

boyhood was the hilly, picturesque town of Willington, Tolland County, Connecticut. Here he struggled on and on, doing the work and learning the lessons that lay nearest his hand. He worked on the rugged farm; he learned the carpenter's trade; he taught the district school winters, and, as such boys always do, gained many friends.

One of these was the village pastor, Rev. Hubbel Loomis, afterwards a college president, and the father of Elias Loomis, LL.D., the eminent professor of astronomy and mathematics at Yale College. One day the pastor said to the youth, "My barn needs shingling, and you ought now to begin Latin. Can we not strike up a bargain?" Jared was glad of the opportunity, and day by day he came across the fields to the parsonage, and alternated his favorite studies, mathematics and Latin, with laying shingles.

When the barn roof glistened in the sun with its new coat of hand-shaved chestnut, the clover was showing its pink blossoms in the field near by, and Jared stayed on to help in curing and storing the fragrant crop.

One day the Rev. Abial Abbott, the minister of an adjoining town, drove up to make Parson Loomis a call, and that gentleman said, "I have a prodigy out there in the hay-field, a youth who has been studying Latin only eight weeks, and yet is reading two hundred lines of Virgil a day. Please go and call him, daughter Jerusha. I want him to recite to Brother Abbott."

Presently the youth came, in his tow shirt and trousers and knit suspenders. His feet were bare, and in his hand he carried a coarse straw hat. Tall, thin, shy, but with an assertive manliness about him, the visitor took a quick and strong fancy for the boy. He received him cordially and critically listened to the recitation.

After it was completed, he said, "Jared, you must go away to some school. There is none better that I know of, where a boy may help himself, than that in Exeter. My cousin, Mr. Benjamin Abbott, is the principal, and I will send in your application at once. I am sure you will be received there; in the meantime you can be making your arrangements about undertaking the journey."

"I can walk," said the elated boy. "Very well, my lad. My wife and I are to go there in our chaise early in September to visit our relatives, and we will carry your trunk." And so that was the way it came about.

"Before Moses and Aaron lived, these same stars were testifying to the unspeakable power of the Almighty, and the faith that they inspire and strengthen draws the yearning soul onward and prompts it to do its best," said the youth to a friend who had met him to say good-by, in the gray of the September morning, as they stood gazing upward to watch the stars he loved go out before the light of the day that was to see him far beyond the farthest hills that had thus far bounded his line of vision.

He walked the one hundred and twenty miles to the academy in three days, and thereafter his life as a student went successfully forward. At no grade in his ascending course, as undergraduate, tutor, professor, president of Harvard University, brilliant preacher, Congressional chaplain, editor, historian, did he belittle his childhood's training. He always honored the virtues of his mother and the painstaking of his early teachers. In his later life, as he graded and beautified his fine grounds opposite the College Memorial Hall in Cambridge, planting trees and shrubs, he recalled those early days on the old Willington farm, and the pumpkins he used to make into "miniature worlds." As he planned his own spacious and elegant residence there, and overlooked the workmen, he said to them, "My own early training stands me in good stead, for I am a carpenter by trade."—Golden Rule.

MANY THINGS WORSE.

Many eminent educationists have recently been loud in their denunciation of the competitive examination system so much in vogue in our schools and colleges, and attribute to it scores of evils. Others look upon these evils as largely imaginary and consider that there are many things worse for young people than hard work.

Among these latter is Lord Derby. "You see," he says, "frightful pictures drawn of the health of young men destroyed by excessive competition and overwork. I will venture to assert that for one young man whose health has suffered from those causes, you would find half a dozen who have suffered from idleness and from habits of life which idleness in young men is always sure to produce. There is no better security for steadiness of conduct in a young man, than regular work for a definite object. He cannot afford to play tricks with himself, or do anything which may unfit him physically or mentally for the time of trial."

And Burdette thus counsels. "Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell, or writing funny things, you must work. If you will look around you will see the men who are most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but it is because they quit work at six p.m. It's the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names even. It simply speaks of them as old So-and-so's boys. Nobody likes them; the great, busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you will be apt to get into, the sweeter will be your sleep, and brighter and happier your holidays, and better satisfied will the world be with you."

COMMUNION WINE.

Mr. Peter Chalmers of Edinburgh writes to the League Journal as follows:—

In one of the Edinburgh churches where, happily, the unfermented wine has been introduced at the communion, and that without "dispeace" being caused, a highly important testimony was obtained from Dr. A. G. Miller, son of the late Professor Miller, which ought to be known by all temperance reformers, and effectively used towards the abolition of alcoholic drink from the Lord's table. The subject was first brought before the session through an elder-elect declining office owing to the use of the intoxicating cup at the communion; but a favorable opportunity did not then present itself of settling the matter, and one of the leading members expressed the opinion that he did not believe that any one who had been under the influence of the drink-crave could be led to his fall through the slight taste of alcohol on a sacrament occasion. That opinion is undoubtedly held by a large number of people, although a very slight amount of temperance work would speedily disillusionize them, and give them many an appalling instance of the terrible power the drink fiend wields over its victims. It was a remarkable circumstance that, unknown even to those who advocated the change, membership was applied for by a lady, an earnest Christian worker, but whose previous history had been very distressing on account of her drinking habits. The love of the drink had made advances by stealth, but it soon became too apparent that the appetite had got a strong hold. Stern measures, willingly acquiesced in by the victim, were adopted, and repeated periods were spent in suitable retreats without avail. Times of sobriety were alternated by relapses into the old habit, and the hopes encouraged by prolonged courses of abstinence were repeatedly and ruthlessly swept away in the mad impulse of a moment. Surely it could not be right, in the face of such a history, for a Christian Church to place that woman in an alcoholic environment at the Lord's table, and invite the arch-tempter to resume his deadly work, and produce moral and spiritual ruin? Yet some were not convinced of the necessity for a change to the juice of the grape. It was in these circumstances that a friend gave information regarding a personal experience of Dr. Miller, and the doctor on being applied to

sent the following important letter, which should carry weight, not only because of the well-known character of the writer, but because it conveys first-hand and not hearsay evidence:—

My Dear Sir,—In answer to your communication of to-day I gladly send you the following facts:

1. It is well-known to the medical profession that the smallest taste, sometimes the odor, and even the sight of an alcoholic liquid will excite the crave for drinking and intoxication in any one who has been or is a drunkard.

2. An illustrative case occurred in my own practice. A lady was under my care professionally, who was found to have been drinking secretly for many years. She was spoken to, confessed, repented, and was apparently a changed woman for several months. As she was again desirous of becoming a member of the Church she went to her minister, who at once admitted her (the late Rev. Wm. Arnot). She came straight home from the communion table, broke open the sideboard, and was seen by me in the evening in a state of deep intoxication. She never regained control of herself, but died a few years afterwards a helpless drunkard. From my experience, and from my study of such cases, I would always recommend that they should have unfermented wine, or pass the cup at the communion table.—Yours truly,

A. G. MILLER, F. R. C. S. E.

Perhaps the only remark one feels inclined to add is, that the doctor's advice does not cover the inference from the facts. If the odor, and even the sight of alcohol, will excite the craving, it is surely the bounden duty of every Christian Church to remove the alcoholic element in toto from the Lord's table, and not to lead their members and adherents into temptation.

THREE OUT OF FOUR.

I have practised law forty years, have been engaged in over four thousand criminal cases, and on mature reflection I am convinced that more than three thousand of them originated in drunkenness alone, and that a great portion of the remainder could be traced either directly or indirectly to this source. In seventy-six cases of homicide in which I either prosecuted or defended, fifty-nine were the direct and immediate results of the maddening influence of intoxicating drink, while in a number of the remainder the primordial cause was this prolific source of misdemeanor and murder.—Hon. A. B. Richmond.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XII.—SEPTEMBER 22.

DEATH OF SAUL AND HIS SONS.—1 Sam. 31:1-13.

COMMIT VERSES 4-6.

GOLDEN TEXT.

The face of the Lord is against them that do evil.—Ps. 34:16.

CENTRAL TRUTH.

"They shall eat the fruit of their own way, and be filled with their own devices."

DAILY READINGS.

- M. 1 Sam. 28:1-25.
T. 1 Sam. 29:1-11.
W. 1 Sam. 30:1-31.
Th. 1 Sam. 31:1-13.
F. 2 Sam. 1:1-27.
Sa. 1 Chron. 10:1-14.
Su. Prov. 1:20-23.

HELPS OVER HARD PLACES.

1. The Philistines: the old enemy of Israel, on the coast of the Mediterranean. Fought against Israel: their object was to ravage the country, and to take possession of the great caravan route to Damascus, for their commerce. 2. Saul's sons: all of his sons were killed, except the youngest, Ishbosheth. 4. Took a sword, and fell upon it: his army is routed; his trust gone; his sons slain; God has forsaken him. David might have been there to help, but he has persecuted his only true friend. 5. Died with him: being answerable for the king's life, he feared punishment. 6. All his men: probably the soldiers of the royal bodyguard. 9. His head: placed in the temple of Dagon at Ashdod (1 Chron. 10:10). 10. Armor: in the temple of Ashtaroth at Beth-shan, or Ashkelon. Beth-shan: a fortress on the heights overlooking the Jordan, twelve miles south of the Sea of Galilee. 11. Jabesh-gilead: a town east of the Jordan, ten miles from Beth-shan. Saul had saved the inhabitants from the Ammonites, the first victory after he was made king. (1 Sam. 11:1-11.)

SUBJECT: A. SAD END FROM A BRIGHT BEGINNING.

QUESTIONS.

I. THE PHILISTINE INVASION (v. 1.) Who invaded the land of Israel? In what place did they encamp? (28:4; 29:1.) Who was their

king? (28:1.) Where were Saul and his army? How did Saul feel about the impending battle? (28:5.) Where was David at this time? (28:2; 29:2.) Was this a cause of weakness and danger to Saul? What other desertsions from Saul's army? (1 Chron. 12:19-22.) What did Saul do in his trouble? (28:6.) Why did not God answer his prayers? (Prov. 1:28, 29; 28:9; John 9:31; Mark 11:26; Matt. 15:7, 8.) To whom did he then apply for advice? (28:7-25.) Relate the story. Did Samuel really appear? Did Saul obtain any comfort or help?

II. THE BATTLE; DEFEAT; DEATH (vrs. 2-13.) What was the result of the battle? What was the real cause of Saul's defeat? Describe his death. What was done with his armor? With his body? (See 1 Chron. 10:10.) Who rescued his remains? What cause of gratitude led to this noble rescue? (11:1-11.) Where was David when he heard of Saul's death? (30:1; 2 Sam. 1:1.) Relate the story of his reception of the news. What noble song did he compose in honor of Saul and Jonathan? (2 Sam. 1:18-27.) Did this show a right spirit?

III. LESSONS FROM SAUL'S CAREER.—To what work was Saul called? How did God prepare him for it? (10:6.) Could he have been very useful and happy? Has God some useful work for us all? What does he mean us to be in the future? What helps has he given us? What was necessary in order that Saul should accomplish his life's work? (Deut. 28:1.) How was he tested? (Chaps. 13 and 15.) For what end? (Deut. 8:2.) Did he stand the test? Was his life a sad failure? What portrait of Saul did Solomon draw? (Prov. 1:24-32.) How are we tested? What if we fail to trust and obey Jesus our king? Will it be our fault alone if we fail?

IV. NEW TESTAMENT LIGHT.—To what has God called us? (Rom. 8:14-17; Eph. 3:10; Matt. 5:13, 14.) What help has he given us? (John 14:16, 26.) How only can we have a truly successful and happy life? (John 1:12; 3:16; 1 Pet. 1:8, 9; Matt. 10:28, 29.) What will be the end of the wicked? (Matt. 25:46; Rom. 2:5-9; Gal. 6:7, 8.)

PRACTICAL SUGGESTIONS.

- I. God gives us all many opportunities to live happy and useful lives.
II. Life is a probation, testing us whether we will serve God or not.

LESSON XIII.—SEPTEMBER 29.

REVIEW.

TIME.—From Samuel's call, B.C. 1134, to Saul's death, B.C. 1055,—about 80 years.

PLACES.—Palestine, chiefly in Judea, and in the vicinity of what was afterwards Jerusalem. Shiloh and Nob: the religious centres of the nation; Ramah: Samuel's home; Gibeah: Saul's capital; Bethlehem: David's birthplace; Adullam, Engedi, and Gath: places where David was an exile; Mt. Gilboa: where Saul perished in battle.

PERSONS.—Eli, Samuel, Saul, David. THE BIBLE.—The divine relation during the reign of Saul consisted of the Pentateuch, Joshua and Judges, and Ruth.

CONTEMPORARY HISTORY.—Egypt enjoying great prosperity, the queen of the world. Tyre was founded about this time. Troy was captured by the Greeks 1184 B.C. Enneas founded Lavinium in Italy in 1182, and his son Ascanius, Alba Longa in 1152.

QUESTIONS.

INTRODUCTION.—How much time is covered by the lessons of this quarter? Give the dates. What are some of the events of secular history about this time? Locate the places on the map. Who are the principal persons? How much of the Bible was written by this time?

SUBJECT: THREE GREAT HISTORICAL CHARACTERS.

I. SAMUEL.—Where was he born? What were his parents' names? To what tribe did he belong? Give an account of his early life. What lessons can you learn from it? Where did Samuel live? What office did he fill? What were the leading events of his life? When and where did he die? What were the chief characteristics of Samuel? What are the lessons you can learn from his life?

II. SAUL.—Of what family and tribe was Saul? What was his personal appearance? Would this be a help to him as king? What were the circumstances of his early life? What opportunities did he have to make a great and good man? How did God fit him for his work? How was he made king? How long did he reign? What two great trials of his obedience? Why did he fail? What was his end? What was his character? What lessons do you learn from his life?

III. DAVID.—When and where was David born? The names of his parents? Where did he spend his youth? What accomplishments did he acquire? How was he first introduced at court? His first great deed? How he was prepared for it? Its effect on his future career? How did David spend his early manhood? How would this help him to be a better king? What lessons do you learn from his early life?

LESSON CALENDAR.

(Third Quarter, 1889.)

- 1. July 7.—Samuel called of God.—1 Sam. 3:1-14.
2. July 14.—The Sorrowful death of Eli.—1 Sam. 4:1-18.
3. July 21.—Samuel the Reformer.—1 Sam. 7:1-12.
4. July 28.—Israel asking for a king.—1 Sam. 8:4-20.
5. Aug. 4.—Saul Chosen of the Lord.—1 Sam. 9:15-27.
6. Aug. 11.—Samuel's Farewell Address.—1 Sam. 12:1-15.
7. Aug. 18.—Saul Rejected by the Lord.—1 Sam. 15:10-23.
8. Aug. 25.—The Anointing of David.—1 Sam. 16:1-13.
9. Sept. 1.—David and Goliath.—1 Sam. 17:32-51.
10. Sept. 8.—David and Jonathan.—1 Sam. 20:1-13.
11. Sept. 15.—David sparing Saul.—1 Sam. 24:4-17.
12. Sept. 22.—Death of Saul and his Sons.—1 Sam. 31:1-13.
13. Sept. 29.—Review and Temperance.—1 Sam. 25:23-31 and 5-38.