DR TALMAGE'S SERMON: Christ the Village Lad.

"And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke 2;40.

About Christ as a village lad I speak. There is for the most part a silence more than eighteen centuries long about Christ between infancy and manhood. What kind of a boy was he? Was he a genuine boy at all, or did there settle upon Him from the start all the intensities of martyrdom? We have on this subject only a little guessing, a few surmises, and here and there an unimportant "perhaps." Concerning what bounded that boyhood on both sides we have whole libraries of books and whole gallerics of canvas and sculpture. Before the infant Christ in Mary's arms, or taking His first sleep in the rough outhouse, all the painters bow, and we have Paul Veronese's "Holy Family," and Perugino's "Nativity," and Angelieo da Ficsole's "Infant Christ," and Ruben's "Adoration of the Magi," and Tintoretto's "Adoration of the Magi," and Chirlandojo's "Adoration of the Magi," and Raphael's "Madonna," and Orcagna's "Madonna," and Murillo's "Madonna," and Madonnas by all the schools of painting, in all lights and shades, and with all styles of attractive feature and impressive surroundings, but pen and pencil and chisel have with few exceptions passed by Christ the village lad. Yet by three conjoined evidences I think we can come to as accurate an idea triumphant stands the other, and He of what Christ was as a boy as of what Christ was as a man.

First, we have the brief Bible account. Then we have the prolonged account of what Christ was at thirty years of age. Now you have only to minify that account somewhat and you find

WHAT HE WAS AT TEN YEARS OF AGF. Temperaments never change. A sanguine temperament never becomes a phlegmatic temperament. A nervous temperament never becomes a lymphatic temperament. Religion changes one's affections and ambitions, but it is the same old temperament acting in a different direction. As Christ had no re-ligious change. He was as a lad what He was as a man, only on not so large a scale. When all tradition and all art and all history represent Him as a blonde I know he was in boyhood a blonde.

We have, besides, an uninspired book that was for the first three or four centuries after Christ's appearance received by many as inspired, and which gives a prolonged account of Christ's boyhood. Some of it may be true, most of it may be true, none of it may be true. It may be partly built on facts, or, by the passage of the ages, some real facts may have been distorted. But because a book is not divinely inspired we are not therefore to conclude that there are not true things in it. Prescott's "Conquest of Mexico" was not inspired, cut we believe it although it may contain mistakes. Macaulay's "History of England" was not inspired, but we believe it although it may have been marred with many errors.

THE SO-CALLED APOCEYPHAL GOSPEL. in which the boyhood of Christ is dwelt

mother by the plain candle-light, which, as ever and anon it was snuffed and the standing removed wick put down on the candle-stick, beamed brightly through all the family sitting-room, as His mother was mending His garments, that had been torn during the day's wanderings among

the rocks or bushes, and years afterward IT CAME OUT IN THE SIMILE

of the greatest sermon ever preached: "Neither do men light a candle and put Under the tropical sun He swelters. it under a bushel, but in a candlestick, Lifting, pulling, adjusting, cleaving, and it giveth light to all who are in the splitting, all day long! At nightfall He house. Let your light so shine." Some time, when His mother in the autumn by His mother, and sits down too tired about the decrees of God and the eternal took out the clothes that had been put to talk. Work! work! Work! You canaway for the summer, he noticed how not tell Christ anything new about blis- showing who Melchisedec wasn't, and I the moth miller flew out and the coat tered hands or aching ankles or bruised give a fair warning that if any minister dropped apart, ruined and useless, and fingers or stiff joints or rising in the ever begins a sermon on such a subject "Lay up for yourselves treasures in While yet a boy He knew it all, He felt on the pew in front, and go into the heaven, where neither moss nor rust can it all, He suffered it all. The boy carcorrupt." His boyhood spent among birds and flowers, they caroled and bloomed again fifteen years after, as He cries out: "Behold the fowls of the air." Consider the lillies."

boyhood, blackened the heavens and angered the rivers. Perhaps, standing earth see Thee while yet undersized, own business, and God will take care of in the door of the carpenter's shop, He watched it gathering louder and wilder, until two cyclones, one sweeping down from Mount Tabor and the other from Mount Carmel, met in the valley of Esdraelon, and two houses are caught m the fury, and crash goes the one and noticed that one had shifting sand for a foundation and the other an eternal rock for basis; and twenty years after, He built the whole scene into a peroration of flood and whirlwind, that seized His audience and lifted them into the heights of sublimity with the two great

arms of pathos and terror. Yes, from the naturalness, the simplicity, the freshness of his parables and similes and metaphors in discourse, I know that he had been

A BOY OF THE FIELDS

and had bathed in the streams, and heard the nightingale's call, and broken through the flowery hedge, and looked out of the embrasures of the fortress, and drank from the wells, and chased the butterflies, which travelers say have always been one of the flitting beauties of that landscape, and talked with the strange people from Damascus and Egypt and Sapphoris and Syria, who in caravans or on foot passed through his neighborhood, the dogs barking at their approach at sundown. As afterward He was a perfect man, in the time of which I speak he was a perfect boy, with the spring of a boy's foot the sparkle of a boy's eye, the rebound of a boy's life, He is lost, and with flushed check and

ience to help any boy! Let the world look out how it treads

descending, His gimlets boring, and hold this Nazarene lad asking questions,

AMID THE DUST AND DEBRIS

of the shop I find the perspiration gathering on His temples and notice the fatigue of His arms, and as He stops a moment to rest I see him panting, His is more of childish simplicity. The hand on His side, from the exhaustworld and the Church have built up imion. Now He goes forth in the morning loaded with implements of work heavier than any modern kit of tools. God planned, what God did five hundred million years before the small star on which we live was created. I have goes home to the plain supper provided had many a sound sleep under sermons generation of the Son, and discourses twenty years after, he enjoined: morning as tired as when you lay down. waste of time, this trying to scale the penter! The boy wagon maker! The unscalable and fathom the unfathomable boy house builder! O Christ, we have seen Thee when full grown, in Pilate's while the nations want the bread of life, and to be told how they can get rid of police-court room, we have seen Thee when full grown Thou wert assassinated their sins and their sorrows. Why A great storm one day, during bhrist's on Golgotha, but, O Christ, let all the should you and I perplex ourselves weary artisans and mechanics of the about the decrees of God? Mind your and arms not yet muscularized, and His. In the conduct of the universe with the undeveloped strength of juven- think he will somehow manage to get escence trying to take Thy father's along without us. If you want to love 13:33. place in gaining the livelihood for the and serve God, and be good and useful and get to heaven, I warrant that nothfamily.

THE BOY IN THE TEMPLE.

But, having seen Christ the boy of the fields and the boy in the mechanic's shop, I show you a more marvelous scene, Christ the smooth-browed lad among the long-bearded, white-haired, high-forheaded ecclesiastics of the Temple. Hundreds of thousands of strangers had come to Jerusalem to keep a great religious festival. After the hospitable homes were crowded with visitors, the tents were spread all around the city to shelter immense throngs of strangers. It was very easy, among the the other evangelical Churches spend vast throngs coming and going, to lose any time in a child. More than two million people have been known to gather at Jerusa-

lem for that national feast. You must not think of those regions as sparsely settled. The ancient historian Josephus says there were in Galilee two hundred cities, the smallest of them containing fifteen thousand people. No wonder that amid the crowds at the time spoken of the boy

JESUS WAS LOST!

His parents, knowing that He was mature enough and agile enough to take care of Himself, are on the way home without any anxiety, supposing that their boy is coming with some of the that whosoever believeth in Him should groups. But after a while they suspect and just the opposite of those juveniles who sit around morbid and unelastic, old men at ten. I want no further in-spired or uninspired information to per-suade me that He was a splendid how spired or uninspired momandid boy, a suade me that He was a splendid boy, a radiant boy, the grandest, holiest, mightiest boy of all ages. Hence I commend Him as a boy's Christ. What multitudes between ten and fifteen among the surrounding hills. For three creeds, and patching and splicing and 13:15). years have found Him out as the one days they search and inquire, wonderjust suited by His own personal exper- ing if He had been trampled under foot ing and adding and explaining. and you Lord: I will sing praises unto my God

giving dignity to earnest interrogation. But while I see the old theologians

standing around the boy Christ I am SECOND QUARTERLY REVIEW. impressed as never before with the fact TITLES AND GOLDEN TEXTS. WHAT THEOLOGY MOST WANTS

GOLDEN TEXT FOR THE QUARTER : 1 have glorified thee on the earth, having mense systems of theology. Half of accomplished the work which thou hast them try to tell what God thought, what given me to do .-- John 17 : 4.

SUNDAY SCHOOL LESSON.

SUNDAY JUNE 30, 1843.

I. THE TRIUMPHAL ENTRY. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee .- Zech

9 : 9. IL THE REJECTED SON. He came unto his own, and his own in my presence I will put my head down received him not .--- John 1 : 11. III. THE TWO GREAT COMMANDMENTS. deepest slumber I can reach. Wicked

Love is the fulfiling of the law .--Rom. 13:10. IV. DESTRUCTION OF THE TEMPLE FORE-

TOLD. But I say unto you, That in this place is one greater than the temple.-

Matt. 12:6. V. THE COMMAND TO WATCH.

Take ye heed, watch and pray: for ye know not when the time is.-Mark VI. THE ANOINTLIG AT BETHANY.

She hath done what she could. -Mark 14:8.

VII. THE LORD'S SUPPER. This do in remembrance of me .--Luke 22 : 19.

VIII. JESUS BETRAYED. Betrayest thou the Son of man with a kiss?-Luke 22 : 48.

REVIEW BIBLE LIGHTS.

many spread their garments upon the

thing occurred on that day under an eclipsed sun. that set us all forever free IX. JESUS BEFORE THE COUNCIL. if with our whole heart and life we They hated me without a cause .accept the tremendous proffer. Do not John 15 : 25. let the Presbyterian Church or the X. JESUS BEFORE PILATE. Methodist Church or the Lutheran Pilate saith unto them, Take ye him, Church or the Baptist Church or any of

and crucify him .- John 19:6. XL JESUS CRUCIFIED. He humbled himself, and became TRYING TO FIX UP OLD CREEDS,

obedient unto death, even the death of (Rom. 5:10). all of them imperfect, as everything the cross. -Phil. 2:8. man does is imperfect. I move a new XIL JESUS RISEN. creed for all the evangelical Churches of Now is Christ risen from the dead, Christendom, only three articles in the creed, and no need of any more- If I and become the firstfruits of them that had all the consecrated people of all deslept.-1 Cor. 15:20.

nominations of the earth on one great plain, and I had voice loud enough to put it to a vote, that creed of three articles would be adopted with a unanimous vote. This is the creed I propose for all Christendom:

ing which occured eight hundred quin-

tillion of years ago will hinder you a

minute. It is not the decrees of God

that do us any harm, it is our own de-

You need not go any further back in

history than about 1,856 years. Some-

crees of sin and folly.

Article First-"God so loved the world that He gave His only begotten Son. not perish but have everlasting life. cometh in the name of the Lord: Bless-Article Second-"This is a faithful ed is the kingdom that cometh, the saying and worthy of all acceptation, kingdom of our father David: Hosthat Christ Jesus came into the world to anna in the highest (Mark 11 : 8-10). save sinners, even the chief.'

Article Third-"Worthy is the Lamb ter of Zion; shout, O daughter of Jer-

interlining and annexing and subtractof some of the throngs, or has ventured will lose time and make yourself a target while I have any being (Psa. 146 : 2). n the cliffs, or fallen off a precipice. for earth and hell to shoot at. Let us blazing from all the portholes of infi-And lo, after three days they discover delity and perdition will not in a thous-WHAT IS MOST NEEDED NOW

I will render thank off rings unto the (Psa. 56:12).

Lesson 7 .- Superintendent: And as they were cating, he took bread, and when he had blessed, he brake it; and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the ovenant, which is shed for many (Mark 14:22-24).

Scholars: This do in remembrance of ne (Luke 22 : 19).

Teachers: As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come (1 Cor. 11:26

All: But let a man prove himself, and so let him eat of the bread, and drink of the cup (1 Cor. 11:28).

Lesson 8 .- Superintendent: Now he that betrayed him had given them a token, saying, Whosoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi, and kissed him (Mark 14 : 44, 45).

Scholars: Betrayest thou the Son of man with a kiss? (Luke 22 : 48). Teachers: Woe unto that man through

whom the Son of man is betrayed! good were it for that man if he had not been born (Matt. 26 : 24).

All: Keep back thy servant also from presumptuous sin (Psa. 19 : 13).

Lesson 9 .- Superintendent: And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the officers received him with blows of their hands (Mark 14 : 64, 65).

Scholars: They hated me without a cause (John 15 : 25).

Teachers: God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5 (8),

All: If, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life

Lesson 10.—Superintendent: Pilate answered them, saying, Will ye that I release unto you the King of the Jews? .But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them What then shall I do unto him whom ye call the King of the Jews? And they Lesson 1. - Superintendent: And cried out again, Crucify him (Mark 15 : 9-13).

way; and others branches, which they Scholars: Pilate saith unto them, had cut from the fields. And they that Take ye him, and crucify him (John went before, and they that followed, cried, Hosanna; Blessed is he that 19:6).

Teachers: And when they had mocked him, they took off from him the purple, and put on him his garments. they lead him out to crucify him (Mark 15 : 20. Scholars : Rejoice greatly, O daugh-

All: Far be it from me to glory, save in the cross of our Lord Jesus Christ usalem: behold, thy King cometh unto (Gal. 6:14).

Teachers : Let us offer up a sacrifice Lesson 11 .- Superintendent: Jesus of praise to God continually (Heb. cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being inter-All : While I live will I praise the preted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one rat and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost (Mark 15 : 34-37). Scholars: He humbled himself, and became obedient unto death, even the death of the cross (Phil. 2 ; 8). Teachers: We behold him who hath been made a little lower than the angels. even Jesus, because of the the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man (Heb. 2 : 9). All: Wash me, and I shall be whiter than snow (Psa. 51 : 7). Lesson 12 .- Superintendent: And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesns, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! (Mark 16 : 5, 6). Scholars: Now is Christ risen from loved God, but that he loved us, and the dead, and become the firstfruits of them that slept (1 Cor. 15:20). Teachers: When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, were is thy victory? O death, where is thy sting? (1 Cor. 15 : 54, 55).

upon I do not believe to be divinely inspired, and yet it may present facts worthy of consideration. Because it represents the boy Christ as performing miracles some have overthrown that whole apocryphal book. But what right have you to say that Christ did not perform miracles at ten years of age as well as at thirty? He was in boyhood as certainly divine as in manhood. Then while a lad He must have had the power to work miracles, whether He did or did not work them. When, having reached manhood, Christ turned water into wine, that was said to be the beginning of miracles. But that may mean that it was the beginning of that series of manhood miracles. In a word, I think that the New Testament is only a small transcript of what Jesus did and said. Indeed, the Bible declares that if all Christ did and said were written the world would not contain the books.

HIS MOUNTAIN ROME.

Our Lord's boyhood was passed in a neighborhood twelve hundred feet above the level of the sea, and surrounded by mountains five or six hundred feet higher. Before it could shine in the village where this boy slept, the sun had to climb far enough up to look over hills that held their heads far aloft. From yonder height His eye at one sweep took in the mighty scoop of the valleys, and with another sweep took in the Mediterranean Sea; and you hear the grandeur of the cliffs and the surge of the great waters in His matchless sermonology. Ohe day I see that divine boy, the wind flurrying His hair over His sun-browned forchead, standing on a hill top looking off upon Lake Tiberias, on which at one time, according to profane history, are four thousand ships. Authors have taken pains to say that Christ was not affected by these surroundings, and that He from within lived outward and independent of circumstances. So far from that being true. He was the most sensitive being that ever walked the earth, and if a pale invalid's weak finger could not touch His robe without strength going out from Him, these mountains and seas could not have touched His eye without irradiating His entire nature with their magnificence. I warrant that he had mounted and explored all the fifteen hills around Nazareth, among them Hermon, with its crystal coronet of perpetual snow, and Carmel and Tabor and Gilboa, and they all had their sublime echo in after time from

THE OLIVETIC PULPIT.

Through studying the sky between the hills, Christ had noticed the weather signs, and that a crimson sky at night is as much unlike a throne as anything day. for the sky is red and lowering. O He had been taught the carpenter's

on a boy, for at that very moment IT TREADS ON CHRIST.

You strike a boy, you strike Christ; you insult a boy, you insult Christ; you cheat a boy, you cheat Christ. It is an awful and infinite mistake to come as far as manhood without a Christ when here is a boy Christ. That was one reason, I suppose, that Jonathan Edwards, afterwards the greatest American logician and preacher of his time, became a Christian at seven years of age; and Robert Hall, who afterward shook Christendom with his sacred eloquence, became a Christian at twelve years of age; and Isaac Watts, who divided with Charles Wesley the dominion of holy song, became a Christian at nine years of age; and if in any large religious assemblage it were asked that all the men and women who learned to love Christ before they were fifteen years of age would please lift their right hand, there would be enough hands lifted to wave a coronation. What is true in a religious sense is

TRUE IN A SECULAR SENSE,

Themistocles amazed his school-fellows with talents which in after years made the world stare. Isaac Newton, the boy, by driving pegs in the side of a house to mark the decline of the sun, evidenced a disposition towards the experiments which afterwards showed the nations how the worlds swing. Robert Stephenson, the boy, with his kite on the commons experimented with electric currents and prophesied work which should | on the lawn in front of His heavenly my way!" said a rough man to a boy, "get out of my way! what are you good them and asking them questions." for, anyhow?" The boy answered: I am not so much interested in "They make men out of such things as we are." Hear it, fathers, mothers! hear it philanthropists and patriots: hear it, all the young! The temporal habitants of this earth is decided before

died very early, immediately after the famous trip to the temple, and this lad and listen when your child asks ques-

Send through all the streets and lanes have creeds not fashioned out of human of the city and among all the surround- ingenuities but out of scriptural phraseing hills that most dismal sound, "A ology, and all the guns of bombardment lost child! A lost child!"

Him in the great Temple, seated among the mightiest religionists of all the a splinter as big as a cambric needle. world. The walls of no other building ever looked down on such a scene. A is that we gather all our theologies around the boy in the Temple, the septuagenarians, He asking His own elaborations around the simplicities, questions and answering theirs. Let and the profundities around the clarities, me introduce you to some of these the octogenarian of scholastic research around the unwrinkled cheek of twelve-Simeon! This is the venerable Hillel! year juvenesence. "Except you become This is the famous Shammai! These as a little child you can in no wise enter are the sons of the distinguished Betirah. What can this twelve-year lad teach them or what questions can He ask the Christian religion. The best thing worthy their cogitation? Ah, the first that Rabbin Simeon and Hillel and time in all their lives these religionists Shammai and the sons of Betirah ever roof they held

THAT MOST WONDERFUL DISCUSSION

of all history. He knew the meaning of every altar, of every sacrifice, of every golden candlestick, of every embroidered curtain, of every crumb of shrew bread, of every drop of oil in that sacred edifice. He knew all about God. He knew all about man. He knew all about heaven, for He came from it. He knew all about this world, for He made it. He knew all worlds, for they were only the sparkling morning dewdrops yet make him immortal. "Get out of palace. Put these seven Bible words in a wreath of emphasis: "Both hearing

I am not so much interested in the questions they asked Him as the questions He asked them. He asked the questions not to get information from the doctors, for He knew it already, but and eternal destiny of the most of the in- to humble them by showing them the heights and depth and length and fourteen years of age. Behold the breadth of their own ignorance. The Nazareth Christ, the country Christ, the boy Christ. But having shown you the divine lad in the fields, I must show you Him in the mechanic's shop. Joseph, his father,

CHRIST ASKING QUESTIONS.

on earth now doing the same thing. They wear no crown. They have no Do not say: "I can't be bothered now." purple robe adroop from their shoul-ders. The plain chair on which they sit questions. If you are not able to the former bearing a small salver upon answer, surrender and confess your incapacity, as I have no doubt did Rabbin meant dry weather next day, and that a crimson sky in the morning meant wet wat they are doing and through what they are doing and through what they are doing and through all the sons of Betirah when that splendid the sons of Betirah when that splendid by, sitting or standing there, with a sacrifices they go, and through all eternity God will keep paying them for their filial behavior. They shall get full measure of reward, the measure pressed and girdled at the waist, put them to discussion as to whom belonged their and girdled at the waist, put them to discussion as to whom belonged their and girdled at the waist, put them to discussion as to whom belonged their and girdled at the waist of their are discussion as to whom belonged their are discussion. "When it is evening ye say it will be fair weather, for the sky is red, and in the morning it will be foul weather to-boy Christ taking care of his mother." day. for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky but ye cannot discern the signs of the times?" By day, as every boy has done, He watched the barnyard fowl at sight of overswinging hawk, cluck her chickens under wing, and in after years He said: "OJernsalem, Jerusalem! how often would I have gathered thes a a hen gathereth her chickens under her wing!" By night He had noticed His "I do not know," is the Lord Almighty.

on the way to the mechanic's shop self (Mark 12 : 29-31). where he was soon to be the support of his bereaved mother, stopped long enough to grapple with the venerable dialecticians of the Orient "both heariug them and asking them questions." Some referring to Christ have exclaimed. Ecce Deus! Behold the God. Others have exclaimed, Ecce homo! Behold the man. But to-day in conclusion of [4:11). my subject I cry, Ecce adolescens! Behold the Boy.

It's Easy to Keep House in Japan. Life in Japan has it's compensations. A young lady who recently married an Englishman, a tea merchant, writes one stone upon another, which shall not home of her Oriental housekeeping: "We have five servants," she says, "at the same cost of employing two in New York. I am looked upon as positively ornamental, and am not expected to even think about the daily household routine. I have had to get used to the amusing deference my retainers accord me. Invariably every night at bed-time the five appear and prostrate themselves before me as a good night cere-mony. I had great difficulty to preserve my dignity on the initial performance of this singular custom, but I have grown used to it now, and am as solemn as the occasion requires. The other famous trip to the temple, and this had had not only to support Himself, but support His mother, and what that is some of you know. There is A ROYAL BACE OF BOYS A constitution of the stupidity of the child without in-quisitiveness! It is Christ-like to ask and listen when your child asks question as the occasion requisits to the kitchen I dropped my handkerchief and left the room without discovering my loss. A few moments later, seated in my own room, I heard a whispering in my own room, I heard a whispering

outside the door, followed by the entrance of my maid and the waitress, which rested the bit of cambric. was gravely presented, and then both withdrew. I learned afterward from the cook claiming the privilege on the ground that it was found in his domain. Finally a compromise was effected. The cook reverently picked it up and placed it on the salver, the waitress bore this to the door of my room and then con-signed it to maid, who, being my personal servitor, was the only one could rightfully restore a personal be-longing. Fancy all this fuss about a handkerchief which most New York Bridgets or Susans would have quietly

Lesson 2 .-- Superintendent : He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inherit-ance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard (Mark 12 : 6-8).

Scholars: He came unto his own, and his own received him not (John : 11)

Teachers : He that receiveth whomoever I send receiveth me; and he that receiveth me receiveth him that sent ne (John 13 : 20).

All : Abide with us (Luke 24 : 29). Lesson 3.-Superintendent : Hear, O

Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy have found their match, and more than did was, in the Temple to bend over soul, and with all thy mind, and with their match. Though so young, He the lad who, first made ruddy of cheek all thy strength. The second is this, knew all about that Temple under whose by the breath of the Judean hills and Thou shalt love thy neighbor as thy-

Scholars : Love is the fulfilling of the law (Rom. 13 : 10).

Teachers: Herein is love, not that we sent his Son to be the propitiation for our sins (1 John 4 : 10).

All: If God so loved us, we also ought to love one another (1 John

Lesson 4 .- Superintendent : One of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here

be thrown down (Mark 13 : 1, 2). Scholars : But I say unto you, That in this place is one greater than the temple (Matt. 12 : 6).

Teachers : All things w re made by him; and without him was anything made that hath been made (John 1 : 3). All : Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me (2 Cor. 12 : 9).

Lesson 5 .- Superintendent: And then shall they see the Son of 'man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven (Mark 13 : 26, 27).

Scholars: Take ye heed, watch and pray: for ye know not when the time is Mark 13 : 33).

Teachers: Watch therefore; for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping (Mark 13 :35, 36).

Lesson 6. - Superintendent: Jesus said. Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but ye have not always (Mark 14:6-8). Scholars: She hath done what she

could (Mark 14:8). Teachers: If the readiness is there, it

8:12). All: Thy yows are upon me, O God: | tomato south

All: Thanks be to God, which giveth us the victory through our Lord Jesus Christ)1 Cor. 15 : 57).

Teach Girls to Think.

Said a mother to meone day: "What preliminary course of study would you advise a young lady to pursue who anticipates learning some business or profession?" I answered:

"Let her study everything which will teach her how to think. Good judgment, and the intelligence that comes from a mind that has been not merely crammed with knowledge, but developed, are the qualities most highly prized, and unfortunately most difficult to find not only in woman, but in men. This, doubtless, is due in great measure to our imperfect system of education."

Teachers of stenography find this the greatest difficulty to contend with in preparing their pupils for positions. While there are very few who cannot learn how to write shorthand, twothirds of those who take up this study are obliged to abandon it because their reasoning powers, and consequently judgment, have not been sufficiently All: Let us not sleep, as do the rest, but let us watch (1 Thess. 5 : 6). trained to enable them to read their notes intelligently. This same lack of notes intelligently. This same lack of judgment is met with in every department of business. So much is this the case, people have sometimes been led to the fallacious conclusion that men will succeed better in business if they start life with little or no education. The trouble is, that people have not been educated too much for business, but that they have been educated in the wrong way.--MARY F. SEYMOUR.

> French cooks have a mania for the ntroduction of ham flavor into ordinary