presently be overrun with coarse

thorns. The stalks rot and disap-

pear in the winter, and only their

seeds remain concealed in the

ground at the season of sowing.

The farmer ploughs in his seed with

a good heart, in hopes of an abund-

ant return. But the thorns spring

about those of the wheat, and

life; "the deceitfulness of riches,"

rejected by Paul, but he appears

afterwards to have regained Paul's

something extraordinary.

and obey the truth.

PRACTICAL HINTS .- The unfruit-

ful hearers described are of three

germinated:

spring at all;

The third after it is well grown.

before it grows up;

In the third it grows up, but does

Teachers will do well to follow

Christ's method of teaching by

illustrations, parables, and compari-

The soul is the natural soil for

the Word of God; one is adapted to

Sow the good seed everywhere,

The Christian should sow not his

It is not the fault of the truth,

We are to be careful not to mis-

The use of times of trial, tempta-

God deals with each person ac

One punishment of sin is a dead-

ness to all the influences by which

The harvest is much greater than

growing into more life. - Robertson.

If we do not flatter ourselves, the

It is not always the strength we

flattery of others will not be able

to injure us .- La Rochefoucauld.

not ripen .- Abbott.

Les. 7, ver. 15.

the green blades.

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ake no other kind.

The Sabbath-School.

Fourth Quarter-Lesson 10.-Dec 4 PARABLE OF THE SOWER.—Matt. 13:

up with the wheat; and, being much GOLDEN TEXT .- The seed is the word of God .- Luke 8:11.

THE SOWER .- Vers. 1-3. The same day. In which Jesus was teaching in a house in the city, and his mother and brethren came for him. Went Jesus out of the house. Where but few comparatively could hear. And sat by the sea side. Where the multitudes could be taught more freely.

And great multitudes were gathered. From the city and surrounding "choke" or "smother" the Word; country to hear. So that he went drawing off so much of one's atteninto a ship. Probably a fisherman's boat. And sat. It was the custom of the rabbis when they taught. He was thus above, and yet within hearing of the whole multitude who stood on the shore.

And he spake many things unto them in parables. Jesus spoke eight parab'es, seven of which are recorded by Matthew in this chapter, and one other one, by Mark only. They are unfoldings of truths about the kingdom.

Why Jesus taught is given in vers. 11-15. His object was so to unveil the truth that it might be received by those who, if they saw, would not perceive, and, if they heard, would not understand, lest they should be converted; i. e., who were determined not to receive the truth, since its acceptance would have required repentance and a change of life. Did he speak in parables because he did not wish them to know and to enjoy? Everything the reverse.

seed in this evil world. (2) The Apostles who under the influence of the Spirit, scattered over the then known world the truths of the kingdom of God. (3) All who go forth to preach or to teach the First Opening Spring Millinery truths of the Word of God.

The Good Seed is the Word of God. The life of the seed depends on, first, receiving it; second, rooting it; third, cultivating it.

THE GOOD SEED BY THE WAYSIDE. Ver. 4. And when he sowed, Some seeds fell by the way side. The We solicit an inspection of our stock roads or paths in the East lead often along the edge of the fields, which are uninc'osed Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard, beaten ground which forms the wayside. And the towls. Small birds. Came and The first hear but heed nothing.

The second heed, but resolve nothdevoured them up. The wayside hearer hears the The third resolve but persist not. word, but does not understand it, on account of thoughtless, spiritual The first receive a hindrance at the stupidity. Their mind is like a road, beaten hard. Sin has so hard- The second after the seed has ened the heart, worldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience, that God's truth makes no impression. The fowls typify In the second it springs, but dies Satan, "the wicked one," and all his agencies. The method. It is done in a moment,-by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are "the fowls of the air" whom the evil one uses in this task. Of how many hearers of the Word is this the graphic but painful

Pharaoh and Festus are Scripture even if some fails of a good result. examples of wayside hearers.

THE GOOD SEED ON STONY own fancies, but the pure Word of GROUND.—Vers. 5, 6. Some fell upon stony places. Where a thin but of our hard hearts, if we do not stratum of soil covered the underlying rock. And forthwith they bring forth fruit. sprung up, because they had no deepness of earth. It sprang up take excitement for new hearts. sooner than the rest, because the dry, underlying rock drew the heat tion, coldness, is to test men, of the sun, and warmed the seed in- whether they are Christians or not. to earlier life. The rock presented | We may be ruined by the excess an impassable barrier, rendering it of things which are right in them. wholly impossible that the roots selves. should penetrate beyond a certain | We all have whatever is neces-

depth. Scorched, . . . because they had no we fail. root. The hot sun soon scorched Hides and Leather bought and sold on them, evaporating their vital juices, cording to his nature. and having no root, they withered

The stony-ground hearers are we could be saved from sin. those whose emotions are touched! but whose will and charac er are is to help and to save. unchanged. They are moved by the winds of popular excitement or of a harvest somewhere, in some enthusiasm, but there is no new hearts. life. Their fault is want of deliberaable. It will relieve the poor little tion. Persons whose religion con- the seed sown. We shall be sursufferer immediately. Depend upon sists largely in sympathy and prised in the Day of Revelation to it mothers; there is no mistake about romantic dreams concerning the see how great results for good have it. It cures Dysentery and Diarrhoea, kingdom of God, will soon fall back sprung up from our efforts to sow regulates the Stomach and Bowels, into their old ways. A sneer, or a the good seed. laugh, or rude jests make such a

THE GOOD SEED AMONG THORNS. | ward holiness. It is a seed of life | tion bore the thorns into the flower children teething is pleasant to the -Ver. 7. And some fell among taste and is the prescription of one of thorns. Where the soil was good, the oldest and best female physicians but was pre-occupied. There are a and nurses in the United States, and is great many thorny plants in Palesfor sale dy all druggests throughout tine. The farmers go out before the world. Price twenty-five cents a a bottle. Be sure and ask for "MRS these thorns go to seed, and gather Winslow's Soothing Syrup," and them with a sickle. But some ask that is given us, but that which jun161y. | farmers are too lazy, and it will | we need.

A Lesson To The Clerk.

A clothing dealer in an interior town, says the Dry Goods Chronicle, had occasion to visit the city to purchase goods. While he was gone a young man entered his store to buy a coat. A salesman waited upon the customer and showed him a coat plainly marked \$7. The stronger, their roots soon twine pleasant, confiding way : "I want a ground, and their plants overshadow good article, and I can afford to pay ed him many coats, and, finally, The thorns are "the cares of this having removed the tag, again world,"-anxious, unrelaxing attenoffered him the \$7 coat which had tion to the business of this present fitted him at first, and said: "Here is a coat, a fine article, just your fit, -of those riches which are the which I can sell you for \$12." The fruit of this worldly "care"; "the coat was again tried on, the young pleasures of this life." These man seemed pleased, paid his money and went away. On the merchant's return the salesman, with a smile of tion, and using so much of one's triumph all over his countenance, time, that only the dregs of these rushed up to him and boasted of remain for spiritual things, and a what he had done. The merchant fagged, hurried, and heartless looked grave. He only asked formalism is all the religion of such "Does any one know who the customer was?" A little boy had Balaam, Judas, and Ananias recognized him as a workman in a were thorny-ground hearers. Lot neighbouring factory and rememberand Martha were in danger of beed his name. The merchant sent longing to this class. Simon Magus for the young man, told him of his and Demas combined the features mortification, gave him back \$5 and of these thorny and the stony the privilege of returning the coat if ground hearers. Of the thornyhe chose, and then said to the salesground hearer, the man of divided man: "Now, sir, I will pay you mind and double heart, we have an your week's salary, and I wish you example in him who came to Jesus to go. If you cheat my customers and said, Lord, I will follow thee, you have not principle enough not but first let me go and bid them to cheat me. If I can't have my farewell which are at home at my people sell goods honestly I will go house. John Mark was one who out of business. Good day, sir." looked back, and therefore was

Sign-Posts

Wise boys and girls learn from THE GOOD SEEDIN GOOD GROUND. others' experiences. They listen Vers. 8, 9. But other jell into when people older than themselves good ground, of which there is warn them of possible dangers. The Sower designates (1) Jesus much more in the field than of The foolish boys and girls are the The Sower designates (1) Jesus thorny or stony or wayside places. Ones who insist that they know so WOOL KNIT GLOVES, Plain and Fancy, the first that they know so the fir Father and heaven to sow the good And brought forth fruit. Two much that they need not learn seed, and good soil free to receive it. sharp, so bright, that they can see Some an hundredfold. "The re- the obstacles that tripped others. turn,' says Trench, "of an hundred The Scientific American not long THE 4 CLASP KID GLOVES, at 75 cents per pair. for one is not unheard of in the since published a paragraph entitled East, though always mentioned as "Mistakes of a Life." The mistakes are summed up as follows:

From all these we learn that the It is a great mistake to set up our true hearer receives the Word in an own standard of right and wrong, honest and good heart, understand it and judge people accordingly. (personally applies it), and keeps it, To measure the enjoyment of

and brings forth fruit with patience, others by our own. giving it careful nurture and con- To expect uniformity of opinion tinuing through hindrances to the in this world.

end. Such hearers desire to know To look for judgment and experience in youth. To endeavor to mold all disposi-He that hath ears, etc. Seeo n

tions alike. To yield to immaterial trifles. To look for perfection in our own

To worry ourselves and others with what can not be remedied. Not to alleviate all that needs alleviation as far as lies in our

Not to make allowances for the infirmities of others. To consider everything impossible

that we can not perform. To believe only what our finite In the first case the seed does not minds can grasp. To expect to be able to under-

stand everything.

Work If You Would Rise.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament his brother Richard was found sitting silent in reverie, and when asked by a friend what he was thinking about he rep!ied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play he was at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life be diligent; improve your time; work! 'Seest thou a man," says Solomon, diligent in his business? He shall sary to salvation. It is our fault if stand before kings; he shall not stand before "-that is, shall not be ranked with-" mean men.

You can't have pure girls when they associate with impure boys. You can't have pure boys for But even then whatever God does them to associate with, so long as you license the saloon to teach them

If we saw good seed, we are sure impurity. To save the girls the White Crossmovement has been organized. To save the boys the black flag must be raised over every saloon.

Fathers, don't weep over your own ruined daughter, so long as your ballot is cast for license to ruin your neighbor's boy. You sowed the tares in your A ho'y act strengthens the in- neighbor's fie'd, the wind of retribu-

garden of your heart. IF YOU WISH to please your family, flavor your Puddings, Pies, Jellies,

&c., with the "Royal" Extracts.

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Fredericton, Oct., 1887.

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