

SUNDAY SCHOOL.

Lesson XIII.—Fourth Quarter, For Dec. 29, 1912.

THE INTERNATIONAL SERIES.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, John vii, 17—Commentary Prepared by Rev. D. M. Stearns.

LESSON I.—Jesus walking on the sea. Mark vi, 45-56. Golden Text, Matt. xiv, 27. "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." He often sends or leads His own into trouble that He may reveal Himself more fully to them. He is always in prayer for us and always sees our toil and is never unkindful of us. If we had ears to hear we might often hear Him say the words of the Golden Text.

LESSON II.—Clean and unclean. Mark vii, 1-13. Golden Text, Rom. xiv, 17. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It is not the outward that counts before God if the heart is not right. There must be that which men can see, but it must proceed from a new heart and a clean heart, a new birth from God by the Spirit and the word. Christ our righteousness in the heart.

LESSON III.—Mission to the gentiles. Mark vii, 24-30; Matt. viii, 5-13. Golden Text, John vi, 37. "Him that cometh to Me I will in nowise cast out." The stories of the Roman centurion and the Syrophenician woman take us outside of Israel and carry us back to the queen of Sheba and all kings who came to Solomon because of the Lord to hear His wisdom and to bring Him gifts, for the Lord was heard and worshipped through Solomon.

LESSON IV.—Wanderings in Decapolis. Mark vii, 31 to viii, 10. Golden Text, Mark vii, 37. "He hath done all things well. He maketh both the deaf to hear and the dumb to speak." Whenever mouth and ears are yielded to Him He can give power to speak and hear. He said to a prophet at one time, "When I speak with thee I will open thy mouth" (Ezek. iii, 27). As to the hungry, them He filleth with good things (Luke i, 53; vi, 21).

LESSON V.—The sign and the leaven. Mark viii, 11-26. Golden Text, John viii, 12 (R. V.). "Jesus spake unto them, saying, I am the light of the world." * * * Bread for the body seemed more real to them than food for the soul. They were unbelieving and therefore more or less blind. Their eyes and ears did not profit them as they should. False doctrine abounded then, as now, and we must take heed what we hear and how.

LESSON VI.—World's temperance Sunday. Hos. vii, Golden Text, Isa. v, 11 (R. V.). "Woe unto them that rise up early in the morning that they may follow strong drink, that tarry late into the night till wine inflame them!" Hosea was contemporary with Isaiah (Hos. i, 1; Isa. i, 1), and both were faithful messengers of the Lord against the sin of drunkenness. But we must not forget the drunkenness without wine (Isa. xxix, 9).

LESSON VII.—The great question. Mark viii, 27 to ix, 1. Golden Text, Matt. xvi, 16. "Thou art the Christ, the Son of the living God." Simon Peter, speaking at one time from God and at another from the devil (verse 33 and Matt. xvi, 17), should make us consider who it is that is using us. While eternal life is the free gift of God, the cost of discipleship is the whole-hearted renunciation of self.

LESSON VIII.—The transfiguration. Mark ix, 1-13. Golden Text, Luke ix, 35 (R. V.). "A voice came out of the cloud, saying, This is My Son, My chosen; hear ye Him." * * * This scene set forth the kingdom in miniature. The Son of Man glorified; the risen and translated saints represented by Moses and Elijah; a righteous Israel represented by Peter, James and John, and at the foot of the mount the devil about to be cast out.

LESSON IX.—The lunatic boy. Mark ix, 14-20. Golden Text, Mark ix, 23 (R. V.). "And Jesus said unto him: If thou canst! All things are possible to him that believeth." The whole church is as powerless to bind the devil and cast him out of the earth as were these disciples to deal with that demon possessed boy. But when Jesus shall come in His glory He will cast him into the pit for 1,000 years.

LESSON X.—The child in the midst. Matt. xviii, 1-14. Golden Text, Matt. xviii, 10. "In heaven their angels do always behold the face of my Father which is in heaven." To enter the kingdom which is yet to be set up and fill the whole earth one must come as empty and helpless as a babe and trusting fully Him who calls us. Then we can never perish and may ever have the guardianship of the angels who behold the face of God.

LESSON XI.—Forgiveness. Matt. xviii, 15-35. Golden Text, Eph. iv, 32 (R. V.). "Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you." Having become children of God and having by Him eternal redemption, the forgiveness of sins by His precious blood, it is our privilege to enjoy continually the love of God and the fellowship of the Holy Spirit.

LESSON XII.—Christmas lesson. Isa. ix, 1-7. Golden Text, Isa. ix, 6. "Unto us a child is born; unto us a son is given." Encourage all to believe all that is said of Him, and that as truly as He was born of a virgin in Bethlehem so truly shall He sit on David's throne and rule Israel and all nations and establish on earth a kingdom of peace and righteousness.

A Modest Hero. A French reporter encountered in a little village of the south of France a gardener who wore, pinned on his clean Sunday blouse, the ribbon of the Legion of Honor. Naturally the newspaper man desired to know how he got it. The gardener, who, like many of his trade, seemed to be a silent man, was averse to meeting an old and wearisome demand, but finally he began: "Oh, I don't know how I did get it! I was at Bazelles with the rest of the battery. All the officers were killed; then down went all the non-commissioned officers—bang, bang, bang! By and by all the soldiers went down but me. I had fired the last shot and naturally was doing what I could to keep off the Bavarians.

"Well, a general came, and says he 'Where's your officers?' 'All down,' says I. 'Where's your gunners?' says he. 'All down but me,' says I. 'And you've been fighting here all alone?' says he. 'I couldn't let 'em come and get the guns, could I?' I says, and then he up and put this ribbon on me, probably because there was nobody else there to put it on."

Too Obliging. When a Sixth avenue elevated train reached the Twenty-third street station an elderly and poorly dressed woman arose and walked slowly toward the door. She had reached the platform and was about to step off when a man noticed that she had left a paper parcel behind. "Hey! You forgot something," he shouted, but the woman never turned about. He jumped off the car and reached the woman's side as the gate banged and the train moved on. "Much obliged, but that isn't mine," said the woman. A sickly smile overspread the man's face as he said to the people who had witnessed the refusal of the parcel, "She's right; it belongs to me," and seeing that some of the witnesses were incredulous, he said that the parcel contained a child's rubber coat, proving it by opening the parcel. He then joined in the laugh on himself.—New York Tribune.

Rope or Rifle. The first legal execution by shooting to be carried out by civil authorities in America was at Salt Lake City in 1861, when William Cockroft, convicted of murder in the first degree, chose to be shot rather than hanged or beheaded. Under the laws of the territory of Utah a condemned man was permitted to select either of the three methods of his taking off, and when Utah became a state the choice was restricted to shooting or hanging. Of the executions in Utah in the last century only one man, a wife murderer, has chosen the noose. Utah was long the only American state that permitted an assassin any choice as to his means of exit from the world, but a few years ago Nevada passed a law giving a condemned man the option of the rope or the rifle.—Baltimore News.

Sir Boyle Roche's Bulls. Sir Boyle Roche earned the distinction of being the father of Irish bulls. Here are one or two of his remarks. "Why," he once said, "should we beggar ourselves to benefit posterity? What has posterity done for us?" adding, "By posterity I mean those who come after us." At a political meeting he remarked that he would "not rest satisfied until the rocky mountains of Ireland became cultivated valleys," and on another occasion, "All along the untrodden paths of the future I can see the footprints of an unseen hand." The most popular and best quoted bull and one which must always be allied with his name is, "A man could not be in two places at the same time unless he were a bird."

Drinking of Healths. The drinking of healths in wine or liquor or other kinds originated in Britain at the time of the rule of the Danes, before Alfred the Great finally succeeded in driving them from the land. Owing to the assassination of Englishmen by the Danes, it became a custom to enter into compacts for the mutual preservation of health and security. These compacts were usually pledged in wine, and hence the custom of drinking healths.—London Standard.

Incontinent. "Oh, Harold," said Mrs. Newlywed, "a strange man was here today, and he said he wished to read our gas meter." "Well, did you let him in?" "Mercy, no! He used very poor grammar, and I felt sure that he would not read it properly."—Judge's Library.

He Liked Them Cooked. There was a Frenchman who hated the country as much as did Charles Lamb, but compressed his feelings into few words. This was Charles Monsest, who lived on the Quai Voltaire, Paris. "It is," he said, referring to the country, "the place where the birds are raw."

A Marked Difference. Bilkins He looked like his brother, and I hit him. Waller—Couldn't you tell them apart? Bilkins—I couldn't then, but now there's a marked difference.—Exchange.

Employment. To him that has no employment life in a little while will have no novelty, and when novelty is laid in the grave the funeral of comfort will soon follow.—Anon.

ARITHMETIC OF MUSIC.

Piano Note Vibrations Range From 22 to 4,096 Per Second.

The pitch of a musical tone can be calculated arithmetically. While the human voice in song is something of an unknown problem, the notes of a musical instrument are adjusted according to the number of vibrations per second made by each note. The shorter, finer and tenser the piano string the greater the vibratory speed and higher the pitch; the longer, coarser and less tense the string the slower the vibrations and lower the pitch.

The human ear becomes sensible to sound when vibrations have a speed of sixteen per second. As the vibrations increase the pitch ascends until 36,000 are attained, when the result is inaudible. The practical range on the piano is from 32 vibrations to 4,096. Thirty-two vibrations is the number designated for the note of C, three octaves below middle C on the piano. The next C has twice the number of vibrations—64; the next twice that—128; the next 256, being middle C. Doubling again for the ascending octaves, the successive Cs vibrate, respectively, 512, 1,024, 2,048 and 4,096 times per second. The pitch of the intervening notes is regulated proportionally according to the chromatic scale.

These figures have not always been the same. The early instrument makers of Europe had many disputes concerning the measurement of the musical strings and pipes that determined the pitch.

The A string of the violin gives the tuning note for orchestras. On the piano it is the first A above middle C. From early times to the middle of the nineteenth century this pitch note varied from 377 to 445 vibrations per second, but 435 proved to be the most acceptable pitch.

In close calculations temperature has some influence, so that some experts do not advocate striving for greater accuracy than within five vibrations for the pitch note.

The celebrated high C of the soprano voice has a vibration of 1,024. There is record of a woman, Lucrezia Agujari, who is vouched for by Mozart to have reached an octave above, thereby causing her vocal cords to vibrate at a speed of 2,048 times per second.—Harper's Weekly.

HID THE HANDKERCHIEF.

There Was a Time When It Was an Unmentionable Article.

The evolution of the pocket handkerchief is odd and interesting. There was a time when it was an unmentionable thing—an article to be kept out of sight and referred to only in a whisper. In polite conversation it was carefully avoided, and as to one's being caught using a handkerchief, it meant social ostracism.

This state of things obtained up to the time of the first Napoleon, when the Empress Josephine brought it forward for a personal reason. The only defect in her beauty was an irregularity of the teeth, and to hide this she used a delicate little handkerchief, which from time to time she raised to her lips. Thus she was enabled to laugh occasionally. Seeing that it was a case of either laughter going out or handkerchiefs coming into fashion, the court ladies adopted the pretty pieces of cambric and lace.

In England the evolution of the article which is now so openly displayed by women was equally slow. There was a time when it was forbidden to mention it on the stage or to make use of it even in the most fearful situation, while the people in the gallery and the pit shed their tears into their laps. Even when it was mentioned for the first time in one of Shakespeare's plays it was received with hisses and general indignation by the audience. Little by little, however, the prejudice gave way, and a time came when the handkerchief could be flourished in broad daylight.

"Stood the Test. "So you want to marry my daughter?" "Yes, sir." "Got any money saved up?" "Yes, sir." "Could you let me have \$5,000 on my unsecured note?" "I could, but I wouldn't." "I guess you can take care of her all right. She's yours, my boy, and here's a five cent cigar."—Washington Herald.

Pat's Answer. An Irishman once entered into conversation with an Englishman. The Englishman, thinking to have a joke with his companion, asked, "How many hairs on a pig's face?" "Bogorra, sir," said Pat. "The next time you shave you can count them."—London Answers.

Wanted to Know. Mother—Freddie, haven't I told you that if you mock at the peculiarities of others you may grow just like them? Freddie—Say, ma, do you suppose if I mocked at the elephant long enough I'd ever get so's I could pick up apples over the fence with my nose?—Boston Transcript.

A Cast In His Eye. "What a queer look he has." "He is a theatrical manager, and he has an all star cast in his eye."—New York Press.

Either Way Possible. "You should have seen her change color." "With rage or rouge?"—Boston Transcript.

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