THE LYCEUM LESSON DEPARTMENT

NATURE IS DIVINE.

As I sat gazing from my window,
One bright sunny morn,
Upon the op'ning blossoms,
With their prophecy in view,
I caught franrant perfume,
On the gentle breezes borne
And saw the tiny leaflets,
Just unfolding to the dew.
I felt a deeper reverence,
For the power of Nature's shrine,
And realized as ne'er before,
That Nature is Divine.

And then I thought of souls of men
how they, too, did unfold,
And strive for higher wisdom, in
the coming time to gain.
How through the dust of ages, our
past history hath told
Of those who spurned not sacrifice,
that justice might might obtain;
That sought for hallowed equity,
in cosmos' sacred mine,
And taught tomen the valued
truth, that Nature is Divine

I then an invocation sent,
That righteousness and right,
Might ever in my heart be found,
most loyally and nrue,
That not a thought or act of mine,
should ever fear the light;
Would fill my mission in the world,
with sanctity in view,
May all who wish to think aright,
to this great thought incline,
And all the world embrace the
truth, Nature is Dsvine.

J. T. Morrison.

Restless souls, your lot bemoaning,
Peace, be still;
You can make this earth an Eden,
If you will.

All you need is love and patience
For the work.
Rouse ye! lo, the dawn is peering
Through the murk,

E. S. Ledsham.

GEM THOUGHTS.

1 No man can serve two masters. Jesus.

2. Be a thinker. Think for yourself, dont let others think for you. Don't be a barnacle, be a parent of your own mentality.

SPIRITUAL MESSINGER.

3. And every man that striveth for the mastery is temperate in all things

4. Let him that thinketh he standeth take heed lest he fall.

Paul.

LESSON OUTLINE.

Principle Thought.
Self-mastery.

I. Body and Spirit.

II. Strife and Mastery.

III. What Spiritual victory means

Department Three.

LESSON.

First Thought. Body and Spirit.

We understand by the term "Body and Spirit, the compound form of man. The body represents the natural form composed of flesh and bones; the spirit represents the living power that dwells within that part which thinks, sees, understands and acts. The compound of body and spirit forms a peculiar combination, the body having demands upon the spirit which must be met in order to sustain life. Greediness and excessive appetites belong to the natural body, and are generally the cause of all strife and contention for mastery between the two. - Illustrate. - Question. Which should rule? Why?

Second Thought. Strife and Mastery.

Do we all understand the term? There are many ways of strife; can you mention any? Is there any gained at all without strife? What are the natural inclinations of these fleshly bodies? Does the indwelling spirit always take as good care of its fleshly body as it might?

Note some of the thing which cause strife.

Third Thought. What spiritual victory means.

The spirit should scout of the body. Can it serve itself properly and neglect the bodily demands?

What is understood by Gem Thought 1? How would this apply to surrounding spirits seeking control? How about men controlling each other? Consider Gem Thought 2. Spiritual victory depends upon the kind of spirit which controls. Why?

Department Two.

LESSON.

FOR THE INTERMEDIATE.

We have a lesson on personal mastership. Do you know what that means?

Let us follow an outline of thought taking one thought at a time. Can we do that? Very well.

Our first thought is about our bodies and spirit What part of us do we call body? What spirit?

We may talk about our bodies first. These bodies must have food exercise, and water, in order to be and grow. When the body calls for these, we should supply them in sufficient quantities as is needful Our spirits usually know when the body has enough. The spirit is supposed to control the body, and

to take care of it.

Now let us take the next thought.
Strife and Mastery.

Can you tell what the word "strife" means? Can you tell what the word "mastery" means? Now let us consider the case between our bodies and spirit. Suppose the body is greedy and does not want to stop eating, or drinking, or keep itself clean, its face and hands washed, or hair combed; Then there would be a strife between it and the spirit. Did you know why some people are called drunkards? Gluttons? To take good care of our bodies is very important, and it is more important to properly control them. What do you think makes a spirit wicked? Again. When a spirit becomes a slave to the body what follows?

Another thought. What spirit victory means.

Of course, we mean our own spirits, as we before said.

We can never be what we ought to be, either in body or spirit, until our spirits have complete control of our bodies. Now consider Gem Thoughts 1 and 2. In speaking of being cantrolled by others, make a difference between one who is trying to help you along, like father, mother, teacher, or friend, and one who would drive and master you.

Do not fail in reminding the scholars that there are unseen evil spirits, who would enslave them, ii allowed. The scholars can easily recognize these and turn away them. These are they who tempt you to swear, to steal, to lie, deceive, and make you envious and jealous, evil-minded. These can not control you unless you yield to them.

Think clearly, and avoid random assertions. To claim too much is to discredit what you deserve.

But the spirit is life.—Paul.

Department One.

LESSON.

For the little ones.

We are to talk, to day, about the things we ought to do, not what some one wishes us to do, or what we want to do; for, sometimes, the things we want to do, are not right they would do us harm, and that would make us feel bad.

When we talk about eating and drinking, we find, sometimes, little children who do not know when they have had enough Our bodies must not have every thing they call for, or as much as they call for.

Little May was given a nice glass of lemonade, then she wanted some more, and some more, and some more, and still more, and when her mamma said, No you have had enough, she cried, and said, I want some more

If we would be happy, and keep well, we should not allow our bodies to have all their own way.

Although you are little you can learn much about your eating and drinking. Ask your father and mother about it. There are many things which would harm our bodies, and kill them,

Let us now talk about some of the things we ought to do

1. Learn all about why we are here.

2. Learn how take care of our bodies.

3. Learn how to be happy and how to make others happy.

The Leader can use some homelike illustration in making the above thoughts plain. Isaac is said to have been an obedient child to his parents; the same can be said of Joseph, and Samuel, of Bible fame There are, also, others, both men and woman, in history whose names could be used with the little ones. Remember, a story well told to the little ones is not lost

THE ROMANCE OF ISAAC AND REBKAH.

Still she without attention moved
And did her pitcher fill;
Nor from her lips did one word fall;
Nor would she notice them at all;
A cunning, willful deal.
Her part she acted out with will;
The part which was for her to fill;
Before their eyes.
She turned around as if intent to go,
Starting for home;
But well she knew just what the man would do before quite long.
And she was right.

The servant to her spake, in kindly word, with greetings: "Hail! Fair Maiden, Hold! I speak to thee!
We strangers, around this well,
And will you give us drink our thirst to quell? A kind, kind act; then blessings will into thy treasure come, both rich and rare"
Quite well she knew it was intent in him; was plain like that shown in her dream; 'twas thus the softly voice so true had said, while she was in her room upon her bed.
at midnight hour
She took her pitcher from her head and gave them dtink. She also said: I'll give thy camels water too; they must be thirsty too, I trow. She treated the whole party well; she listened to the words they tell about their trip; received the presents which they gave; then hastened home.

While on her way she thought it o'er; "*these things do hap. I'll see some more.*" she said, 'Tis int'resting too, Yes, yes, the dream is strictly true; The men, the camels, all these presents, too,–from Canaan. true as three is three.

It seems like romance, very great
To start thus in the world– a fate,
–with strangers: leaving my loved ones, friends, and home; in distant

lands – so far to come – 'tis true a lovers lot.
Wealth may to some an object be;
For greedy minds that way to go!
To me the more important be,
To gain a husband; one that's true,
Gentle, and good, and worthy, too,

She hastened quickly, to her home;
To tell her friends strangers had come; they now were standing at the well; awaiting word to come, and dwell with them to night.

She showed the presents which they gave; the ear-rings, bracelets, she did have; given to her as a reward for what she did.

Then Laben arose and greeted them; brought men and camels to his home; that they at night should dine and rest in his own home.

A banquet supper, he prepared;
And entertainment long they shared, far in the night.
Yet nought of rest would these partake, until to all the news did break, why they had come.

A likely story, thought one it be,
'Tis just to take my lass from me;
the girl I love.
'Tis one smooth way of kidnap, true, to take Rebekah far away;
And we her face may never, never see in life again.

And, yet, Rebekah uttered not a word, for she still thought not to be heard at such a time.

Again she dreamed a sweet, sweet dream. In which she saw what was her future home: Isaac his friends, so soon to know; it was her joy the scene to see.

The night soon passed, and e'er she knew; the golden sunlight in her window flew, to say the night was gone, and you go to, so up, yes, up and do.

The rustle of the days work had began, ere she unto her morning meal came down, it to partake.

And now she felt that this her present home, to be no longer home, but place where she was born; where visits could be made at various times, again, again.
Then she exclaimed: "O Fate! Thou quick doth change ones destiny!"

Then came these faithful servants unto them, – Laben and mother of the household then. And said.–

Now, if it seemeth good, then let us go; and with us this fair maid, Rebekah, too, that we be gone
Behold my Master patiently doth wait for us to come."

Delay was asked, a hezitate was, as if they would the matter be delayed a season short
But no, he pressed the matter hard
Until at last the mother said:–
"Call now Rebekah, for she must have her word in this affair, and we shall deal according to that word as she shall say.

To be continued.

Religion is the art of living in the light of infinite relationships.

Intelligence is a means of knolwing these relationships. What are we better than the beasts if we do not reach out with mind and heart to know all that may be known of this way of life? What are we better than broken spirited slaves if we dare no look up and out each for ourselves and see this goodly universe and wondrous life of all as the Lord of all has planned it?

HENRY F. COPE.

We can't choose happiness either for ourselves or for another; We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeyng the divine voice within us.

—George Eliot.

Dare to do right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

DAY-DREAMING.

Beyond the purple hills the realm of Fancy
Spreads mile on mile in limitless domain,
A realm in which by spell of necromancy
One's quite absolved from heartache, care and pain.

In day-dreams oft its quiet lanes I wander,
And take my rest beside its meadow rills,—
Enchantment rules this land of Way-Off Yonder,
The realm that lies beyond the purple hills.

I build my castles there with all of splendor,
In arbors sit where roses twine above,
And with my Knight beside me, brave though tender,
I learn the wondrous magicry of love.

Ah, day-dreams sweet, my foolish heart grows fonder
Each hour of your ecstacies and thrills,—
Let's roam once more the land of Way-Off Yonder,
The real that lies beyond the purple hills!

—Roy Farrell Greene.

1. Love is the golden ladder upon which the heart mounts to heaven.—Geibel.

2. Have love for all men, but fear none.—Luther.

If men and women would read Emerson, Lowell, Holmes, Higginson, Bartol, Carlyle, Hugo, they would have no need to read Ezra, Nehemiah, Job, Solomon, Ezekiel. There is more sense in the five leading essayists of America than in all of the religious books of the world.

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1. To use simple methods for instructing children in the rules and laws of health and morals..

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—Charles R. Schirm.

I have found it best, when addressing children, to use words which they can understand. Herein has always been my success. To use words unknown to them is like speaking in an unknown tongue.—Anon.

There is an atmosphere of the soul as well as an atmosphere of nature In the atmosphere of the soul, God sometimes brings down the divine landscape, heavenly truth so clearly that the soul rests upon them as a picture let down.
H. W. Beecher.

It is not always the preacher who talks the most poetry who is doing most to make life a poem.

ADAM'S PUNISHMENT.

A prominent pastor tells this story:

"I visited a certain school one day where Bible instruction was part of the daily course, and in order to test the children's knowledge asked some questions. One class of little girls looked particularly bright, and I asked the tallest one: 'Which sin did Adam commit?'

"'He ate forbidden fruit.'

"'Right. Who tempted Adam?'

"'Eve.'

"'Not really Eve, but the serpent. And how was Adam punished?'

"The girl hesitated and looked confused. Behind her sat a little 8-year-old, who raised her hand and said: 'Please, pastor, I know.'

"'Well, tell us. How was Adam punished?'

"'He had to marry Eve.'"

—Harper's Weekly.

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We all know right and wrong when we are wronged, but when our rights wrong somebody else it is hard to distinguish where our rights end and the other man's wrongs begin.

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

A man ought then to have confidence about his soul, if during this life he has made it beautiful with temperance, justice, fortitude, freedom, and truth.—Socrates.

When Things Go Wrong.

I do not plead for special gifts
Wherewith to gain the end I seek;
I ask not for the luck that lifts
The proud above the humble weak;
But one great attribute I crave
To aid me as I press along;
It is that I may still be brave
When things go wrong

I do not plead for favors which
My fellow toiler may not share;
Let him who wishes to be rich
Make wealth the burden of his prayer;
Whatever comes, however ill
The winds may blow, I'll get along
If may keep my courage still
When things go wrong

S. E, KISER.

GEM THOUGHTS.

1. To us God is Infinite Spirit.
J M PEEBELS

2 We believe in God whose being is co extensive with the universe. C. R. SCHIRM.

3. No man hath seen God at any time. JOHN

4. God is a Spirit. JESUS.

LESSON OUTLINE.

Principle Thought. Infinite Intelligence.

I How considered.

II Why use the name?

NOTE. Some use the name God, we cannot consistently use that word, because it implies personality, personality implies individuality, an individual cannot watch over, or be in, through, the life of all, so necessary to the position occupied The word infinite means greater than finite, seeing, knowing, prevailing, in-fi-nite.

Department Three.

LESSON.

First Thought How considered.

Why do spiritualists' use the term "Infinite Intelligence" instead of the word "God? Compare the words finite and infinite. How is the word "Intelligence" understood in connection with the word Infinite? Can you illustrate spirit power? Can it be shown where spirit is not? Is there a plant, a tree, a bird, an animal, or any thing having life, that does not show signs of intelligence? How does this harmonize with Gem Thought 2?

Consider God as a person. Consider God as a Spirit. That which is in all, through all, and over all, must be infinitely great, like a vast ocean, in whose body, every thing that exists, partakes of its nature and life. Consider Gem Thought 1

Second Thought. Why the use of the name.

Does the name "Infinite Intelligence" suit the conveyer of this intelligent which is seen all through this universe?

Test the word Spirit.

Gem Thought 4 reads, God is a Spirit Let us illustrate.

It is said that when Peter, James and John were preaching in the temple in Jerusalem under inspiration, the people said that the spirit of Jesus was in them, speaking through them. This same spirit was manifest in many places at the same time

Jesus said: "God is a Spirit." Have we shown that spirit can be everywhere at the same time? Can a person or individual? Is there any other name more suitable than Infinite Intelligence for this spirit power? Consider Gem Thought 1.

The intelligence shown in plants, insects, birds, fish, and animals, can only be applied to spirit

The first assertion stated in the Principles of Spiritualism reads "We believe in Infinite Intelligence." consider this.

Department Two.

LESSON.

FOR THE INTERMEDIATE

We have big words to consider to day. These:- Infinite Intelligence. They are given a meaning of some importance to us.

- Explain each word separately.

Now consider the following:

1. God. Question. Have you any ideas as to who, or what God is? Does the name represent a person, as if we would say, John, Sarah, William? Can a person be in more than one place at a time? Neither can God if he is a person.

2. Spirit. What is mist? You have, no doubt, seen it when it was all around and so thick that you could not see through it. There is said to be an ocean of spirit which, like the mist, may be realized everywhere Spirit is life Do we not see life everywhere? A part of the same spirit in each one of us in every thing that lives.

3. Intelligence. This is one of the evidences recognized as belonging to the Spirit. How do you think we may know this? The answer is there are laws controling our acts and doings which our intelligence recognizes. For instance: Two birds flying in opposite directions and on the same line, one turns to the right, the other to thh left. Why? Your throat becomes dry and feverish, what do you do and why? How do you know what is the matter? You have of the spirit of intelligence

4. Life. We have said that the Spirit was life. Without the Spirit there could be no life; and without life, there would be no feeling, seeing, tasting, hearing, or smelling, nor any of the delightful spirit visions and messages we so often enjoy.

Some homely illustrations can be used, both for entertainment and instruction, to good advantage here.

The voice within us which often speaks to and guides us, telling us when we go wrong

Allow the scholars to ask questions

The leader always guiding the up to some point in the lesson.

Department One.

LESSON.

For the little ones.

The lesson here is intended to give the little ones an idea of God whose Spirit is everywhere.

Talk about this great Spirit. Tell them that we cannot see it with our eyes, but it sees all that we do, hears all we say, knows what we are thinking about.

One day little Laura's mother told her that she could not hide from God; so a little later in the afternoon she said to herself, "I'm going to hide now and see," so she hid in the yard behind the thick bush, and was very quiet; presently she heard a voice say; "Laura, come out from behind the bush" Then she ran in to her mother and asked, saying: "Mamma, did you call me?" Her mother said "No." Who do you think it was that called her?

Now have the little ones repeat this verse, I am in the Father, and the Father in me." Explain the verse. saying, you can play hide from each other, but you cannot hide from the Great Spirit Ask how many know their A. B. C's. Talk about the little blocks with letters and animals on; show how much is learned, little by little even in their play, and the good Spirit within will help them to learn if they ask It.

Ask them to tell how they build houses with blocks, then show that it is only by trying again, and again, that we succeed Little Florence Nightengale became a great and beautiful singer, by her trying again and again All great men and woman began to study when they were little like you.

Some of you may some day make great men and woman You can all do something, and live good lives

Here is a little memory verse
Then let us join together,
And try with all our might;
Wise to become, and pure, and good,
Like children of the light

A GOOD PLEDGE

A Pledge we make, no wine to take; nor brandy red, to turn the head; nor whiskey hot, that makes the sot; nor fiery rum, that ruins home.

Nor will we sin by drinking gin. Hard cider too, will never do, nor sparkling ale, the face to pale, nor brewer's beer, our hearts to cheer. But, to quench our thirst, we will always bring, cold water from the well or spring. So here we pledge perpetual hate, to all that can intoxicate C. B. RICE

We can't choose happiness either for ourselves or for another; We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeyng the divine voice within us.

—George Eliot.

A man ought then to have confidence about his soul, if during this life he has made it beautiful with temperance, justice, fortitude, freedom, and truth.—Socrates.

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then thus he spake:
"Ye both are right, and both are wrong, he showed them clear how the hap did come – all in a moment of time
Then each arose and kissed their masters hand, and said, "To day we both are wiser men." and there was peace.

* * *

On second day at evening time they came in sight of Canaan land – a highland scene.

The mountain peaks that stood high in the air, were tint with gold from setting sun, so fair; gave her much cheer.

Then lost again to them – the mountain caps, as in their winding course adown the stream they rode to Syrias path.

The third, the fourth, the fifth, in camp they slept, quite undisturbed, thus far, a peaceful trip.

And now through Canaan land their feet do tread, with int'rest all aglow as on they pressed; nearing thehome.
Tyre, Sharon, Bethel, now are passed, and now the boundry of their home they reach; 'tis journey's end.

Now who is he whose manly form they see in yonder path away? Rebekah asks.

Continued in next number.

There is an atmosphere of the soul as well as an atmosphere of nature In the atmosphere of the soul, God sometimes brings down the divine landscape, heavenly truth so clearly that the soul rests upon them as a picture let down.
H. W. Beecher.

It is not always the preacher who talks the most poetry who is doing most to make life a poem.

When it looks like all is up,
Drain the sweetness from the cup,
Keep a-goin';
See the wild birds on the wing,
Hear the bells that sweetly ring,
When yer feel like sighin'—sing,
Keep a-goin'.

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Dare to do right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

GOD WITHIN.

A power within me comes at times
To sing a song in silvery rhymes,
All in accord with thoughts of mine
I feel it is a Power Divine.

This subtle Power–what can it be
That so becomes at one with me?
A voice from out the maze replies:
Lo, I am God of earth and skies.

Oh, thou, the ever Ruling Power—
We ask thy guidance every hour;
Thy strength to vanquish thoughts of sin
Thy peace and purity within.

To every man a soul is given,
And heeding it, he finds a heaven,
Is it neglected? Then, behold,
That man is lost to heaven's fold.

JULIA G. BISHOP.

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THE ROMANCE OF ISAAC AND REBKAH.

The answer in a straight-forward way, which made all wonder greatly at her say.

'Yes, I will go, and go with these to day. Behold, I give you reason now, for this my say: then came rehearsel of those things occurred, then all the vision through as she had heard, – inspired word,– with good effect.

A silence followed, then the mother said: "The thing is of the Lord, who would retard His word. or say it shall not be? We cannot say thee nay, since 'tis the word.

We spare thee, daughter, with blessings on thy head; go quickly now, and with thy maids prepare for this thy ride – to Canaan land.

* *

The moment came, when, with men and camels at the door, the call did come. "All ready for the tour!" A lively company gthered there, to give their "send off's" in good cheer, with wishes great.

And thus Rebekah sang.

Cheerily, cheerily, away we go!
Bravely, courageously, our part of the show;
Not fearfully, or carelessly, recklessly, no;
In the midst of this joy, with wits we go.
Men servants, maidens, a goodly train'
With leader and guides we cross the plane;
Through valleys, through canyons to make our way; until we reach
Canaan land, where we shall stay, in happy life.
Away we go, away we go;
Away we go, away we go.

Blessings, best wishes, all with us go;
From friends we now are leaving true;
This change did hap' within a day;
Which clearly op'ed a new pathway
A sudden break in the old routnie;
Wresting from home its maiden queen;
To distant land, where best doth seem – into new life.

Away we go, away we go,
Away we go, away we go,
Farewell.

We wonder what happens when night has come; when in the tent these maidens dream, – out in the world.

'Tis more than one day they travel on, ere they shall reach their new new home; quite tedious, the journey will become; as on, and on, and on, and on – to Canaan.

To night these fair ones will think it o'er, and wonder, wonder, wonder more; 'tis then the testing time will come, and will they wish them back at home? or, Does a maiden misgivings have? and will she e'er regret her move? Temptation no doubt, unto that end, will come to her, you may depend; yet yield she will not to that part: no, not if she is true in heart.

The raising here marks an event, causing a joy or a lament, taking an active part: for strength of mind is in that path, and so is confidence and faith these brightly shine. Misgivings lead to doubts and fear wondering if things thus really are. Misgiving leads to evil trait; like recklessness without abate; a giving up indiff rence; because of lack – experience: these oft do hap. Yes temptations give misgivings true; if recklessly you follow through that luring path.

The wise yield not, they turn therefrom; with brave, brave hearts move straightly on, in path of duty is their run; they find reward.

'Twas thus Rebekah looked at things; with fearless heart she moved along; enjoyed with relish the change of scene; was really fit to be a queen, in nation great.

While in the train, she rode with him:– that faithful servant who for her came, and presents brought. Of all the crowd, him only knew she was his charge the journey through, They chatted much.

A Conversation.

You call him Isaac, will you describe, just how he looks, then of his words, just how he talks; and how he does, when midst his servant men he moves, to look around?

Ah, yes, fair maiden! 'tis joy to me, to speak of one so noble he, so kind and good, yet firm and true, for principles have much to do with him.

A gift from God, he is an only son, a child quite late in wedlock born. In nature is on his fathers side, as far as faith and courage is implied; straight forwardness and tact, from mother came, the good from both sides is his joy and fame. In height, between his parents size he stands, with shoulders square, a military man None in his crowd can better size a span, a team of camels, cattle, horse, or read a man If any weakness there be found in him, it is goodness shown unto his men. In purity, as good as best is he, nor will he turn at all to revelry, nor any sin that maketh man a slave, for thus he saith:– "A mind I have, nor shall myself be bound to any fault that pulls man down and maketh him to halt; placing his life far, far below the brute – in fleshly life. Hath God not made me man, with mind to do? And shall I spurn his gift and fall below, unworthy so to be? No, no,"

Youwish, also, to judge him by his words. Thou, too, art wise, from these true character is read.

The acts and words of any man
Doth tell of that which is within.

There was a strife between two of his men; when Isaac happened near and heard the kan, and came to them. Then they sat down, one on each side of him and each his story told unto him then in his own way, and Isaac listened unto them 'till they were done. then thus he

SELF-CONTROL.

Nature's laws are inscrutable,
Nature and God and one;
God is the author of all things,
His will is always done.

We do not care to speculate
About a future life;
If that shall prove to be our fate,
We trust there'll be less strife.

Spirits are here, both good and bad,
And they are here to stay;
Why should this make us glad
ro sad?
Nature will have her way.

Our proper course is self control;
Wise people do not lie;
We think man has a deathless soul,
His body has to die.

An angry God does not exist;
We stultify our soul
When we profess to know His will;
Our part is self-control.

A scape and an angry God,
A bloody sacrifice—
These Jewish fables are a fraud;
Such teaching is not wise.

H. E. POMEROY.

Mazon, Ill.

Build your life on the belief in goodness, in eternal, infinite goodness as the order of the universe, on the superiority of love to hatred, on the final victory of love and goodness, on the ideal of this great human family of ours that shall come to live in unity and brotherliness, and so fulfill the will of the Infinite Father of all. These things work well. HENRY F. COPE.

Dare to do right! dare to be true!
You have a work that no other
can do;
Do it so bravely, so kindly, so
well,
Angels will hasten the story to
tell.

Department Three.

LESSON.

A PARABLE STUDY.

The kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bride groom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.

Then all those virgins arose and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with to the marriage: and the door was shut

Afterwards came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

MATHEW.

Our object in these lessons is to bring out some important, practical, duty which will help us in living a truly spiritual life; one which will help us to enjoy this present life, and at the same time live in readiness for the change so sure to come to each one of us.

Let us not be forgetful hearers, let us be hearers and doers, then shall we always be ready when the watchman shall call.

We may ask first, What is a parable? The answer is: A similitude, or a likeness of something in comparison.

Let us now follow the lessons as they are suggested, step by step.

Compare a heaven with a great, joyous, wedding feast.

All the guests are supposed to be happy while in its enjoyments.

Note the condition of affairs: All invited guests; sellected personages, companionable, all agreeable to the household. Enlarge.

Virgins, here would represent all who were to be these happy guests. And these were privileged to enter the home with the bridegroom when he came.

Note the inward character' as given here.

Five were wise, and five were foolish. In what sense may we consider this?

They all started out in time.

But were all actually ready for the journey?

Is there not such a thing as allowing the excitements of the moment or the occasion, to make one forget present needs? Enlarge.

SOME POINTS.

The value of an object lesson.

There are always times when the weak points of our character are revealed.

We should never lose sight of the true principles of life.

Spiritualists' above all others should be like the five wise virgins. How? By not being carried away with phenomena, but by living in the principles which prepares them for that higher occasion, when the watchman shall cry, Be ready.

Department Two.

LESSON.

FOR THE INTERMEDIATE.

NOTE. Have each member of the group read one section of the parable.

Talk about a party, and what pleasent times they often have, and how much enjoyed.

Make a comparison between these parties and what we are told the good angels in their h avenly state do enjoy. Do not go into details the picture impressed is all that is necessary here.

This comparison would show that we also, have heaven on earth.

We might then ask if it is possible to have a heavenly joy once in a while, why not have it all the time? Why not have a heaven to go to heaven in?

Now call attention to the virgins.

1. They did not all get into the feast. Why?
2. Were they not all on time?

Then there were some other things to think about. Can you mention some of them?

Whom do you think these virgins represent? This teaches us that we are to live on after we have left these fleshly bodies, and that we should be very careful and thoughtful about what is expected of us.

Spiritualism teaches us that it is possible for us to live a real good life here and that if we ask our spirit friends to help us in our trying they will.

I count this thing to be grandly true: That a noble deep is a step toward God, lifting the soul from its common clod to a purer air and a broader view. LONGFELLOW.

"Let us all love one another."

But the spirit is life.—Paul.

Department One.

LESSON.

For the little ones.

Relate the story of the parable in a way that the little ones can understand.

Talk about getting ready to go to the party.

Ask the little ones w.at they did to co e here.

Dressed nicely. Remembered how to behave, because it was Lyceum.

Sometimes some people start to go before they are ready, just like the five foolish virgins. Enlarge.

They started early and yet were late. There are ways in which we may be late.

Little Carrie stopped to play with some girls, and when the bell rang, she ran to get in, but the door was shut and locked, and she could not get in.

This lesson shows that we are all like these vi gins, either wise, or foolish.

It means that we can live a happy life here, if we will do right and remember the lessons we learn.

Kind words bless every ear,
Warm every heart.
Win love and bring good cheer,
Leaving no smart.
They live in after days,
They gain the truest praise,
They help the world to ra.se
To nobler life.

REV. T. TIMMINS.

We all know right and wrong when we are wronged, but when our rights wrong somebody else it is hard to distinguish where our rights end and the other man's wrongs begin.

Declaration of Principles of t Ohio Spiritualists Association.

First—We affirm the existence a Supreme intelligence or Soul for in the universe.

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Fourth—We affirm the moral r sponsibility of the individual, th no one can escape the just penalty c wrongdoing and that in the deve opment of the spiritual nature lie the only hope for the upliftment c the human race.

Fifth—We believe that progres sion is the law of life and the doo to reformation is never closed.

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THE LYCEUM LESSON DEPARTMENT

ONE.

One were we in soul and heart,
He was dearer than a brother;
Death has wrung our hands apart,
Yet we have each other.

When the day god sinks to rest,
He, with sad eyes slowly turning
To the gold and purple west
Feels my spirit's yearning.

When the summer falls a-swoon,
And the leaves grow sere and crisper
'Neath the burning glare of noon,
Still he hears my whisper.

In the raging winter's blast,
In the breakers' rolling thunder-
All death's chill between us passed
Tears us not asunder.

Still I lean upon his breast
To that true heart closely pressing.
On his hours of sad unrest
Falls my voiceless blessing.

One were we in soul and heart,
He was dearer than a brother
Death has wrung our hands apart
Yet we have each other.

BEATRICE ST GEORGE.

ATTAINMENT.

Attainment is the act of arriving at or reaching; acquirement; that which is obtained by exertion.

To attain an object, one must make an effort toward it.

One may desire health or high position; but the attainment depends on fulfilling certain laws

Ones aspirations may be to the power to comfort the sorrowing. The attainment will depend on his thinking, speaking, and doing kindnesses to any one whenever an oppertunity presents itself

We create our own Heaven or Hell and walk an angel or a devil therein. HUDSON TUTTLE.

"Let us all love one another."

A PARABLE STUDY.

The parable of the sower

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seee by the wayside.

He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, some an hundred-fold, some sixty, some thirty.

Department Three.

LESSON.

One of the great questions of the day is that of " What is Truth?" truth concerning the actual state of our existence here and whether death really does end all. If it does, then all pious feelings are in vain. If it does not, then are we to profit by every means possible, whereby we may gain knowledge concerning how to live, and how to make a good appearing when we enter the next state of our existance.

Spiritualists' have the truth, and therefore the lesson of to day is well worth consideration.

The seed spoken of here is the word that we have concerning our duties while in these fleshly bodies'

We are not to live idly, and await results; we are not to allow apparent hindrances to keep us from doing the work set before us; we are to work while it is called day.

Follow the lesson in Parable step by step, and the suggestions given.

NOTE THESE SAYINGS.

1. Receiving the seed by the wayside. Note what it implies. (See below,)
2. Receiving the seed into stony places.
3. Receiving seed among thorns
4. Receiving seed into good ground.

INTERPRETATION.

The wayside hearer,— the careless ones who love to gossip.

The stony ground hearers,– those who gladly hear and that is all.

The thorns, – those who hear but do not endure. The trials persecutions, and hindrances are too much for these.

The good ground hearers. We all know who these are.

Have we this variety among us as a body?

It is our desire to see every Spiritualist a good hearer and doer for the great truth which we possess.

Department Two.

LESSON.

FOR THE INTERMEDIATE.

Have the scholars read theparble lesson.

Now have some one in the group tell the story as it appears to him or her.

Follow this up with an exlanation of the four characters repre-

sented, and the application, - the wayside, the stony the thorns and the good hearers. Tell in the form of a story.

The Sower represents the preachers, teachers, prophets, and all who tell abroad the great truth.

Can any of you tell what great truth Spiritualism declares? This is one: "There is no death." (Enlarge.)

Speak of the harvest. Show how much one seed will produce.

We reap the reward for the kind words, good acts and deeds.

Department One.

LESSON.

For the little ones.

The lesson story in itself is entertaining for the little ones. It can be told in a simple way.

The soil can be practically illustrated by taking a small box of sand and some little gravel stones along with you to your group.

Apply the thoughts of the lesson.

Talk about the evil of forgetfulness, of being careless; then show the joy of the child that remembered.

Talk about harvest time, what it means, and how much we enjoy the apples, grapes, new corn, and other good things, Tell how we all shall be rewarded for every kind word and act. How happy it will make us.

Let us receive these truth's, and live in them. Remembering that it is only these bodies that die, and that we shall have new bodies that shall never, never die.

If you have the words of the song
Kind words can never die.
have the children repeat one verse after you as a closing.

If I knew you and you knew me
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness
Our thoughts would pleasently agree
If I knew you and you knew me.

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Warm every heart.
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THE LYCEUM LESSON DEPARTMENT

LOVE.

Love lightens our care,
Drives sorrow away;
Love scatters the clouds
To the brightness of day.

Love gladdens the soul
And fills it with song;
Love lifts us to right,
And rights all the wrong.

It makes life worth living;
Love is real and not a dream
It is truth, and God-given;
Love guides with its beam.

Love is holy, uplifting;
'Tis emotion sweet and deep;
Love's the hightest aspiration
God's holy law to keep.

Love teaches only goodness;
It knows no fear nor shame;
Love is the holy essense
Of passion's tender flame.

God's words are love and law;
Love should rule on earth plane;
To love and be loved is life,
So blessed be love's holy name.

MRS. J. H. DALLAS.

LESSON STORY.

THE EXCEEDING WISE.

There be four things which are little upon the earth, but they are exceeding wise:

The ants are a people not strong, yet they prepare their meat in the summer;

The conies are but a feeble folk, yet they make their houses in the rocks;

The locusts have no king, yet go forth all of them by bands;

The spider taketh hold with her hands, and is in kings' palaces.

* * *

Happy is the man that findeth wisdom, and the man that getteth under-standing.

For the mer-chan-dise of it is better than the mer chan-dise of silver and the gain thereof than fine gold

* * *

Her ways are ways of pleasantness, and all her paths are peace.

PROVERBS.

Department Three.

LESSON.

We have before us four examples of wisdom rep-re-sent-ed in four special varieties of life. Namely: the ants, the conies, the locusts, and the spiders.

Now we ask, what points of wisdom do these little creatures display?

Ans. Activity, Perseverence, and gathering, in harvest time, their winters provision.

Illustrate, or have some one in the group tell what they know about the ants.

Then ask, Are these wiser than mankind?

Do we not learn from ob ser-va-tion, as well as from practical experience?

Is laziness natural in man?

The conies. Have some one read the article about the conies.

Wherein does their wisdom lie?

Ans. In selecting safe dwelling places, in having watchmen to guard and give signal of danger, in their regular habits in taking their meals.

Are these truly examples for us?

The locust. What peculiar characteristic do we find in these?

1. The lesson of dwelling together in harmony. What a delightful state! Enlarge.

2. That of keeping together as a body, even without a leader. An excellent principle! How churches have divided; how companies of people disagree and divide; and yet the little locust is broad minded enough to overlook small offences The locust can teach us.

The Spider Their wisdom

They work with their hands. That mean "not lazy" of course. But why this lesson? Are there any of us who are not willing to work? Enlarge.

"But is in kings' palaces."

Why? Because they work. May we not learn some lessons here?

Here we have the lesson of wisdom and unberstanding. Now have some one read the verses on wisdom.

Department Two.

LESSON.

FOR THE INTERMEDIATE.

Have the scholars read the lesson verses.

Talk first about the ants, and of their ways. wonder why they are made an example for us?

They are a little people indeed. Ask if any in the group has ever watched their movements. Have them tell what they know. They are always at work; they gather and lay up in store for winter the food they need; they are very wise.

Did you ever see a lazy ant?

They persevere, have patience, and succeed. Are we that way? That is the only way to success in any thing.

The conies are weak creatures, but they also show wisdom. (Read the article about them.) They show wisdom in securing safe homes, where no foe can desturb them; where they can keep a watchman

to give the signal when danger is near. Do we not also have need for these lessons? We have many foes; can you mention any?

Sometimes a wicked word passes our lips. Enlarge.

Can you tell who your watchman is, and where to find him? He is the voice within thine own breast that says "Don't, don't."

The Locust. Where do they they show wisdom?

In living in harmony together, and in keeping together as a band.

Can we learn a lesson here?

That is the wise way in building up any organization.

The Spider. Where is its wisdom shown? It takes hold with its hands A good example any.

And what else? These are also found in kings' palaces What is understood here? Success?

These four little creatures are excellent teachers.

Department One.

LESSON.

For the little ones.

This lesson can be taught in a con-ver-sa-tion al way with the little ones.

Tell them that you are going to talk day about four little living creatures. It may be that they are acquainted with one or two of them at least one of them may be found right in their own homes.

Ask them if they ever saw a spider, and to tell you how it looked.

The spider is one of our little teachers, and it is very wise That is, it knows how to get along.

It work with its hands, and it is not lazy, nor will it run away from work. I am sure that is a good example any way. Enlarge.

The Ants Ask the little ones if they ever saw the little ants. Tell these can teach us some lessons too. Tell how they gather and lay up food so that when winter comes and they cannot go out, they will have something to eat.

We often find little children who spend every cent they get for candy, Enlarge.

These little ants can teach us too.

There is another little creature, one that you have never seen, that we want to talk about. It is the coney. It makes its home away up in and amongst the rocks, where it is safe from harm How nice it must feel in sueh a home Then it has some one of its number oneside watching to let it know what is going on. Enlarge.

The leader should not forget the moral application for the little ones tell in the form of a fable.

SOME THOUGHTS.

Lazy people never like to work.

The conies have a watchman out of their homes, our watchman is within in our hearts.

We can learn from every around us if we use our eyes and ears, and if we use our hands to work, and our feet to walk, and our minds to think, we too may grow wise

The Coney.

The Coney is a very peculiar little animal of the size of our rabbit, still found dwelling among the rocks, around Mount Sinai. It can not burrow, for it has no claws, only nails half developed; but it lies in holes in the rocks, and feeds only at dawn and dusk, always having sentries posted, at the slightest squeak from whom the whole party instantly disappear

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

If I knew you and you knew me
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness
Our thoughts would pleasently agree
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They live in after days,
They gain the truest praise,
They help the world to raise
To nobler life.

REV. T. TIMMINS.

A man ought then to have confidence about his soul, if during this life he has made it beautiful with temperance, justice, fortitude, freedom, and truth.—Socrates.

Build your life on the belief in goodness, in eternal, infinite goodness as the order of the universe, on the superiority of love to hatred, on the final victory of love and goodness, on the ideal of this great human family of ours that shall come to live in unity and brotherliness, and so fulfill the will of the Infinite Father of all. These things work well. HENRY F. COPE.

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