grows; in us, and with us, if we will; without us, if we will not; but it grows.

What a very mustard seed in the time of Faberius! One crucified Galilean, eleven peasants, one suicidal traitor.

What a great tree under Constantine!

"All that he had." A man can be a member of the kingdom in no other way. Christ gave himself for us, and he will have us give ourselves for him. Perfect consecration.

"And after that the judgment."

When the wicked and the just are once separated, what will unite them again?

Hints for Home Study.

This lesson closes the year. In studying it you ought to prepare for the review work of the next Sunday.

1. Look up the places in which Jesus had been in these six months of study.

2. Find how many men he had come into personal relations with.

3. His teaching and preaching tours.

4. Compare the teaching of our last two or three lessons with the early teaching, and see how they differ.
5. Make an outline of these seven parables, comparing each one with all the rest.
6. Write two practical thoughts as suggested by each parable.
7. Write two questions on each parable for your teacher to answer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Parables of Growth.

- To what seed is the kingdom of heaven likened?
 What is said of the size of the seed?
 What does it become when grown?
 What shelter does it offer?
 To what, again, is the kingdom likened?
 Where was the leaven placed?
 What effect did it have?

2. Parables of Treasure.

- What is like hidden treasure?
 What feeling has the finder of treasure?
 What does he do to secure his "find?"
 To what gem seeker is the kingdom compared?
 How did the merchant secure a valuable pearl?

3. A Parable of Judgment.

- In what respect is the kingdom like a net?
 What disposition was made of the net full of fish?
 What does this teach about the kingdom of God?
 (GOLDEN TEXT.)

- What will be the fate of the wicked?
 What question did Jesus then ask?
 To whom is every wise teacher likened?
 Have you a wise teacher?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That true religion is progressive?
2. That religion is our best treasure?
3. That heaven will contain nothing impure?

Hints for Home Study.

Find how many parables Jesus uttered about the kingdom of heaven. Name three reasons why the parable is a wise form of teaching.

QUESTIONS FOR YOUNGER SCHOLARS.

To what did Jesus liken the kingdom of heaven? To a tiny mustard seed.

How large does the tiny seed grow? Larger than all the herbs of the field.

What did Jesus want to show them? How great and strong God's kingdom would become.

How many belonged to his kingdom then? Only the twelve disciples.

How many belong now? Thousands of disciples.

Why did he compare the kingdom of heaven to the leaven of yeast that a woman uses to make bread? To show them how little by little it would surely spread over the whole world.

What else does it explain to us? How the Holy Spirit works in our hearts, and makes us love God and hate sin.

Why does Christ compare the kingdom of heaven to a treasure hid in a field, and a pearl of great price? To make us realize the greatness of its value.

How is it like these? It is worth all other things. What should we be willing to do to obtain it? Give all that we have.

Who belong to the kingdom of heaven? Every one that believes in Jesus and his salvation from sin.

What does Jesus tell us? That false followers will try to enter the kingdom.

What will be done to them? They shall be cast out.

What will become of the true? They shall be saved. (Repeat the GOLDEN TEXT.)

Words with Little People.

What kind of a world would it be if every body loved and obeyed Jesus?

Do you want Christ's kingdom to spread over the whole earth?

What are you doing to help it along?

Do you think Jesus and his salvation worth more than the treasures of the world?

"Seek ye first the kingdom of God."

THE LESSON CATECHISM.

[For the entire school.]

1. What does the parable of the mustard seed show? **The growth of the Gospel.**
2. What does the parable of the leaven show? **The power of the Gospel.**
3. What do the parables of the hid treasure and the pearl show? **The value of salvation.**
4. What does the parable of the net show? **The judgment at the end of the world.**
5. What does Jesus say in the GOLDEN TEXT? "**So shall,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Principles of the Kingdom of God.

I. THE PRINCIPLE OF GROWTH.

1. *Mustard seed....least....greatest.* vs. 31, 32.
 "The stone....a great mountain." Dan. 2. 35.
 "Exalted above the hills." Isa. 2. 2.

II. THE PRINCIPLE OF TRANSFORMATION.

- "In Christ....a new creature." 2 Cor. 5. 17.
 "Except a man be born again." John 3. 3.

III. THE PRINCIPLE OF SACRIFICE.

- Selleth all....and buyeth.* v. 44.
 "Forsaketh not all....cannot be my disciple." Luke 14. 33.
 "Gain to me....loss for Christ." Phil. 3. 7.

IV. THE PRINCIPLE OF COMPENSATION.

- One pearl of great price.* v. 46.
 "Wisdom is above rubles." Job 28. 18.
 "Shall receive a hundred-fold." Matt. 19. 29.

V. THE PRINCIPLE OF SEPARATION.

- Gathered the good....cast the bad.* v. 48.
 "Five....were wise, and five....foolish." Matt. 25. 2.
 "Shall separate them....sheep from the goats." Matt. 25. 32.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Parables.

1. In the parable of the mustard-seed we see how the Gospel grows in the world. When Jesus talked with his disciples his Church was but a seed; now it is a tree, casting its shadow over the whole world.

2. In the parable of the leaven we see how the Gospel changes men, transforming the tongue of the swearer, the mind of the worldly, the hands of the thief, the hearts of all.

3. In the parable of the treasure we see how the Gospel brings joy to the one who receives it, even though it costs him all that he has.

4. In the parable of the pearl we see how precious is the Gospel to him who embraces it. Nothing that earth possesses can compare with salvation. The richest man of earth is poor without it; the poorest is rich with it.

5. In the parable of the net, we see that the Gospel draws a line of distinction between men. Some are saved by it, some are condemned by it. Which shall be its result upon us?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It might be well to review the definition of a parable, as given in Lesson 10, note on verse 3. . . Show also what is meant by "the kingdom of heaven" in these lessons. . . Let a scholar state each parable in this lesson. . . Let another scholar state the spiritual truth taught by each parable. See if some of these parables do not contain more than one truth. . . By comparing the Analytical and Biblical Outline and Thoughts for Young People, the central teaching of each parable may be found. . . A "ticket of leave" convict in Australia (that is, one who is permitted to go out for himself under certain conditions) found a diamond of immense size in the hands of another convict. To obtain it he murdered him. But he dared not show it, and for years kept it concealed in a leather bag tied on his breast under his clothing. He was reduced to poverty, but still feared to sell his gem, lest it might lead to his arrest. At last he died of want and starvation. On his body was found the leathern bag—but it contained not a diamond, but a quartz crystal. Such are the treasures of this world, but not such "the pearl of great price."

References. FREEMAN. Ver. 33: Bread-making, 11; leaven, 686. Ver. 44: Hidden treasure, 667.

CATECHISM QUESTION.

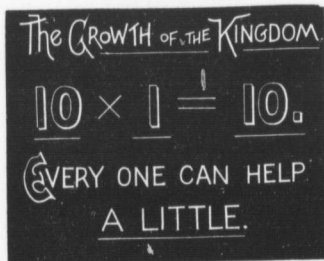
12. What do you understand by the Lord's sitting at the right hand of God?

His having all authority given to Him in heaven and earth.

Psaln cx. 1; Ephesians I. 20, 21; Acts x. 42, xvii. 51.

Blackboard.

BY J. E. PHIPPS, ESQ.



EXPLANATION. The growth of the kingdom of heaven on earth was from small beginnings. The review of the lesson will present this to the school. The secret of the growth is little by little; one at a time. Illustrate by "ten times one is ten;" each ten gets another, and so on until thousands are reached. The reviewer should close with an appeal for every one to try and do something for Christ. In placing this diagram on the board make it in varied and bright colors. Make the figures in crimson lighted up with light yellow.

Primary and Intermediate.

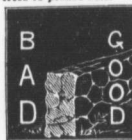
LESSON THOUGHT. *Seek and ye shall find.*

The old but always pleasing device of picture-frames can be used to good advantage in this lesson. If the blackboard is prepared before the class assembles, have the different "frames" covered with separate papers, so that one can be removed at a time. If no more can be done, words, at least, can be printed in the pictures.

Tell the children that the lesson-to-day is a picture-gallery. Each picture is a parable, or story, teaching some great truth. Remove cover from the first. Here is a little brown speck in this corner. It is so small you cannot see what it is, so I will tell you. It is a seed—the tiny mustard seed. Jesus said that his kingdom was like this seed, very small at first, but growing, growing, growing like this, until it becomes a tree large enough for birds to build their nests in. Teach the spiritual truth—God's grace and love in the heart, a tiny seed at first, growing into a tree in which all holy thoughts and affections, like birds, come to rest.

Here is another picture which shows what God's kingdom is like. See the woman who is getting ready to bake bread. She takes her leaven or yeast, and puts it into her meal. By and by she looks, and, behold! the leaven has gone through all the meal, touching every bit of it. Show that this figure may be applied also to the heart life, as well as to the spread of the Gospel in the world.

Uncover another frame, and tell with graphic detail the story of the man who went seeking treasure in his field, and the merchant who was looking for a fine pearl. Children will enter with eager interest into the story of the search. When the interest is strong, tell that Jesus has a treasure to give far greater than any chest of gold or costly pearl. He will give it to any boy or girl who wants it enough to look for it. It is his salvation. Who will have it? It is a new heart that tries to please Jesus, in place of the old heart that tries to please self. Who wants it?



Here is one more picture to show us what God's kingdom is like. Do you see this boat? These men are going out to catch fish. They cast a net into the sea, and bring it in full. They sit on the shore, and separate the good fish from the poor fish. They will keep the good fish, but the worthless

ones will be thrown away. What does this mean? Teach that a great many people hear the Gospel, and call themselves Christians. Not all are true Christians, and at the end of the world the angels will separate the good from the bad, as the fisherman separates his fish. The good will be saved, but the bad will be cast away. Leave the solemn question with the class—**TO WHICH DO I BELONG?**

Lesson Word-Pictures.

"Only a seed! so tiny! Of what account is it?" says a man. It lies in the palm of the hand, and a puff of his breath could easily blow it away. Gone forever! "No," he says, "I will plant it, this least of Jewish seeds." He drops it in the earth, goes away, and forgets the little seed, but that does not forget its opportunity and power. It lifts a crown of green which the sunshine glides and the dew jewels. It raises that crown higher and higher. It overtops all its shrub-neighbors. It becomes like a tree. One day the man who despised it comes

back. "What is this great tree-like bush?" he says, looking up. It is hot. He lies down in its shade. He watches the birds hopping from branch to branch. He hears their rapturous notes. He says, "I would that the seed I threw away had power to grow into a great plant like this! It would be worth the while to scatter such seed!" How little he appreciates the importance of his own act of sowing.

A man walks a field. "I would not care to own this piece of land," he says, and walks on. But what is it gleaming amid the brown clods of earth? Gold, silver, a diamond, or what? He quickly stoops. He eagerly examines. He picks it up excitedly. "Treasure!" he shouts with joy. Does any one see him? Any one in road or field watching him? No! He will cover up this treasure. He will go away and work to buy this field. He sells. He toils. He is a slave in working. He is a miser in saving. At last he buys. "This priceless field!" he says. "It is worth every thing to own it."

Who is this seeking for pearls? Who searches with knitted brows and eyes intent? He looks over a heap glistening in the sun. Ah, there is one flashing fire out of its crystal heart! "It shall be mine!" he says, trembling with excitement. He goes away. He sells his goods, his house, his furniture, his clothing, save that on his back. Every thing for that glorious pearl! At last he cries, "It is mine!" It lies in his hand, all its beauty flashing for him. He hides it in his bosom and feels that he bears the jewels of the king.

Fishing boats out upon the sea, gently rocking amid the little waves that cradle them. You see the fishermen in their stout coats. You watch them as they swing their nets over the side of the boat, drooping lightly as they touch the water. Sinking lower and lower they receive their prey, and up they come again, drooping heavily. This great net, it is so crowded, it must be drawn ashore. There they sit, these victorious hunters of the sea, throwing the unworthy fish aside, saving the good to be borne in happy triumph away.

FOURTH QUARTERLY REVIEW.

Dec. 25.

CHRISTMAS DAY.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

HOME READINGS.

M. Matt. 8. 5-13, 18-27. Th. Matt. 9. 1-8. 18-31. W. Matt. 9. 35-38; 10. 1-8. Th. Matt. 10. 32-42; 11. 2-15. F. Matt. 11. 20-30; 12. 1-14. S. Matt. 13. 1-9, 24-30. 8. Matt. 13. 31-33, 44-52.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. Study each lesson. *Study, study, study.*
2. Write from memory alone the different lesson titles of the quarter.
3. Write also from memory the miracles which Christ performed.
4. Write the names of the twelve apostles, Matthew's list.
5. Repeat once each day all through the week the Golden Texts of the quarter.
6. Do the same with the Outlines.
7. Make a list of all the men who have been named or who spoke to Jesus during the quarter.
8. In what lesson did Jesus say—
 - a. "Take my yoke upon you?"

- b. "Stretch forth thine hand?"
- c. "Whether is easier to say?"
- d. "I will come and heal him?"
- e. "Have ye understood all these things?"
- f. "What went ye out to see?"
- g. "And as ye go preach?"

9. What Golden Text and Topic are suggested by the following?

- a. A boat on the sea; a man sitting or standing in it; vast crowds on the shore; the man points to the hill-side beyond, where he sees one sowing grain on the terraces.
- b. A vast crowd; the Saviour in the midst of the throng; see that woman trying to reach him; there, she has touched his robe.
- c. Night; a plowed field; a man alone; see how stealthily he approaches; he is in the field; he moves quickly across it back and forth; all the time his hand and arm are swinging regularly as he scatters something over the soil.
- d. Soldiers; an officer; the officer speaks; a soldier comes to him, listens, goes away; another sees his commander beckon; he, too, goes; there is a sick boy in this house; the officer seems anxious.
- e. See how the waves roll, how the wind howls, how hard the rowers do work, and there lies one asleep. Why is he not at work? See, they wake him.
- f. High and abrupt cliffs; a lonely castle; strongly fortified; a ceil in the castle; one wild-looking prisoner; see, two men are starting forth as if on a journey; they go toward Galilee.
- g. Here is a poor man crying, "O if I only could see my hand!" now he is in the synagogue on the Sabbath; some one is teaching; what does he hear? "Stretch forth thine hand."
- h. Two blind men; how they cry; what is this they are saying? "O, Son of David;" one pauses; there is a conversation; they enter a house; the Master touches their eyes.

10. What is there in these lessons about "pearls?" about "a yoke?" about "sheep having no shepherd?" about "a bed?" about "tares?" about "fowls of the air?" about "a sword?" about "a reed?" about "a sheep in a pit?" about "minstrels?" about "a tempter?" about "a sick boy?"

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. **The Centurion's Faith.** Matt. 8. 5-13.—What request did the centurion make? Of what honor did he think himself unworthy? What did Jesus say about his faith? What blessing did his faith bring to his servant? (Golden Text.)

LESSON II. **The Tempest stilled.** Matt. 8. 18-27.—What Teacher was more homeless than foxes or birds? In what peril were the disciples on the sea? What rebuke did Jesus give them? (Golden Text.) What quieted the storm? What amazed the disciples?

LESSON III. **Power to forgive sin.** Matt. 9. 1-8.—What sick man was brought to Christ? What words of cheer did Jesus speak to him? What did the scribes charge Jesus with doing? What was proven by his healing the paralytic? (Golden Text.) How were the people affected?

LESSON IV. **Three Miracles.** Matt. 9. 18-31. What miracle of healing was wrought by touching a garment? Who was the first person raised from the dead by Jesus? What prayer did two blind men utter? What answer did Jesus give? (Golden Text.) What result followed? To whom did they tell the story of their cure?

LESSON V. **The Harvest and the Laborers.** Matt. 9. 35-38; 10. 1-8.—What did Jesus say about the harvest and the laborers? What prayer did he command? How many did he choose as apostles? What two things did he send them to do? What command did he give them about their work? (Golden Text.)

LESSON VI. Confessing Christ. Matt. 10. 32-42.—Whom does Jesus promise to confess in heaven? What divisions did Jesus come to set (Golden Text.) What divisions did Jesus come to set up in families? Who is not worthy of him? What Guest was honored when the apostles were entertained? What promise does he utter about a cup of water?

LESSON VII. Christ's Witness to John. Matt. 11. 2-15.—What question of doubt did John ask? What answer did Jesus give? What witness did Jesus bear to John's rank among men? What did he say of him on another occasion? (Golden Text.)

LESSON VIII. Judgment and Mercy. Matt. 11. 20-30.—What cities did Jesus upbraid for their unbelief? What thanksgivings did he offer? What invitation did he utter? (Golden Text.) Of whom does he ask the world to learn?

LESSON IX. Jesus and the Sabbath. Matt. 12. 1-14.—What charge of law-breaking did the Pharisees make against the disciples? What royal example did Jesus cite in defense? Who is Lord of the Sabbath? In answer to what question did Jesus work a miracle? What did he settle by his work and words? (Golden Text.)

LESSON X. Parable of the Sower. Matt. 13. 1-9.—From what pulpit did Jesus preach to the people? What was the form of his teaching? In what places did seed fall to bear fruit? What came from the good ground sowing? What is the seed that is meant? (Golden Text.)

LESSON XI. Parable of the Tares. Matt. 13. 24-30.—To what is the kingdom of heaven likened? Who sowed tares in the field? How long were they permitted to grow? What, then, would the reapers do? When is the harvest, and who are the reapers? (Golden Text.)

LESSON XII. Other Parables. Matt. 13. 31-33, 44-52.—What two parables of growth did Jesus utter? What two parables of treasure? What parable of judgment? When is the judgment, and what will it effect? (Golden Text.) Whom will every wise teacher be like?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts?

I have not found—	He was a—
Why are ye—	Come unto me—
The Son of man—	It is lawful—
According to your faith—	The seed is—
Freely ye have received—	The harvest is—
Whosoever therefore—	So shall it be—

LESSON I. Who came and asked Jesus to heal his sick servant? A Roman centurion. What did he believe? That Jesus had only to say the word, to make him well. How did Jesus reward his faith? He said the word, and the servant was healed.

LESSON II tells us of the stilling of the tempest. Where was Jesus when the storm arose? In a boat on the Sea of Galilee. What did the disciples say to him? "Save, Lord, or we perish." What did Jesus do? He spoke to the wind and sea, and all was still.

LESSON III. What did Jesus say to the man sick with the palsy? "Thy sins be forgiven thee." Who accused Jesus of blasphemy in their hearts? The scribes. What did Jesus ask them? Which was the easier, to heal disease or forgive sin. What did he declare unto them? That he had power to forgive sin. How did he prove it? By making the sick man well.

LESSON IV. Who was healed by touching the hem of Jesus's garment? A woman who had been sick twelve years. Whom did Jesus raise from the dead? The little daughter of Jairus. Whom did he heal by the way-side? Two blind men. What did these miracles show? The divine power of Jesus.

LESSON V. Whom did Jesus choose to help him teach the people? The twelve disciples. Where did he send them first? To the Jews, his own people. What power did he give them? Power to heal the sick, and to cast out evil spirits.

LESSON VI. What did Jesus come to send upon earth? The sword of the Spirit. What does he say of all who seek their own pleasure? They shall lose it. Who shall find happiness? Those who give up their lives for Jesus. What does Jesus say of those who refuse to do hard things for him? "They are not worthy of me."

LESSON VII. Who sent to Jesus to ask him if he was the true Messiah? John the Baptist. What message did he send to John? Word of all the great things he was doing. Why did he wish John to know of them? Because they were the things the prophets foretold the Messiah would do. What, then, would they prove to John and his followers? That he who could do them was the true Messiah and Saviour.

LESSON VIII. What cities did Jesus say should be destroyed? Chorazin, Bethsaida, and Tappannum. Why would God destroy them? Because they refused to repent and believe in his Son. Why does Jesus call us to repent and come to him? That he may give us peace and rest.

LESSON IX. Who rebuked Jesus for doing good on the Sabbath day? The Pharisees. What did Jesus answer? That it was right to do good on the Sabbath day. What good did he do? He healed the man with the withered hand.

LESSON X tells us the story of the sower. Who came to sow the word of God? Jesus. Where will he sow it? Over the whole world. Where does it bear fruit a hundred-fold? On good ground. What will choke and kill the word? "The cares of the world and the deceitfulness of riches."

LESSON XI. To what did Jesus liken this world in the story of the tares? To a field. Who sowed it with good seed? The Son of man. Who sowed it with bad seed? The devil. When will God separate the good from the bad? At the end of the world.

LESSON XII. To what does Jesus compare the growth of the kingdom of heaven? To the growth of the mustard seed. Why is the kingdom of heaven like the leaven a woman uses to make bread? Because little by little it shall surely spread over the whole world. Why is it like the pearl of great price? It is worth more than all other things. Who will be cast out of the kingdom, as bad fishes are cast out of the net? All who are not true followers of Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The heart should be drawn first, in outline, with white chalk, the rays of golden yellow. Do not make solid straight lines all the way, but break them, and continue the line with dots. This will give more the effect of light. The words "Sweet Christmas Joy" can be made with light green chalk, touched with yellow on the under sides, and tipped with vermilion on top. "Peace on Earth" in white, shaded with light blue. The words "Christ love" should also be white. Let this all be done before the school assembles.

The Fourth Quarterly Review Service for Christmas Day.

BY REV. S. P. HAMMOND.

SUBJECT—THE KING.

I. Christmas—the Birth of the King.

Superintendent. What day is this?

School. Christmas, the birthday of Jesus?

Supt. Where was Jesus born?

School. In Bethlehem of Judea.

Supt. Who were the heralds of his birth?

School. The angels, the shepherds, and the wise men of the East.

Supt. What was the message of the angel to the shepherds?

School. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Supt. What beautiful song was sung by the heavenly host over the birth of Israel's King?

School. "Glory to God in the highest, and on earth peace, good-will toward men."

Supt. What did the shepherds resolve to do after hearing this song of the angels?

School. They "said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass."

Supt. What was the result of their search?

School. "They came with haste, and found Mary and Joseph, and the babe lying in a manger."

Supt. How did the wise men learn of the birth of the King?

School. When Jesus was born in Bethlehem they saw his star in the east.

Supt. How did these men act when they saw the star?

School. "They came from the east to Jerusalem, saying, Where is he that is born king of the Jews?"

Supt. In what manner were they led to the cradle of the young King?

School. "The star, which they saw in the east, went before them, till it came and stood over where the young child was."

Supt. In what way did they act toward the young child when found?

School. "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

HYMN. C. M.

Tune, Antioch.

Joy to the world! the Lord is come;

Let earth receive her King;

Let every heart prepare him room,

And heaven and nature sing.

Joy to the world! the Saviour reigns;

Let men their songs employ;

While fields and floods, rocks, hills, and plains,

Repeat the sounding joy.

II. The King's Power.

Supt. In the lessons of the fourth quarter where do we find the great power of Jesus, the King, displayed?

School. In the second, third, and fourth lessons.

Supt. Over what is the King shown to have control?

First Scholar. The winds and waves; for when "there arose a great tempest in the sea, inasmuch that the ship was covered with the waves... he arose and rebuked the winds and sea; and there was a great calm."

Second Scholar. Over sickness and sin; for when "they brought to him a man sick of the palsy, lying on a bed, Jesus said... Son, be of good cheer; thy sins be forgiven thee... And he arose, and departed to his house."

School. "The Son of man hath power on earth to forgive sins."

Third Scholar. Over disease and death; for he healed a woman which was diseased with an issue of blood twelve years, opened the eyes of two blind men, and raised from the dead Jairus's daughter.

School. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

HYMN. C. M.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all.

O that with yonder sacred throng

We at his feet may fall!

We'll join the everlasting song,

And crown him Lord of all.

III. The King's Teachings.

Supt. What testimony did the soldiers, sent to arrest him, bear to the ability of Jesus to teach?

School. When they returned from the presence of the great Prophet, they answered the priests and Pharisees saying, "Never man spake like this man."

1. About the Sower and the Seed.

Supt. The tenth lesson of this quarter has as its subject the "Parable of the Sower," wherein the nature of the sower, the seed, and the soil is illustrated. What were the teachings about the sower?

School. First, he went forth for the purpose of sowing. Jesus came to teach all men. Second, he scattered the seed although he knew some would fall by the wayside and not prove fruitful. "He came to his own, and his own received him not." Third, he sowed expecting some would bear fruit. There would be a harvest, some thirty, some sixty, and some a hundred-fold.

Supt. What is the teaching about the hearers of the word?

School. That there are fruitful and unfruitful hearers.

Supt. How should we receive the words of the great Teacher?

School. As in good ground, so that we may bring forth fruit, thirty, sixty, or even a hundred-fold.

2. About the Harvest.

Supt. What is the subject of the fifth lesson?

School. "The Harvest and the Laborers."

Supt. In this lesson what is the teaching of the Master?

School. First, Jesus the great teacher was a missionary, and he wants his disciples filled with a like missionary spirit. Second, that there is need of many more laborers in God's harvest. Every Christian should be a reaper.

Supt. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

HYMN.

Far and near the fields are teeming

With the waves of ripened grain;

Far and near their gold is gleaming

O'er the sunny slope and plain.

Send them forth with morn's first beaming,

Send them in the noontide's glare;

When the sun's last rays are gleaming,

Bid them gather every-where.

O thou, whom thy Lord is sending,

Gather now the sheaves of gold;

Heavenward then at evening wending,

Thou shalt come with joy untold.

3. About John.

Supt. What did Jesus declare of John, respecting his identity?

School. That he was the true prophet, saying, "This is he of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee."

Supt. What respecting his character?

School. "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."

4. About the Sabbath.

Supt. Which one of the quarter's lessons teaches about the Sabbath?

School. The ninth, whose Golden Text is, "It is lawful to do good on the Sabbath days."

Supt. In this lesson Jesus gives an example of the right method of Sabbath-keeping. What three practical lessons may we draw from his precepts and example?

School. First, that as he went to the synagogue for worship, so we should attend church. Second, as he healed the man with a withered hand, so we should seek to do good. Third, as he taught the Pharisees so we should seek to learn and teach the word of God on the holy Sabbath.

HYMN. S. M.

Hail to the Sabbath day!
The day divine is given,
When men to God their homage pay,
And earth draws near to heaven.

5. About His Kingdom.

Supt. By the parable of the tares, which is the subject of the eleventh lesson, the great Teacher illustrates certain characteristics of his kingdom. What are they?

School. First, that in his kingdom Second, that the time the good must grow together. Third, that the wicked and the good must grow together. Fourth, that the wicked will be destroyed, while the good shall be saved.

Supt. In the twelfth lesson Jesus is represented as putting forth the parable of the mustard seed. In what way does this represent his kingdom?

School. This teaches that the kingdom, from the smallest beginnings, will grow rapidly to the greatest proportions.

Supt. The kingdom of heaven is also likened unto leaven. Will the school show what this parable teaches?

School. In this parable is the whole secret and method of the growth of Christianity. "It is fire that kindles fire; love that kindles love; Christianity manifests that spreads Christianity;" leaven that leavens the whole measure of meal.

Supt. What does the parable of the hidden treasure teach?

School. "It illustrates the priceless value of the blessings of the kingdom."

Supt. What other parables are given in the twelfth lesson in explanation of the kingdom?

School. The pearl of great price, the grand design of which is to show the earnestness and whole-heartedness with which salvation must be sought; and second, the parable of the net, which shows that in the kingdom there will be gathered both good and bad, but that in the end there will be a separation.

All. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."

HYMN. Jewels.

When he cometh, when he cometh
To make up his jewels,
All his jewels, precious jewels,
His loved and his own.

Chorus. Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown.

He will gather, he will gather
The gems for his kingdom;
All the pure ones, all the bright ones,
His loved and his own.

6. About Judgment and Mercy.

Supt. In the eighth lesson the Master speaks at once of judgment and mercy, that is, he enforces his teachings by warnings and promises; the school may repeat selections from this Scripture.

School. "He began to upbraid the cities wherein most of his mighty works were done, because they repented not." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

HYMN. 8. 7. 4.

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power:
He is able,
He is willing: doubt no more.

IV. The King Acknowledged.

Supt. Who acknowledged Jesus was the King?

Girls. The wise men, who came from the east to Jerusalem, saying, "Where is he that is born king of the Jews?"

Boys. Simeon, the prophet, who, "When the parents brought in the child Jesus, took him up in his arms and blessed God."

Girls. Anna, a prophetess; she "coming in that instant, gave thanks likewise unto the Lord."

Boys. John the Baptist, who "saw, and bare record that

this is the Son of God.... And looking upon Jesus as he walked, he saith, Behold is the Lamb of God!"

Girls. "And Peter answereth and saith unto him, Thou art the Christ."

Boys. Even the centurion at the cross said, "Truly thy name was the Son of God."

HYMN. 8. 7. 4.

Shepherds in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant light:
Come and worship,
Worship Christ, the new-born King.
Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In your temple shall appear:
Come and worship,
Worship Christ, the new-born King.

Supt. In the first lesson of this quarter Jesus pronounced a wonderful deed of praise upon the centurion; why was this?

School. Because of his great faith and expressed confidence in his character.

Supt. What did he say of this man?

School. "Verily I say unto you, I have not found so great faith, no, not in Israel;" and he further said unto him, "Go thy way, and as thou hast believed, so be it done unto thee."

Supt. In the sixth lesson he assures to all who confess him before men a great reward.

School. The Golden Text of this lesson gives a full expression of this promised reward: "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven."

HYMN.

I love to tell the story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.
I love to tell the story;
More wonderful it seems
Than all the golden dreams
Of all our golden dreams.
I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee.

Supt. We will all repeat some of the promises that we delight to remember on Christmas Day, and especially in connection with this Review Service.

Boys. "Unto him shall the gathering of the people be.... The nation shall do him honor."

Girls. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

All. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

HYMN. 7. 6.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

To him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is Love.



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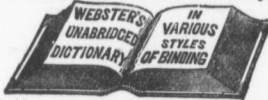
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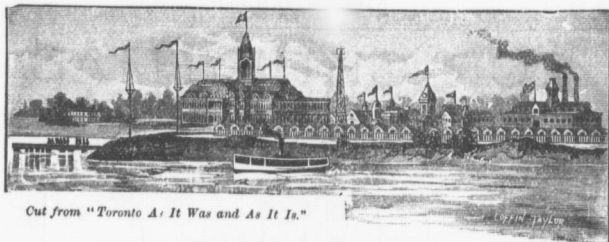
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It is sweet, passing sweet, to be missed, to be necessary to the happiness of one you love. But, at the same time, it is bitter to know that your pardner has prevaricated to you, and so the sweet and the bitter is mixed all through life.

I smiled and sithed simultaneous, as it were, and dropped down the creek.

Then with a calm tone, but a beatin' heart, I took up the Plan, and presented it to him. I wanted to find out the heights and depths of that *Plan* before I said a word about my own adventures at Washington, D.C. Oh, how that plan had worried me! But the minute I mentioned it, Josiah looked as if he would sink. And at first he tried to move off the subject, but I wouldn't let him. I held him up firm to that plan, and, to use a poetical image, I hitched him there.

Says I, "You know what you told me, Josiah,—you said that plan would make you beloved and revered."

He groaned.

Says I, "You know you said it would make you a lion, and me a lioness: do you remember, Josiah Allen?"

He groaned awful.

Says I firmly, "It didn't make you a lion, did it?"

He didn't speak, only sithed. But says I firmly, for I was bound to come to the truth of it,

"Are you a lion?"

"No," says he, "I hain't."

"Wall," says I, "then what be you?"

"I am a fool," says he bitterly, "a dumb fool."

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