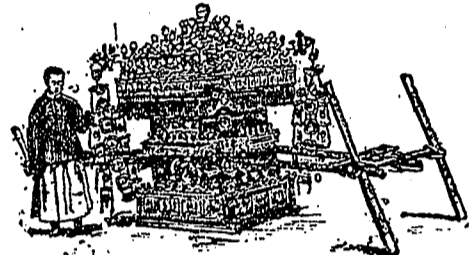


ceremony. The hanging pearls have been removed from the front of the headdress. The Chinese inscription in the background—one behind each chair—signifies the word "Hoi" (felicity). The illustration below depicts the bridal sedan chair.

And now a word or two of the Marquis Tseng himself. This enlightened and accomplished diplomatist, who has for more than five years represented the Chinese Government in London and Paris, is, says an English authority, the head of one of the few Chinese families which, according to the ideas of the West, would be termed aristocratic. Tracing back its descent to Tseng-tzu, one of the favorite disciples and followers of the great philosopher Confucius, and himself the author of one of the four classics named the "Tahco," it has produced several remarkable men in the long interval. The father of the present Marquis was one of the most remarkable men China has seen in the last thirty years. His



THE BRIDAL SEDAN CHAIR.

name was Tseng Kwofan, and he took the principal command against the Taeping rebels. In 1865 he recovered Nankin, for which striking service he was made a marquis, or Honu of the first grade, which signifies that the title descends in the same degree to his successors. Tseng Kwofan's brother, Tseng Kwotsinuen, who is still living, was created an earl on the same occasion.

The present Marquis, who succeeded to the title on the death of his father in 1872, was born on a date corresponding to our 7th of December, 1839. At that time the name of the reigning emperor was Taoukwang. Although born in his native province of Hoonan, Tseng Chitse was removed to Peking before he was twelve months old. He resided there for thirteen years, pursuing such studies as are taught in the Kwotzu-chien, or Imperial College, which is able to confer upon its students the privilege of a certain official rank without examination. When the young Tseng was fourteen he had to accompany his father back to Hoonan, in order to perform one of those periods of mourning for a near relative which so frequently interfere with the transaction of public business in China. He accompanied his father as a kind of secretary throughout the long war with Taeping Wang from 1853 to 1865, and he thus gained an insight into the practical work of administration, which was not possessed by many of his contemporaries. But although he did excellent work he received not the least reward or recognition because he was serving under his father. Nor was his introduction to public life after his father's decease more rapid, for when he had fulfilled the stipulated period of mourning of twenty-seven months for his father he had to perform a similar retirement for the loss of his mother. Then he was appointed a Tung Kwan, or expectant Secretary of State. While waiting for office he was nominated, in 1878, to succeed his relative Kwo Sungtao as representative of China at the Court of St. James. In 1880, on the failure of Chung How's mission and the repudiation of the Treaty of Livadia, the Marquis Tseng was appointed Ambassador and Envoy Plenipotentiary to the Court of St. Petersburg, and instructed to proceed without delay to Russia in order to reopen the negotiations on the subject of the province of Kuldja. He proceeded in the task with such tact and decision that not only did he succeed in inducing the Russian Foreign Office to re-open the question, but even to yield what the Chinese wanted. The Marquis Tseng's more recent diplomatic encounters with M. Challengel-Lacour and M. Ferry are within the memory of our readers. No one can dispute the skill with which the Marquis conducted the discussion of the Tonquin question from his side, but an Ambassador is powerless if his Government will not resolutely support him, or if it shows itself weak and undecided.

The Marquis Tseng is a *litterateur* of no mean order as well as a diplomatist. He has composed poems, and he is one of the greatest authorities on the Chinese language. He is famous for his calligraphy, and the walls of the Chinese Court at the Fisheries Exhibition were decorated with admirable samples of his penmanship.

It need only be said in conclusion that the Marquis is not a polygamist, and that every one brought into contact with him confesses the charm of his manner and the amiability of his heart, as well as the largeness of his views on political questions, and the ripeness of his understanding.

HOLDING THE OLDER BOYS.

BY S. A. WILSON.

It is an old, familiar problem which yet confronts us with startling freshness, every now and then, in the shape of "What are we going to do with those boys? Those classes in our own school who are beginning to be afraid of being called children, and to suspect that they are too old to come to Sunday-school; what shall we do with them?"

Our attempt at solving the problem was in this fashion: A large class was formed and a separate room given them. Though something of accurate grading must be lost in a large class, yet there is a compensating gain. Many a boy of sixteen will attend a class of twenty-five who could not be induced to be one of six. Then the boys had a name of their own. They were named after one of the heroes of their own church history. That put the apparent responsibility of the class upon the boys themselves, rather than upon their teacher.

When the secretary reads the report of the collection and attendance of the Knox Class or the Wesley Class, the boys feel that the responsibility of success or failure rests on their own shoulders, and they do not if he says Mr. Smith's or Miss Brown's class.

A lady was placed in charge of our class, with a young gentleman as her assistant. The limits of age were placed at fourteen and eighteen. At the former age boys were transferred from the main department of the school. The boys there soon learned to look forward to this promotion. It became an incentive to attendance and attention there. At eighteen, the boys were allowed to enter the Young People's Bible Class. From the class were chosen a secretary, treasurer, and librarian, as the boys were fortunate enough to obtain a library of their own.

Once in a while the class had a social at a private house, which the teachers aimed to make as attractive as possible.

The real problem which confronted the teacher was, to hold and interest the boys during the Sunday morning hour, and then to gain from them some Bible study.

The forty minutes which the class had to themselves while their doors were closed, was divided into two parts. The time of what Joseph Cook would call the prelude was taken up by lessons in Bible geography with the aid of wall maps and sketch maps drawn on the blackboard by different scholars, or lessons upon the Bible in general, its divisions, names, authors, and similar topics. All the devices learned in Sunday-school conventions and normal classes were freely used, together with others invented for the occasion.

Then we had talks upon ancient Bible manuscripts and the early translations, with blackboard examples of the appearance of the one, and the English of the other. Or we took up topics suggested by the lesson, as the temple, illustrating it with diagrams and pictures. Our own church history and heroes were not forgotten. On missionary Sundays, the first in each month, missionary facts or figures were in order. Occasionally, our best reader gave us an appropriate poem, or a vivid picture from Ben Hur or Geikie's Life of Christ. Once in a while the pastor, or some outside person, was invited to give the boys a talk upon some suitable subject.

Two principles were kept constantly in mind. First, curiosity is an important aid to interest. We never told beforehand what we were going to do, and a constant effort was made to avoid monotony. While keeping the same general aim, the methods were varied as much as possible.

Second, the more a boy can be persuaded to do, the greater will be his interest. To

induce the boys to do some studying, questions upon the next lesson were given to different boys, and answers called for the next Sunday. A general question was placed upon the blackboard for the whole class. Sometimes this was a "Bible search question," and sometimes a subject or word for which to find a Bible reference. The secretary credited the boys answering these with an "honor." At the end of each quarter a report of these was made. The boys having the "highest honors" had their names placed on the "Honor List," which was hung on the wall of the class-room during the next quarter. At Christmas, the two boys having the most "honors" during the year, were presented, much to their surprise, with a handsome Bible, while each boy was given a *Sunday-School Times* Lesson Calendar.

And so, with many devices, and the expenditure of a nearly unlimited amount of time and thought, we experimented upon the solution of our problem.—*Sunday-School Times*.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON IX.—DECEMBER 2.

ISRAEL UNDER JUDGES.—Judg. 2:11-23.

COMMIT VERSES 11, 12.

GOLDEN TEXT.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. 3:12.

CENTRAL TRUTH.

To depart from God is the way to ruin.

DAILY READINGS.

M. Judg. 1:1-20.
T. Judg. 2:1-10.
W. Judg. 2:11-23.
Th. Deut. 3:23-40.
F. Prov. 1:10-33.
Sa. Ps. 107:1-21.
Su. Heb. 12:1-11.

TIME.—The period of the Judges extended over 330 years from the death of Joshua, B.C. 1426, to the inauguration of Saul, B.C. 1035.

THE BOOK OF JUDGES.—(1) So named because it is a record of the doings of the Judges. (2) Its author was probably Samuel. At least it was written under his supervision. (3) It was written probably during the reign of Saul, or first seven years of David's reign, B.C. 1075-1048. (4) It extends over about 280 years to the birth of Samuel, B.C. 1146. There was no king or president, but the high-priest was the religious head of the nation. Each tribe was independent. Each town governed itself. There was no standing army. This was the worship of God according to the law of Moses. All the tribes were bound together by the duty of coming up to the tabernacle at Shiloh three times a year. The priests and Levites were the religious teachers and educators of the people. Many of the inhabitants, idolaters, remained in Israel, and were a means of temptation as well as of suffering. Idolatry, by its visible deity, its splendid ritual, its license to every passion, attracted away many of the Israelites.

CIRCUMSTANCES.—This lesson is a picture, giving a bird's-eye view of the whole period of the Judges for 330 years, the details of which are given in the rest of the book, and in Samuel.

HELPS OVER HARD PLACES.

11. *Baalim*: the plural of Baal, i.e., lord or master. Baal was the sun-god. The plural form is used either from the number of his images, or from his different offices, as Baal-Zebub, protector from flies; Baal-Peor, etc., or as a sign of honor. 12. *Bowed themselves*: prostrated themselves before the idol in worship. *Anger*: indignation at their sin and folly, and the disposition to punish. 13. *Asherah*: plural of Asherah, the female divinity corresponding to Baal. The goddess of the moon. Both Baal and Asherah were worshipped with vile licentious rites. 15. *As the Lord had said*: Lev. 26:15-17; Deut. 28:25. 16. *Judges*: leaders raised up in an emergency, who, thus brought into prominence, continued to exercise influence and authority. There were 15 Judges. 19. *Their own doings*: the way they thought happiest, instead of God's way.

SUBJECT: BACKSLIDING AND ITS FRUITS.

QUESTIONS.

I. THE BACKSLIDING PEOPLE (vs. 11-13).—How did the Israelites treat their God? What had God done for them that made this forsaking God so much the worse? What idols did they worship? What account can you give of Baal and Asherah? Who tempted them to this sin? (vs. 21, 22.) What neglect helped on this evil? (v. 10; Deut. 6:9.) Is there great danger now in evil associates? For what idols do people now forsake God? What is backsliding? What leads to it in these days?

II. THE CONSEQUENCE OF BACKSLIDING (vs. 14, 15).—What is meant by "the anger of the Lord"? How were the Israelites punished? Through whom? (vs. 20-23.) Who are meant by the "spoilers"? Through whom only could the Israelites be safe and victorious? Where had the results of forsaking God been foretold? (Lev. 26:15-17; Deut. 28:15, 25.) What results now follow forsaking God? Does the punishment of sin often come through natural causes? Is it still from God? Can any one finally succeed with the hand of God against him?

III. EFFORTS TO SAVE THE PEOPLE FROM THEIR SIN (vs. 16-23).—What was God's object in punishing the Israelites? (Deut. 8:2.) Does God wish to harm the wicked? (Ezek. 18:32.) What did he do to help the people? (v. 16.) Who and what were these judges? How did the people act in view of God's goodness? Did God show great patience and loving kindness? Is God still patient with sinners? (Ps. 78:38; 86:15; Lam. 3:22.) Can they be saved unless they forsake their sins?

IV. NEW TESTAMENT LIGHT.—What is said of backsliders in Rev. 2:4, 5. What do we learn of God's long suffering toward us? (2 Pet. 3:9; Matt. 5:45; John 3:17.) What has God done to lead us to repentance? (Rom. 2:4; John 3:14-16.) Are afflictions and sorrows meant for our good? (Heb. 12:10, 11; 1 Pet. 1:7; 2 Cor. 4:17, 18.)

LESSON X.—DECEMBER 9.

GIDEON'S ARMY.—Judg. 7:1-8.

COMMIT VERSES 2, 3.

GOLDEN TEXT.

Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

CENTRAL TRUTH.

God can give the victory to the fewest numbers and the feeblest instrumentalities.

DAILY READINGS.

M. Judg. 3:1-31.
T. Judg. 4:1-24.
W. Judg. 5:1-21.
Th. Judg. 6:1-40.
F. Judg. 7:1-25.
Sa. Deut. 8:10-20.
Su. Eph. 6:10-24.

TIME.—About B.C. 1222. Two hundred years after our last lesson. Gideon was judge from B.C. 1222-1182.

PLACE.—Gideon's home was in Ophrah, in Manassah. The battle was fought in the valley at the foot of Mount Gilboa, 15 or 20 miles southwest of the Sea of Galilee.

GIDEON (never down) was Josiah the son of Abiezer (i.e., descendant of Abiezer). He was born at Ophrah, in the tribe of Manassah, about 1260 years before Christ. He judged Israel for forty years (Judg. 8:33), and the nation enjoyed peace and prosperity under his rule, and worshipped the true God. He was one of the greatest of the judges.

THE MIDIANITES.—Descendants of Abraham through the fourth son of his wife Keturah. They lived east of the Jordan and the Dead Sea.

INTRODUCTION.—Two hundred years have passed since the death of Joshua. The northern tribes have now been suffering for seven years under the depredations of the Midianites, who have carried away their cattle and destroyed their harvests. To-day's lesson gives an account of the deliverance God sent them when they repented.

HELPS OVER HARD PLACES.

1. *Jerubbaal*: i.e., one who contends against Baal. Gideon was so named from his casting down Baal's altar. (See Judg. 6:24-32.) *Harod*: a marsh; a fountain and a hill in the valley of Jezreel, at the base of Mount Gilboa. 3. *Who-soever afraid*: at the sight of the multitude of the Midianites. 5. *Leppeth*: brought the water to his mouth in his hand without stopping in his march, showing earnestness and activity and prudence, as not putting himself in the power of the enemy by lying down. 8. *Trumpets*: each of the three hundred had a torch, which he hid in a pitcher as a dark lantern, and a trumpet which was usually in the hands only of leaders, so that there seemed to be 300 chiefs. The blare of the trumpets and the crash of the pitchers confused the Midianites. (See the rest of the chapter.)

SUBJECT: THE SOLDIERS OF THE LORD.

QUESTIONS.

I. THE ENEMY TO BE OVERCOME.—What enemy was now oppressing the Israelites? For how long? (Judg. 6:1.) How had they treated Israel? (Judg. 6:2-6.) Where were the enemy now encamped? How many soldiers in their army? (8:10.) What great enemies have we to fight? (Eph. 6:12; 1 John 2:15, 16.) Is their oppression of us as evil as that of the Midianites?

II. THE PREPARATION OF THE LEADER (v. 1).—Who was Gideon? What was his appearance? (8:18.) Why was he called Jerubbaal? (Judg. 6:21-32.) How was this transaction a preparation of Gideon for his future work? (Luke 16:10.) What other preparation had he? (Judg. 6:11-14.) What kind of a man was he before he was called? (Judg. 6:12.) Was this a reason why he had further aid? How did the Lord strengthen his faith? (Judg. 6:36-40.) Are we all called to be soldiers of Christ? (Eph. 6:11.) In what ways? How are we prepared for our future work?

III. THE PREPARATION OF THE ARMY (vs. 1-8).—Who was summoned by Gideon to form his army? (6:34; 35.) How large was his army? (v. 3.) How did it compare with that of the enemy? Point out the situation of the two armies. Why was Gideon's army too large? What test was applied to see who should remain? How many were left? By what test were these tried? Describe the mode of drinking by "lapping." Did this act show any moral qualities? Is our character shown in our smallest acts? How were the 300 armed? (Judg. 7:16.) What was the object of the trumpets? of the lamps? of the pitchers? What does each of these typify as weapons in our warfare for Christ?

IV. THE VICTORY.—How did God encourage Gideon's faith? (Judg. 7:15.) How did Gideon arrange his little band? Give an account of the battle.

NEW TESTAMENT LIGHT.—To what is Gideon's victory attributed in Heb. 11:32, 33? What did Gideon say to his soldiers? (Judg. 7:17.) Should every teacher be able to say so to his pupils? (1 Cor. 11:1.) Has God gained victories for Christianity with as feeble means as Gideon used? (1 Cor. 1:27, 28.) What qualities should be in the Christian soldier? (Eph. 6:14-18; Rom. 13:12.)

LESSON CALENDAR.

(Fourth Quarter, 1888.)

1. Oct. 7.—The Commission of Joshua.—Josh. 1:1-9.
2. Oct. 14.—Crossing the Jordan.—Josh. 3:5-7.
3. Oct. 21.—The Stones of Memorial.—Josh. 4:1-10.
4. Oct. 28.—The Fall of Jericho.—Josh. 6:1-16.
5. Nov. 4.—Defeat at Ai.—Josh. 7:1-12.
6. Nov. 11.—Caleb's Inheritance.—Josh. 14:5-15.
7. Nov. 18.—Helping One Another.—Josh. 21:43-45 and 22:1-3.
8. Nov. 25.—The Covenant Renewed.—Josh. 24:19-28.
9. Dec. 2.—Israel under Judges.—Judges 2:11-23.
10. Dec. 9.—Gideon's Army.—Judges 7:1-8.