

Frederick Gould, leading seaman; Onesiphorus Luxon, able seaman; and Edward Burton, able seaman. They all wore cork life belts, and although the two former were badly cut and bruised they all reached land in safety, and were kindly treated by the Spaniards.

Of Commander Ross, Admiral Sir William Dowell said: "I had known Commander Harry Ross, the captain of the 'Serpent,' for over twenty years. He was a capital fellow, and well liked in the service. I also knew the first lieutenant, Guy Greville, very well. Both he and Lieutenant Torquil Macleod served with me on board various ships, and they were very good fellows." The inhabitants of Devonport were greatly excited when the news of the wreck of the "Serpent" arrived, as most of the crew hailed from that town. Very distressing scenes were witnessed as the relatives of the officers and men who were on board crowded round the Admiralty House eager to know if any further news had been received. The excitement was only slightly assuaged by the posting of notices both at the Admiralty House and outside the dockyard gates, that no further news had been received, and that all information would be made public as soon as it arrived from the Admiralty.

We give a picture of the wreck and one of the scene at the office of the Port Admiral, Devonport.

The funeral service was performed on Sunday, Nov. 23, in the church of Santa Maria at Jabina, by the rector, the Rev. Father M. Fadregas, who had previously consecrated the burial ground. This ground has been enclosed by a wall; and a cross, made on board H.M.S. "Tyne" at Corunna, by order of Commander Goodridge, R.N., was erected on Nov. 18, when the bodies of Commander H. Ross, Mr. W. Edwards, engineer, and forty-seven men were buried there. A guard of soldiers was posted by the Spanish authorities to protect the remains of the dead and to secure whatever came ashore from the wreck.

### "I DON'T BELIEVE THAT."

The well-known Dr. Fletcher, of Stepney, was once requested to visit a man who professed to be a sceptic. Speaking to him of his need of salvation, he pointed kindly and earnestly to Christ as the only and all-sufficient Saviour, who gave himself as a ransom for sinners, that they, through him, might obtain forgiveness and be reconciled to God.

Hearing this, the dying man said:

"Sir, I don't believe that; I wish I could, as my dear wife there does; she believes every word you are saying."

"But," said Dr. Fletcher, "you say you wish you could, and that, if you are sincere, is a great point towards attaining it. Now, what do you believe concerning Jesus Christ?"

"Why," he replied, "I believe that such a man once lived, and that he was a very good and a perfectly sincere man; but that is all."

It was a principle with Dr. Fletcher, when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make this a position—a starting-point from which to argue with them. So he said:

"You believe, then, that Jesus Christ was a truly good man. Now, do you think a good man would wish to deceive others, or that a sincere man would use language that must mislead, and that in things of the highest importance?"

"Certainly not," he replied.

"Then," said Dr. Fletcher, "how do you reconcile your admission that he was a good man with his saying, 'I and my father are one?' And when they took stones up to kill him, he did not undeceive them, but still asserted the fact of his Divinity, adding, 'My sheep hear my voice, and they follow me, and I give unto them eternal life.' Could any mere man say this, or even an angel, or the highest archangel?"

"Stop," cried the dying man, with an excited voice, "stop, sir, I never saw this before; a new light breaks upon me; stop, sir! let me think."

Holding up his emaciated hand, as if fearing that even a breath might obscure a new light breaking in upon his darkened soul, and with a countenance lighted up

with an indescribable expression of mingled wonder and joy, but with eyes intently fixed on Dr. Fletcher, he exclaimed, after a short pause, and while the big tears were rolling down his cheeks:

"Sir, you are a messenger of mercy sent by God himself to save my soul! Yes, Christ is God, and he died to save sinners. Yes, even me!"—*Christian at Work.*

### BEGIN WITH YOURSELF.

Let your zeal begin with yourself, then you may with justice extend it to your neighbor.—*Thomas A. Kempis.*

### A NEGLECTED DUTY.

Probably the majority of parents interest themselves in making it more or less easy for their children who are attending day school to prepare their lessons for recitation. But how is it with the Sunday-school lesson? Do parents take as much pains as they should to give their children time to prepare this lesson, and in preparing it, and do they insist that the scholar shall be ready for the recitation in Sunday-school? Let each parent who reads this paragraph answer this to himself or herself.

It is taken for granted somehow that our children will grow up with a knowledge of the Scriptures; they hear the Bible read at family prayers, from the pulpit, and in the Sunday-school; it lies on all our tables, it is in all our libraries, and yet the ignorance of members of the church of the Bible is simply astonishing. If one would become an astronomer, he must do something more than read a page or two every day in a text-book of astronomy. If one would be a chemist, he will not compass that desire by casual and desultory consultation of a book of chemistry. And so of all other sciences, arts, and professions. If our children are to know the Bible they must study the Bible, and their parents must study the Bible and teach it to the children "diligently."

The last Sunday the writer of this conducted a class of young ladies in the Sunday-school, there were eight or nine in the class, and every one was a church member; but not one seemed ever to have heard of the witch of Endor and her connection with Saul; not one could tell how Saul had sinned, and why the kingdom of Israel was taken from him; nor could they give a connected history of David up to the time of his becoming king in Hebron. And yet, ought not they to have known all these things from their youth up? The history of David is the best commentary possible on many of the psalms of David.

Now, dear parent who shall read this, do you not owe it to your child to ground him in the Scriptures of the Old and New Testaments? Ought you not from Sabbath to Sabbath to see to it that his Sunday-school lesson each Sunday is thoroughly prepared. So shall you reap a double blessing!—*Christian Advocate.*

### THE CONSECRATION-MEETING.

BY MRS. ALICE MAY SCUDDER.

Is it necessary and practicable for Junior Endeavors to hold a consecration-meeting? This is a question that puzzles many leaders. They can readily see that young men and women can be brought into the consecration spirit, but with little children will there not be danger that such a meeting may be only a form, rather than a deep emotion of the heart, as it most certainly ought to be? Will God's spirit act on the hearts of the children at the hour and on the day that the leaders shall appoint? Some have felt fearful on this point, and have settled it by saying, "Yes, I have no doubt it can sometimes be done, but I think for the present it will be wiser for my society not to attempt it." This, I think, is not the right conclusion to arrive at, for such logic would put an end to almost every form of church worship, and would weaken and limit God's power to aid us.

No grander thought can be implanted in the heart of a child than the thought of a frequent consecration to God; in fact, it may be the means of saving hundreds of children's souls. I heard a young man once say, that when he was in college and tempted by sin on every side, the thing that saved him more than all else was the recollection of the family prayer circle, in

which each member of the family, both old and young, offered a short prayer that the entire family might resist sin and be faithful to their church vows. That family circle was a daily consecration-meeting, none the less powerful because held at a regular time, and for a fixed purpose. The consecration-meeting is one of the foundation stones on which the Christian Endeavor Society rests, and there is great danger in removing foundations which have been so well laid.

### TRAINING CHILDREN IN BENEVOLENCE.

The training of children to be good givers is a great work. Parents have a great responsibility in this direction.

The work cannot be done by making a child merely the bearer of a contribution to the Sabbath school treasury; nor yet by teaching the child that if he will do a certain thing or yield a certain privilege, he can give a certain sum to a certain object.

Children should be taught the duty and privilege of giving, and the responsibility should be on them early of denying themselves for the performance of this duty and the attainment of this privilege, that out of their allowance or possessions of gifts or earnings they may give unto the Lord that which they before counted their own, and for the use of which they must finally be answerable.—*S.S. World.*

### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON V.—FEBRUARY 1, 1891.

ELIJAH AT HOREB.—1 Kings 19:1-18.

COMMIT TO MEMORY vs. 9, 10.

GOLDEN TEXT.

"Fear not, for I am with thee, and will bless thee."—Gen. 26:24.

HOME READING

M. 1 Kings 19:1-18.—Elijah at Horeb.  
T. Ex. 3:1-18.—Moses at Horeb.  
W. Luke 4:1-13.—Christ in the Wilderness.  
Th. Rom. 11:1-10.—Elijah's Intercession.  
F. Ex. 33:11-34:8.—The Lord Revealed.  
S. Gen. 26:17-25.—"I am with Thee."  
S. Psalm. 37:1-20.—"Rest in the Lord."

LESSON PLAN.

I. Fleeing from the Queen, vs. 1-4.  
II. Comforted by the Angel, vs. 5-8.  
III. Meeting with God, vs. 9-14.  
IV. Sent Back to Duty, vs. 15-18.

TIME.—B.C. 906, directly after the last lesson.  
PLACES.—Wilderness of Beersheba, in the south of Judah; and Mount Horeb, in the Sinai Mountains.

OPENING WORDS.

Elijah's victory now seemed complete. The priests of Baal had been slain; the people had declared for the true God; the king had yielded to the power of the miracle and the voice of the people. It looked as though the prophet had accomplished the overthrow of idolatry and the restoration of the true worship in Israel. Our lesson tells us how in this respect Elijah was disappointed.

HELP IN STUDYING THE LESSON.

V. 1. *Jezabel*—the wife of Ahab, the daughter of Ethbaal, king of the Zidonians (1 Kings 16:31), a woman of the fiercest passions, a gross idolater. 1 Kings 18:19. V. 3 *Went for his life*—with a seeming lack of faith and courage. *Beersheba*—ninety-five miles south-west of Jezreel, in the southern extremity of Judah. V. 4. *A day's journey*—twenty-five or thirty miles. *Juniper tree*—broom tree. *That he might die*—he counted his mission a failure. V. 5. *An angel touched him*—God did not lose sight of his fugitive servant. V. 8. *Forty days*—compare Ex. 24:18; 34:28; Matt. 4:2. *Mount of God*—see Ex. 3:1. From Beersheba to Horeb was about two hundred miles. V. 9. *What doest thou here*—a word of tenderness as well as rebuke. Not God, but his fears, had driven him to Horeb. V. 11. *The Lord passed by*—the wind, the earthquake and the fire were symbols of God's power and majesty. V. 12. *A still small voice*—symbolizing the gentler, silent influences of the Holy Spirit mightier than hurricane, earthquake or fire, producing effects which judgments alone cannot produce. V. 15. *Go, return*—let my Spirit, not thy frail judgment, guide thee. *Anoint Hazael*—a servant of Benhadad, king of Syria. V. 16. *Jehu*—see 2 Kings 9:1-10.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What test had Elijah prepared? What was the result of his challenge? What further answer to prayer was given? 1 Kings 18:41-46. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. FLEEING FROM THE QUEEN, vs. 1-4.—What threatening message did Jezabel send to Elijah? What effect had this message on Elijah? Where did he go? Where was Beersheba? Where did he go from Beersheba? What did he request for himself?

II. COMFORTED BY THE ANGEL, vs. 5-8.—As Elijah slept, who bade him rise? What did the angel tell him to do? How often was this repeated? How long did Elijah go in the strength of that food? To what place did he go?

III. MEETING WITH GOD, vs. 9-14.—Where did Elijah lodge? Whose word came to him there? What reproving question was asked him? What did he reply? What did the Lord command him to do? What happened then? What followed the wind? What came after the earthquake?

What after the fire? What did Elijah do? What question was repeated? What was Elijah's answer?

IV. SENT BACK TO DUTY, vs. 15-18.—What did the Lord command Elijah to do? Who was to be king of Syria? Of Israel? Who was to succeed Elijah? What punishment were they to bring on Israel? How many Israelites had refused to become idolaters?

WHAT HAVE I LEARNED?

1. That we are not to be weary in well-doing.
2. That we should not run away from duty.
3. That God deals very tenderly with his tried people.
4. That God often works out his plans and purposes by silent, unobserved influences.
5. That we should listen for the still small voice in our own hearts.

QUESTIONS FOR REVIEW.

1. What threatening message did Elijah receive? Ans. Jezabel swore by her gods that she would slay him.
2. What did Elijah do? Ans. He fled for his life.
3. Who ministered to him in the wilderness? Ans. The angel of the Lord supplied him with food, in the strength of which he went forty days and forty nights to Horeb.
4. What question did the Lord ask him at Horeb? Ans. What doest thou here, Elijah?
5. What did the Lord command him to do? Ans. To go and anoint Hazael king of Syria, and Jehu king of Israel, and Elisha to be prophet in his room.

LESSON VI.—FEBRUARY 8, 1891.

AHAB'S COVETOUSNESS.—1 Kings 21:1-16.

COMMIT TO MEMORY vs. 15, 16.

GOLDEN TEXT.

"Take heed and beware of covetousness."—Luke 12:15.

HOME READINGS.

M. 1 Kings 21:1-16.—Ahab's Covetousness.  
T. 1 Kings 22:1-28.—Ahab and Jehoshaphat.  
W. 1 Kings 22:29-39, 41-53.—Ahab's Death.  
Th. 2 Kings 1:1-18.—Ahab's Death.  
F. Luke 12:13-21.—Beware of Covetousness.  
S. Mic. 2:1-11.—Woe to the Covetous!  
S. Psalm 101:1-8.—The Final Doom of the Wicked.

LESSON PLAN.

I. The Coveted Vineyard, vs. 1-4.  
II. The Plotting Queen, vs. 5-11.  
III. The Blood-stained Possession, vs. 12-16.

TIME.—B.C. 899, Ahab king of Israel; Jehoshaphat king of Judah; Benhadad II. king of Syria.  
PLACES.—Jezreel and Samaria, the capitals of Ahab.

OPENING WORDS.

Ahab, king of Israel, formed the plan of enlarging the grounds of his palace at Jezreel by purchasing a vineyard which adjoined them on the east and turning it into a garden. This event as recorded in to-day's lesson, was the immediate cause of the fall of the house of Ahab and the political and religious revolution which followed.

HELP IN STUDYING THE LESSON.

V. 3. *The Lord forbid*—Naboth's answer showed that he was one of those who recognized Jehovah, and not Baal. He was probably a sincere and faithful worshipper. *The inheritance of my fathers*—the sale of a paternal inheritance was forbidden in the law. Lev. 25:23-28; Num. 36:7. V. 4. *Ahab came into his house*—at Samaria. V. 7. *Dost thou now govern*—an ironical sneer. *I will give thee*—since you have not spirit to act as a king. V. 8. *Sealed them with his seal*—thus giving them his kingly authority. V. 9. *Proclaim a fast*—as if in view of some public calamity. *Set Naboth on high*—bring him before the people for trial. V. 10. *Two men*—the number required to convict of any great crime. Deut. 17:6. *Sons of Belial*—worthless, good-for-nothing fellows. *Blasphemous God and the king*—each offence punishable with death. Lev. 24:16; Num. 15:35. V. 13. *Out of the city*—see Lev. 24:16; Num. 15:35. The sons of Naboth were also slain. (See 2 Kings 9:25.) V. 16. *To go down*—from Samaria to Jezreel. *To take possession of it*—as confiscated property.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Why did Elijah flee to Horeb? Who revealed himself to the prophet there? On what mission did God send Elijah? Title of this lesson? Golden text? Lesson Plan? Time? Place? Memory verses?

I. THE COVETED VINEYARD, vs. 1-4.—What did Ahab ask of Naboth? Why did Naboth refuse to sell it? How did the king show his vexation? Which is the tenth commandment? What does it forbid?

II. THE PLOTTING QUEEN, vs. 5-11.—Who was Ahab's wife? What did Jezabel say to Ahab? What was Ahab's answer? What did Jezabel promise to do? What wicked plot did she form? What did she do to carry out her plan? Why did they proclaim a fast?

III. THE BLOOD-STAINED POSSESSION, vs. 12-16.—Who were brought as witnesses against Naboth? What did they testify? Who were slain with Naboth? What word did Jezabel send to Ahab? What did Ahab then do?

WHAT HAVE I LEARNED?

1. That covetousness is miserable folly as well as great sin.
2. That it is the source of many evils and crimes.
3. That we should never listen to evil counsels.
4. That we should never allow others to use us for bad purposes.
5. That even a woman may so give herself to evil as to become a fiend.

QUESTIONS FOR REVIEW.

1. What did Ahab wish to purchase from Naboth? Ans. A vineyard in Jezreel hard by his palace.
2. What was Naboth's answer? Ans. The Lord forbid it me, that I should give the inheritance of my fathers unto thee.
3. How did Naboth's answer affect the king? Ans. It greatly vexed him.
4. How did Ahab get the vineyard? Ans. Jezabel caused Naboth to be slain, and then Ahab took possession of it.