

HATTIE'S HAYMAKING.

The fairest of upland hayfields beneath the bluest of June skies, and a group of merry lads and lasses tossing the sweet-smelling mown grass on a sunny slope. That was the simple scene which a gentleman, seated beneath the grateful shade of a group of elms, was endeavoring to reproduce in his sketch-book.

He was making good progress, and the pretty picture grew in beauty beneath his touch, but presently his hand slackened, and his gaze wandered away to a little figure, which, parted somewhat from the others, pursued its work alone. As the girl—she was of about twelve or thirteen years of age—moved slowly nearer and nearer still, turning the swath with small but patient hands, the artist found himself considerably attracted by the careless grace of the childish form in its checked cotton frock, and the pensive beauty of her quiet face. "A little too quiet, perhaps, for her age," he thought, "but very sweet. She seems of quite a different class from the others; I wonder who she is?"

And then he went on touching in the red bodice of a roystering dark-eyed girl in her teens, and the gleaming white shirt sleeves of the farmer's son, who was among the party. Yet ever and anon his eyes returned with continually renewed pleasure to the modest mien of that industrious little maid in the blue print frock, who, always a trifle behind the others, pursued her work so steadily.

Dinner hour came. The hay-makers encamped beneath the shadow of a rose-dotted hedge. Great hunches of bread-and-cheese, and thick slices of cold fat bacon appeared; likewise bottles of beer. The dark-eyed girl, with mistaken good nature, offered a frothing mug to the little quiet maid. But she, smiling sadly, shook her head. The artist, who still watched the group with interest, saw that she seemed compelled to repeat this refusal several times. Then, something appeared to be said which raised a burst of coarse laughter from both men and women, and the little maid colored and looked uncomfortable. All this the artist saw, though he could not hear a word that was said.

Presently the child, with a little tin can in her hand, passed close to where he sat. He saw her fill the can at a spring out by the road-side, and she lingered, though aimlessly it seemed, by the gate before coming back. The gentleman divined that she shrank from mingling with that rough, rollicking group beneath the hedge, and he called her to him.

Would she mind standing still for a few minutes with her hay-fork in her hand, while he made a little sketch of her?

The child smiled and blushed, and said she didn't know. Her voice was gentler and more refined than the artist had expected to hear. He persuaded her, and finally, with murmured excuses for her loosened hair and missing hat, she consented to being "posed" for a picture.

As he rapidly worked, the artist tried to draw from her a few particulars about herself. Her name was Hattie Harman; her father was dead. Her mother was alive, oh, yes! but the admission was made without the faintest smile. ("Strange, that!" thought the gentleman.) She had no brothers, only one sister, a baby two years old, and it was ill. Hattie had never worked in a field before, but she did so want to earn some money, to buy eggs, and beef tea and things for baby.

"Why wouldn't you have a drink of beer when they offered it?" asked the gentleman.

"I never drink beer—I can't bear it!" answered Hattie. But he could not get her to tell him why.

It was later in the day that, talking to the farmer himself, the artist learned the whole of Hattie's story. It was very dreadful. The family were townspeople, and had once been highly respectable. But when Hattie's father died, her mother, instead of seeking comfort from God, and in loving devotion to her children, had fallen a victim to the delusive solace of intoxicating drinks. She was a clear-starcher by occupation, but was so ill to be depended upon that, though she might have done well in the neighborhood, few persons would now employ her. Her home was a desolation, and even the poor sick baby suffered from her neglect. No wonder Hattie's sad grey eyes had brightened so

when the artist gave her half-a-crown for her "sitting," and that the day's work done, she forgot her fatigue in haste to run and buy food for the dear little sister before returning home.

About a week later the artist found himself at a farm-house, quite fifty miles away from the village where Hattie lived. It was a wet day, and he was occupying his time touching up that water-color sketch of the little haymaker.

"Deary me, that is pretty!" said the farmer's wife, glancing over his shoulder. Adding, as if to herself, after a few minutes' earnest gazing, "It's as like as like!" Then she sighed.

"Do you know that little girl, sir, may I ask?" she questioned, with trembling voice, and wiping the mist from her glasses as she spoke.

"Not much; very little indeed," replied the artist. "She is a child I casually came across one day in a field in Hampshire. Her name was Hattie something, Hattie Harman, that was it?"

"Is it possible, sir? Is—it—possible?" gasped the farmer's wife in astonishment. "You do surprise me! Why, sir, unless I'm very much mistaken that's my own daughter's child—and the very 'model' of what Lucy was at her age! Is the mother living, sir, can you tell me that? for it's many a weary day since I heard!"

It was a brief but sad tale the artist had to tell his good hostess, but he related it as delicately as possible consistently with truth. The farmer's wife wept undisguisedly as she heard of her daughter's degradation. "Poor dear! Poor dear!" she moaned. "If her father and me had been abstainers in her young days as we are now, she might never have come to it."

I am glad, nevertheless, to be able to end my story happily, after all. The farmer and his wife were well-to-do, Christian people. They brought this poor erring daughter and her children to their own home; and patiently helping her day by day, were by-and-by rewarded with the bliss of seeing her reclaimed from the power of the evil one to the dignity of true womanhood. The ailing baby, tenderly cared for and feasting on eggs, milk, and all the good things of a farm "galore" soon grew rosy and strong. While Hattie's eyes became so bright with gladness, and her step so joyous, that when the artist saw her again, he could scarcely believe her to be the same maiden as the sad-faced little haymaker of one short year before.—*Jennie Chappell.*

SOME RULES FOR THE TIMES.

Everything is not done by rule. Too much rule leads to formality. The great battles are not fought by rule. Sometimes our boys are ruled to death. In some homes the very dog is required to wag his tail by rule. While there may be danger of too many rules, yet there are some good old-fashioned rules our boys would do well to remember. Here are twelve golden rules for boys:

Hold integrity sacred.
Observe good manners.
Endure trials patiently.
Be prompt in all things.
Make good acquaintances.
Shun the company of loafers.
Dare to do right, fear to do wrong.
Watch carefully over your temper.
Never be afraid to be laughed at.
Fight life's battles manfully, bravely.
Use your leisure moments for study.
Sacrifice money rather than principle.—*Inland Christian Advocate.*

AN INTERESTING STORY.

Miss Deyo writes from Japan to the *Christian Intelligencer*:

I have just been hearing such an interesting story of the people of a place about eighty or a hundred miles north-west from Tokyo. Some enterprising individuals decided that their village should have a temple, and started a subscription list to raise funds for the purpose. The plan met with favor, and nearly ten thousand dollars was subscribed. Last summer a meeting was called to discuss the matter, when several young men raised strong objections to the erection of a Buddhist temple and refused to give it their support. Buddhism, they said, was an exploded religion;

no one believed it but old people and children, and their village was too intelligent for a Buddhist temple. When a Shinto temple was proposed, that met with even greater disfavor. Presently some one suggested that they should put up a Christian temple, as Christianity was the religion of Western civilization and seemed to be a part of the new ideas which were growing so popular. This suggestion was received quite favorably, but as none of them knew anything about Christianity they could not decide. Finally a committee of their number was appointed to investigate the Christian religion and report upon it. Meanwhile preparations for the building of the temple were postponed.

SCHOLARS' NOTES.

(From *International Question Book.*)

LESSON VIII.—AUGUST 25.

THE ANOINTING OF DAVID.—1 Sam. 16: 1-13.
COMMIT VERSES 11-13.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7.

CENTRAL TRUTH.

Childhood and youth are the preparation season for life's work.

DAILY READINGS.

M. 1 Sam. 16: 1-23.
T. Ps. 20: 1-6.
W. Ps. 8: 1-9.
Th. Ps. 29: 1-11.
F. Ps. 119: 1-16.
Sa. Luke 19: 12-26.
Su. John 14: 12-27.

HELPS OVER HARD PLACES.

1. *Mourn for Saul.* (1) Saul was his friend, and had disappointed him. (2) He was troubled about the kingdom, and the king a rejected man. *Jesse:* the grandson of Boaz and Ruth. 2. *He will kill me:* the act would seem like treason. And Saul was under the influence of a bad spirit (16: 14). *I am come to sacrifice:* holding a feast as usual in connection with it. He told the exact truth, but he did not tell the whole object. 4. *The elders trembled:* they feared he might have come to reprove some sin; or they were afraid that Saul might regard them as harboring an enemy of his, and therefore destroy them. 5. *Sanctify yourselves:* by washing their garments and their bodies: and by putting away sin, and consecrating themselves to God (see Ex. 19: 10, etc.). 10. *Seven of his sons:* including the three who had already passed before Samuel. 11. *Will not sit down:* to the feast. This was a family feast, apart from the public services of the sacrifice. 12. *Ruddy:* reddish in hair and complexion, or with fresh, red cheeks. *Of a beautiful countenance:* literally, of lovely eyes. 13. *Anointed him:* devoting him to a special purpose from God. It is not likely that the family, perhaps not even David, knew the object to which he was set apart. *The spirit of the Lord:* of whom the anointing was a sign. God's spirit prepared David for his work.

SUBJECT: STEPS TO THE KINGDOM.

QUESTIONS.

I. DAVID'S CALL TO THE KINGDOM (vs. 1-11).—What were Samuel's feelings toward Saul? What reason did God give why Samuel should cease mourning? What work did he give him to do? Is work for God a solace in sorrow? What objection did Samuel make? What plan overcame this objection? Was it perfectly truthful? How did the elders of Bethlehem feel as Samuel drew near? What religious service was held? What did Samuel do at the family sacrificial feast, after the public services were over? (v. 6.) Tell all you can about Jesse and his family. Describe the way in which David was chosen. Explain verse 7. What comfort is this to many? Are the heart and soul the source of all real greatness and power?

II. DAVID SET APART FOR HIS WORK (vs. 12-13).—Describe David's appearance. What did Samuel do to him? What was the meaning of this anointing? Did David himself know for what he was set apart? What other help was sent to him? May we have this same help? What were some of the things David was to do in his life?—What work have we to do? What kingdom to gain? What kingdom to help extend over the world?

III. DAVID'S PREPARATORY SCHOOLS.—What could David learn from his care over sheep? Did he learn music? (1 Sam. 16: 18.) How did this help him? (16: 23; 1 Chron. 25: 1.) How did his faithful defence of the sheep by his sling help him? What is said of his youth? (16: 18; 18: 14.) Can you see how all these things helped him to become king, and to become a wise and great king? What does Jesus say about this? (Matt. 13: 12; Luke 19: 17, 26.) Is there any better way to the best and most useful life than by doing faithfully in childhood the duties of each day?

PRACTICAL SUGGESTIONS.

I. Two cures of grief.—knowledge of God's will, and work to do for God.
II. If one person refuses to do God's work, God will raise up another in his place.

LESSON IX.—SEPTEMBER 1.

DAVID AND GOLIATH.—1 Sam. 17: 32-51.

COMMIT VERSES 45-46.

GOLDEN TEXT.

If God be for us, who can be against us?—Rom. 8: 31.

CENTRAL TRUTH.

Victory over evil through faith in God by the wise use of means.

DAILY READINGS.

M. 1 Sam. 16: 14-23.
T. 1 Sam. 17: 1-19.
W. 1 Sam. 17: 20-37.
Th. 1 Sam. 17: 38-58.
F. Eph. 6: 10-24.
Sa. Ps. 18: 1-6, 30-50.
Su. Rev. 3: 1-22.

CIRCUMSTANCES.

Israel's old enemy, the Philistines, made an incursion into Judah, and marched almost to the capital at Gibeon, and encamped on one side of the valley Elah. On the other slope Saul marshalled his army. Neither army dared to go away from his advantageous position to attack the other. After a time a giant warrior, defended by armor, came forth from the Philistine army, and proposed that the battle be decided by single combat. He defied the army of Israel to produce a champion who could kill him. This he did twice a day for forty days, inspiring the Israelites with mortal terror. Just at this juncture David arrived from Bethlehem, ten miles away, with a home remembrance for his brothers. In the army he soon learned the state of affairs, and how Saul had offered to give his daughter in marriage to the one who should slay the giant.

HELPS OVER HARD PLACES.

32. *And David said:* led on by the Spirit of God, and by the spirit of devotion to God's cause. He was of course aware of his skill with the sling. 34. *And there came a lion:* lions and bears were not uncommon in Palestine. 37. *The Lord that delivered me:* the help God had given him in the past was the proof that he would help in the present emergency. 39. *He had not proved it:* he was unaccustomed to such armor. Had he kept on Saul's armor he would certainly have been slain. 40. *A scrip:* a small leather bag. *His sling:* with this David was very skilful, and could attack the giant from a distance. The Benjamites could sling a stone at a hair-breadth and not miss (Judg. 20: 16). 43. *Am I a dog:* the giant did not seem to see the sling, but thought David was going to try to kill him with his stick, as he would a dog. 44. *And the Philistines said:* they could be heard across the ravine between them, but had to go a distance on opposite sides before they could meet. 49. *The stone sunk into his forehead:* this stunned the giant, but David took Goliath's own sword and beheaded him.

SUBJECT: MODERN GIANTS AND HOW TO OVERCOME THEM.

QUESTIONS.

I. THE BATTLE ARRAY.—What old enemy made an attack upon the Israelites? Where were they met by Saul's army? (17: 2-3.) What relatives of David were in the army? (17: 13.) How were the Israelites affected? (17: 11, 24.) Was their terror a proof of their lack of faith in God?

II. THE PHILISTINE CHAMPION.—What giant warrior was among the Philistines? How tall was he? Describe his armor. His weapons. What did he propose? (17: 8-10.) How many times did he utter his defiance? (17: 16.) What reward did Saul offer to the man who should slay him? (17: 25.) Did anyone dare to accept the challenge?

III. THE ISRAELITE CHAMPION (vs. 32-40).—What brought David to the camp? What were his feelings when he learned the state of affairs? (17: 26.) How was the king's attention called to him? (17: 26-31.) What offer did David make? What objection to his proposal? How did David show that he was worthy of a trial? (vs. 36-37.) How would Saul have armed him? Why did he refuse? How was David armed? Why was this best for him? What is said about the skill of some with the sling? (Judg. 20: 16.) Was this skill sufficient by itself? (v. 47.) Where did David learn to use his sling? Where did he learn to trust God? Could he have gained the victory over Goliath, if he had not learned these lessons before the time of trial?

IV. THE BATTLE AND THE VICTORY (vs. 41-51).—What did the Philistine think of David as he saw him approach? In what different spirit did David come to the contest? Which was the truest spirit? What was the result of the contest? What became of the Philistine army? Was such a victory better for Israel than one wherein God's part was less apparent?

V. MODERN GIANTS AND HOW TO OVERCOME THEM.—In what respects is Goliath a type of the world as against Christ? In strength? In armor? In boasting and confidence? What giants have we to fight in the world (such as intemperance, etc.)? What giants have we to fight on the battlefield of our own hearts (such as temper, appetite, selfishness)? Show why they might rightly be called giants. (Eph. 6: 10-12.) What will they do to you if you do not overcome them? What are to be our weapons against these giants? (Eph. 6: 13-18.) Can the church succeed by the use of worldly weapons? Can we in our inner warfare? What lessons are we taught by David's attempt in Saul's armor? What about trust in God? How to gain faith? (vs. 36, 37.) About the use of means while we trust in God? (James 2: 17, 18.) When and how can we prepare for the greater works God has for us to do? (Matt. 25: 21, 23, 29.) What characteristics do you see in David which it is well for us to cherish? What is the reward of the conqueror? Can you name some victories God has given the church with seemingly feeble instrumentalities? (Dan. 2: 34, 35, 1 Cor. 1: 23-28.)

LESSON CALENDAR.

(Third Quarter, 1889.)

- July 7.—Samuel called of God.—1 Sam. 3: 1-14.
- July 14.—The sorrowful death of Eli.—1 Sam. 4: 1-18.
- July 21.—Samuel the Reformer.—1 Sam. 7: 1-12.
- July 28.—Israel asking for a king.—1 Sam. 8: 4-20.
- Aug. 4.—Saul Chosen of the Lord.—1 Sam. 9: 15-27.
- Aug. 11.—Samuel's Farewell Address.—1 Sam. 12: 1-15.
- Aug. 18.—Saul Rejected by the Lord.—1 Sam. 15: 10-23.
- Aug. 25.—The Anointing of David.—1 Sam. 16: 1-13.
- Sept. 1.—David and Goliath.—1 Sam. 17: 32-51.
- Sept. 8.—David and Jonathan.—1 Sam. 20: 1-13.
- Sept. 15.—David sparing Saul.—1 Sam. 24: 4-17.
- Sept. 22.—Death of Saul and his Sons.—1 Sam. 31: 1-13.
- Sept. 29.—Review and Temperance.—1 Sam. 25: 23-31 and 35-38.