

DR. TALMAGE'S SERMON.

Heart Disease.

"Is thine heart right?" 11 Kings 10: 15. With mettled horses at full speed, for he was celebrated for fast driving, Jehu, the warrior and king, returns from battle.

IS THINE HEART RIGHT? I should like to hear of your physical health. Well, myself, I like to have everybody else well; and so might ask, is your eyesight right, your hearing right, your nerves right, your lungs right, your entire body right?

THE VICTIM. I should like to hear of your spiritual health. Well, myself, I like to have everybody else well; and so might ask, is your eyesight right, your hearing right, your nerves right, your lungs right, your entire body right?

OUR NATURE IS ALL ATWIST and askew and unjointed. The thing doesn't work right. The biggest trouble we have in the world is with our souls. Men sometimes say that though their lives may not be just right, their heart is all right.

A WAY TO HAVE IT REMEDIED. I speak of the thirst of your hot tongue, only that I may show you the living stream that drops crystalline and sparkling from the Rock of Ages, and pours a river of gladness at your feet. If I show you the rents in your coat, it is because the door of God's wardrobe now swings open, and here is a robe, white with the fleece of the Lamb of God, and of a cut and make that an angel would be ashamed to wear.

A REPENTING HEART. First we need a repenting heart. If for the last ten, twenty or forty years of life, we have been going on in the wrong way, it is time that we turned around and started in the opposite direction. If we offend our friends we are glad to apologize. God is our best friend, and yet how many of us have never apologized for the wrongs we have done Him!

TURN OUT THE HEARTS and let Christ come in! A heathen came to an early Christian who had the reputation of curing diseases. The Christian said, "You must have all your idols destroyed." The heathen gave to the Christian the key to his house, that he might go in and destroy the idols. He battered to pieces all he saw, but still the man did not get well. The Christian said to him, "There must be some idol in your house not yet destroyed." The heathen confessed that there was one idol of beaten gold that he could not bear to give up.

Many a man has awakened in his dying hour to find his sins all about him. They clambered up on the right side of the bed, and on the left side, and over the headboard, and over the footboard, and horribly devoured his soul.

A BELIEVING HEART. A good many years ago a weary one went to the hills of Asia Minor, and with two logs on his back cried out to all the world, offering to carry their sins and sorrows. They pursued Him. They slapped Him in the face. They mocked him. When He groaned they groaned. They shook their fists at Him. They spit on Him. They hounded Him as though He were a wild beast.

AN EXPECTANT HEART. It is a poor business to be building castles in the air. Enjoy what you have now. Don't spoil your comfort in the small house, because you expect a larger one. Don't fret about your income when it is three or four dollars per day, because you expect to have, after a while, ten dollars per day; or ten thousand a year, or because you expect it to be twenty thousand a year.

A STATUE of the good but broken-hearted Josephine. I never imagined that marble could be so tender and so feminine. It seems not lifeless. If the spirit of Josephine be disentangled, the soul of the Empress has taken possession of this figure. I am not yet satisfied that it is stone. The puff of the dress on the arm seems to need but the pressure of the finger to indent it. The figure at the bottom of the robe, the ruffle at the neck, the fur lining on the dress, the embroidery of the satin, the cluster of lily and leaf and rose in her hand, the poise of her body as she seems to come sailing out of the sky, her face calm, humble, beautiful, but yet sad—attest the genius of the sculptor and the beauty of the being he celebrates.

CELESTIAL WINES. They have some old wine in heaven, not used except in rare festivities. In this world, those who are accustomed to use wine on great occasions, bring out the beverage and say, "This wine is thirty years old," or "forty years old." But the wine in heaven is more than eighteen centuries old. It was prepared at the time when Christ trod the wine-press alone. When such groans of sinners as we come back, marking the chamberlain of heaven cries out to the servants, "This is unusual joy! Bring up from the vaults of heaven that old wine. Fill all the tankards. Let all the white-robed guests drink to the immortal health of those new-born sons and daughters of the Lord Almighty." There is joy in heaven among the angels of God, over one sinner that repenteth; and God grant that that one must be you!

A FORGIVING HEART. An old writer says: "To render good for evil is God-like; for good for good is man-like; evil for good is devil-like." Which of these natures have we? Christ will have nothing to do with us as long as we keep any old grudge. We have all been cheated and lied about. There are people who dislike us so much that if we should come down to poverty and disgrace, they would say, "Good for him! Didn't I tell you so?" They do not understand us. Unsatisfied human nature says, "Wait till you get a good crack at him, and when at last you find him in a tight place, give it to him. Flay him alive. No quarter. Leave not a rag of reputation. Jump on him with both feet. Pay him in his own coin—sarcasm for sarcasm, scorn for scorn, abuse for abuse." But, my friends, that is not the right kind of heart. No man ever did so mean a thing towards us as we have done towards God. And if we cannot forgive others, how can we expect God to forgive us? Thousands of men have been kept out of heaven by an unforgiving heart.

OUR LAST MOMENT. The roughest time we had in crossing the ocean was at the mouth of Liverpool harbor. We arrived at nightfall, and were obliged to lie there till the morning, waiting for the rising of the tide, before we could go up the city. How the vessel pitched and writhed in the water! So, sometimes, the last illness of the Christian is a struggle. He is almost through the voyage. The waves of temptation toss his soul, but he waits for the morning. At last the light dawns, and the tides of joy rise in his soul, and he sails up and casts anchor within the veil.

A BUSINESS QUESTION. Do you not realize that you will soon have to go out of that store, that you will soon have to resign that partnership, that soon among all the millions of dollars worth of goods that are sold

in New York, you will not have the handling of a yard of cloth, or a pound of sugar, or a penny-worth of anything; that soon, if a conflagration should start at Central Park and sweep everything to the Battery, it would not disturb you; that soon, if every cashier should abscond, and every insurance company should fail, it would not affect you?

A DOMESTIC QUESTION? Is it something about father, or mother, or companion, or son, or daughter, that you think is comparable with this question in importance? Do you not realize that by universal and inexorable law, all these relations will be broken up? Your father will be gone, your mother will be gone, your child will be gone, you will be gone, and then this eternal question will begin to harvest its chief gains, or will begin to harvest its worst losses, roll up into its mightiest magnitude, or sweep its vast circles. What difference now does it make to Napoleon III whether he triumphed or surrendered at Sedan? whether he lived at the Tuilleries or at Chiselhurst, whether he was Emperor or exile? They laid him out in his coffin in the dress of a field-marshal. Did that give him any better chance for the next world than if he had been laid out in a plain shroud? And soon to us what will be the difference, whether in this world we rode or walked, were bowed to or mal-treated or were applauded or hissed at, were welcomed in or kicked out, while laying hold of every moment of the great future, and burning in all the splendor or grief, and overarching and undergoing all time and all eternity, is the plain, simple, practical, thrilling, agonizing, overwhelming question, "Is thy heart right?" Have you within you a repenting heart, an expectant heart? If not, I must write upon your soul!

WHAT GEORGE WHITEFIELD WROTE upon the window-pane with his diamond ring. He tarried in an elegant house over night, but found that there was no God recognized in that house. Before he left his room in the morning, with his ring he wrote upon the window-pane, "One thing thou lackest." After the guest was gone, the housekeeper came up and looked at the window, and saw the inscription, and called her husband and her children; and God through that ministry of the window-pane, brought them all to Jesus. Though you may to-day be surrounded by comforts and luxuries, and feel that you have need of nothing, if you are not the children of God, with the signet-ring of Christ's love, let me inscribe upon your souls, "One thing thou lackest."

I pray you that whatever else you miss, you may not miss heaven. It is too bright a home to lose. Your soul has been bought at too dear a price. I preach to you of the blood that cleanseth from all sin. Casting all your sins behind you, I beg of you to start this morning for the Kingdom. "Yes," you say, "I will start, but not now." William III. made proclamation, when there was a revolution in the north of Scotland, that all who came and took oath of allegiance by the 31st of December should be pardoned, Mac Ian, a chieftain of a prominent clan, resolved to return with the rest of the rebels, but had some pride in being the very last one that should take the oath. He postponed starting for this purpose until two days before the expiration of the term. A snowstorm impeded his way, and before he got up to take the oath and receive a pardon from the throne, the time was up and past. While the others were yet free, Mac Ian was miserably put to death. He started too late and arrived too late. In like manner, some of you are in prospect of losing for ever the amnesty of the Gospel. Many of you are going to be for ever too late. Remember the mistake of Mac Ian!

Longfellow in the Tyrol Dialect. A Buffalonia who has just returned to the city after an extended European tour was narrating some of his experiences to the Arounder. "I had a most singular experience when I was in the Tyrol," said he. "You know a great many of the peasants there in the Alps are afflicted with goitre, brought on, it is said, by drinking soft water. Well, sir, I stopped at a little town near Impruduck one night, and as I sat down in the large public room of the inn a Tyrolean came in, who, my landlord said, was the poet of that region. He took advantage of the first opportunity to introduce me to the poet and we sat down and chatted together and drank a Bavarian beer, which was brought up by rosy-cheeked maidens in short petticoats, and more than half of them had goitres; the older ones especially had great pendulous affairs. Among other things the poet said he had translated a number of Longfellow's poems into the dialect of the Tyrol. The most popular one, he said, was 'Excelsior,' which he read over to me. But there was something the matter with it. 'Are you sure it is a good translation?' I asked. 'Certainly,' he said, 'except that I had to adapt it to some of the peculiarities of our country you know.' 'Oh, that's it, is it,' said I, 'that explains it.' The second stanza of the poem, literally turned back into English, read, 'Oh, stay,' the maiden said, 'oh, loiter, and rest thy head upon thy goitre!'

An English firm say they have, after a long series of experiments, succeeded in alloying manganese with phosphorus and tin and copper, producing a metal which, for tensile strength and durability, they think will be superior to any alloy in the market. The phosphor-manganese tin may be used in the same manner and in similar proportions as phosphor tin, though it is better to cast at a little higher temperature, but the result will be found much superior both as regards hardness and tensile strength.

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All: Jesus, remember me when thou comest in thy kingdom (Luke 23: 42). Lesson 7.—Superintendent: Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come (Matt. 11: 11-14). Scholars: He was a burning and a shining light (John 5: 35). Teachers: Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5: 16). All: The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light (Rom. 13: 12). Lesson 8.—Superintendent: At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hidst these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him (Matt. 11: 25-27). Scholars: Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. 11: 28). Teachers: Him that cometh to me I will in no wise cast out (John 6: 37). All: Cast me not away from thy presence (Psa. 51: 11). Lesson 9.—Superintendent: And he departed thence, and went into their synagogue; and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much more than a sheep! (Matt. 12: 9-12). Scholars: It is lawful to do well on the sabbath days (Matt. 12: 12). Teachers: The sabbath was made for man, and not man for the sabbath (Mark 2: 27). All: Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it (Isa. 56: 2). Lesson 10.—Superintendent: Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them; and others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them; and others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty (Matt. 13: 3-8). Scholars: The seed is the word of God (Luke 8: 11). Teachers: Receive with meekness the implanted word, which is able to save your souls (Jas. 1: 21). All: Thy word have I laid up in my heart, that I might not sin against thee (Psa. 119: 11). Lesson 11.—Superintendent: And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Will thou then that we go and gather them up? But he saith, Nay; lest happily while we gather up the tares, ye root up the wheat with them. Let both grow together until the harvest (Matt. 13: 27-30). Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 39). Teachers: As for transgressors, they shall be destroyed together; the latter end of the wicked shall be cut off (Psa. 37: 38). All: Heal me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14). Lesson 12.—Superintendent: Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away (Matt. 13: 45-48). Scholars: 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). Teachers: For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5: 10). All: Thou shalt guide me with thy counsel, and afterward receive me to glory (Psa. 73: 24).

SUNDAY SCHOOL LESSON.

SUNDAY, DEC. 25, 1887.

HOME READINGS.

Monday, Dec. 19: Lesson I. Matt. 6: 5-13. Lesson II. Matt. 8: 19-27. Tuesday, Dec. 20: Lesson III. Matt. 9: 1-8. Lesson IV. Matt. 9: 18-31. Wednesday, Dec. 21: Lesson V. Matt. 9: 35-38; 10: 1-8. Lesson VI. Matt. 10: 32-42. Thursday, Dec. 22: Lesson VII. Matt. 11: 2-15. Lesson VIII. Matt. 11: 20-30. Friday, Dec. 23: Lesson IX. Matt. 12: 1-14; Lesson X. Matt. 13: 1-9. Saturday, Dec. 24: Lesson XI. Matt. 13: 24-30. Lesson XII. Matt. 13: 31-33; 44-52. Sunday, Dec. 25: The Angel's Song. Luke 2: 1-14.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chron. 29: 11.

I. THE CENTURION'S FAITH. I have not found so great faith, no, not in Israel.—Matt. 8: 10.

II. THE TEMPEST STILLED. Why are ye fearful, O ye of little faith?—Matt. 8: 26.

III. POWER TO FORGIVE SINS. The Son of man hath power on earth to forgive sins.—Matt. 9: 6.

IV. THREE MIRACLES. According to your faith be it unto you.—Matt. 9: 29.

V. THE HARVEST AND THE LABOURERS. Freely ye have received, freely give.—Matt. 10: 8.

VI. CONFESSING CHRIST. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

VII. CHRIST'S WITNESS TO JOHN. He was a burning and a shining light.—John 5: 35.

VIII. JUDGMENT AND MERCY. Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11: 28.

IX. JESUS AND THE SABBATH. It is lawful to do well on the sabbath day.—Matt. 12: 12.

X. PARABLE OF THE SOWER. The seed is the word of God.—Luke 8: 11.

XI. PARABLE OF THE TARES. The harvest is the end of the world; and the reapers are the angels.—Matt. 13: 39.

XII. OTHER PARABLES. 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.

REVIEW BIBLE LIGHTS.

Lesson 1.—Superintendent: And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it (Matt. 8: 8, 9). Scholars: I have not found so great a faith, no, not in Israel (Matt. 8: 10). Teachers: All things are possible to him that believeth (Mark 9: 23). All: Increase our faith (Luke 17: 5).

Lesson 2.—Superintendent: And when he was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch that the boat was covered with the waves; but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. Then he arose and rebuked the winds and the sea; and there was a great calm (Matt. 8: 23, 26). Scholars: Why are ye fearful, O ye of little faith? (Matt. 8: 26). Teachers: Fear thou not, for I am with thee; be not dismayed, for I am thy God (Isa. 41: 10). All: Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas (Psa. 46: 2).

Lesson 3.—Superintendent: And he came into a boat, and crossed over, and entered into his own city. And behold, they brought to him a man sick of the palsy, Son, be of good cheer; thy sins are forgiven (Matt. 9: 1, 2). Scholars: The Son of man hath power to forgive sins (Matt. 9: 6). Teachers: Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins (Acts 5: 31). All: Hide thy face from my sins, and blot out all mine iniquities (Psa. 51: 9).

Lesson 4.—Superintendent: And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him; and Jesus said unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, Matt. 9: 27, 29). Scholars: According to your faith be it unto you (Matt. 9: 29). Teachers: All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them (Mark 11: 24). All: Bless the Lord, O my soul, and forget not all his benefits (Psa. 103: 2).

Lesson 5.—Superintendent: Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness (Matt. 9: 37, 38; 10: 1). Scholars: Freely ye have received, freely give (Matt. 10: 8). Teachers: Go ye into all the world, and preach the gospel to the whole creation (Mark 16: 15).

All: As much as in me is, I am ready to preach the gospel (Rom. 1: 16). Lesson 6.—Superintendent: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10: 40-42). Scholars: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matt. 10: 32). Teachers: They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him (Mal. 3: 17). All: Jesus, remember me when thou comest in thy kingdom (Luke 23: 42). 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Lesson 8.—Superintendent: At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hidst these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him (Matt. 11: 25-27). Scholars: Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. 11: 28). Teachers: Him that cometh to me I will in no wise cast out (John 6: 37). All: Cast me not away from thy presence (Psa. 51: 11). Lesson 9.—Superintendent: And he departed thence, and went into their synagogue; and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much more than a sheep! (Matt. 12: 9-12). Scholars: It is lawful to do well on the sabbath days (Matt. 12: 12). Teachers: The sabbath was made for man, and not man for the sabbath (Mark 2: 27). All: Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it (Isa. 56: 2). Lesson 10.—Superintendent: Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them; and others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them; and others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty (Matt. 13: 3-8). Scholars: The seed is the word of God (Luke 8: 11). Teachers: Receive with meekness the implanted word, which is able to save your souls (Jas. 1: 21). All: Thy word have I laid up in my heart, that I might not sin against thee (Psa. 119: 11). Lesson 11.—Superintendent: And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Will thou then that we go and gather them up? But he saith, Nay; lest happily while we gather up the tares, ye root up the wheat with them. Let both grow together until the harvest (Matt. 13: 27-30). Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 39). Teachers: As for transgressors, they shall be destroyed together; the latter end of the wicked shall be cut off (Psa. 37: 38). All: Heal me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14). Lesson 12.—Superintendent: Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away (Matt. 13: 45-48). Scholars: 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). Teachers: For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5: 10). All: Thou shalt guide me with thy counsel, and afterward receive me to glory (Psa. 73: 24).