

TRUE NOBLENES.

(BY JAMES RUSSELL LOWELL.)

"For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."
Thou find'st it not? I pray thee look again,
Look inward through the depths of thine own soul.
How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

EARLY DRILL.

Not three years ago the attention of the world was drawn to the delicate little maiden of some five summers, whom, on the death of her young father, Alfonso XII., his people hailed as Queen of Spain. But her reign was short. Before many months had gone by a little son came to wear his father's crown, and the responsibility and honor she had never felt were transferred to the baby shoulders. Thoughtless people might be led to infer from our engraving that this young monarch's time was as yet all spent in play, but that is far from the case. Recollect, His Majesty has reached the mature age of half-past two, and where should a king be if not among his people. He has already taken part in a number of State ceremonials and in his last public appearance at the opening of the great Barcelona Exhibition sat on his throne, it is said, with a gravity and dignity that would well have become one many years his senior. His very play will be chosen with a view to his life work. What better drill could a baby soldier have than daily rides on his rocking horse? And such a horse perhaps no boy ever rode before, for the skin, it is said, is that of a pet pony ridden many years ago by his mother Queen Christina. This portrait is from a photograph of an oil painting by Professor Koppay, a young Hungarian painter, who, though only thirty-one years of age, has already won quite a reputation from his paintings of royal personages.

INSIST ON PROMPTNESS.

Teach your children to be prompt. Promptness is one of the most necessary things for them to learn, and you can in no other way be as sure that your teachings will be productive of the desired results as you will be if you yourself set an example of promptness.

One of the most cherished compliments I ever received was from one of my pupils, years ago, when I was a country school ma'am. "You may just bet," he said, "that something awful has happened, if teacher isn't on time."

I gave my scholars to understand that I considered a failure to be promptly on time entirely too much of a disgrace to be patiently endured, and one that was wholly unnecessary. Only the best of excuses for such failures would ever satisfy me, and I took good care never to give them the slightest opportunity to criticize me in that respect. A child always will learn more by example than by precept.

When I see a mother who is fond of putting things off until some more convenient time, I always wonder if she is impatient with her boys and girls when they fail to do their tasks as quickly as she thinks they should. Very likely she is. It is often the case that the ones who are least prompt have the least patience with others for being so.

There are very few instances where delay makes the task any easier to perform, or where any one is benefited by waiting for some more convenient time. The present is always the most convenient time, if we would only teach ourselves to think so, and when we have learned the lesson, then we can teach it to our children.

If they agree to do a thing at a given time, teach them to be prompt to a minute, and nothing less than "something awful" can keep them doing as they agreed, and exactly when they agreed.

A habit of promptness will be of more use to them when they have grown out of your care, than a great many gold dollars. It is your business to see that the habit is theirs.—Selected.

CONVERSION FIFTY YEARS AGO.

A STRUGGLE AFTER LIGHT—ITS LESSON TO PARENTS.

(By a Clergyman.)

I was twelve years of age when I first realized my personal responsibility to God. It was then I became deeply convicted of personal sin, and the need of something I had not yet experienced. A little incident illustrates the state of my mind. One Sabbath morning, instead of going to church as was our custom, I went with a boy acquaintance into the outskirts of the city, and passed the day in various amusements. Towards evening conscience awoke to a sense of guilt; I was ashamed and condemned. On my way home I met the people thronging to their places of worship. I hid myself through the by-streets and lanes. Reaching home I entered by a side gate and the back door, and stole upstairs, though it was yet light, undressed, crawled into bed, drew the quilt over my head, without supper, ashamed, afraid. Mother soon found me, and while regretting my conduct soothed me to rest.

Soon after this I was placed in a Scotch Presbyterian family for one year as shop boy. Here my convictions deepened. I usually retired at eight o'clock, and I spent some time in devotional exercises. The burden of my prayer was confession of sin, asking forgiveness, trying to be good. Still I was unsatisfied and unhappy. Thus I went on. My mind becoming more and more absorbed, my heart more tender, my anxiety greater. I felt I was in danger of being lost. Day and night these thoughts crowded my attention, and many nights were spent in prayer and meditation. This state of things continued for many weeks, and were fostered by such Scripture selections as the 51st Psalm. One of Watts' hymns for children was constantly on my mind:

"Can such a wretch as I,
Escape that cursed end;
And may I hope when e'er I die,
I shall to heaven ascend?"

Then will I read and pray,
While I have life and health;
Lest I should be cut off to-day
And find eternal death."

I mentioned the state of my mind to no one. No one mentioned it to me. But through the grace of God the day of deliverance came. It was an afternoon of sunshine. Soon after dinner I was seated in a quiet corner of the store making paper bags. The people were passing in and out, but did not divert my attention. I was in a despondent state of mind, alone and sad, when suddenly it seemed to me as though a voice distinctly addressed me. The words were:

"Henry, you are trying hard to be a Christian. But you are not, you have never come to Jesus to save you."

With these last words light came into my soul. I responded:

"Oh, yes! I see now, that is just what I must do. I must do it now."

I immediately sought a retired spot. There was a small yard a few feet square, with high stone walls and a broad stairway. Under those stairs was my chosen spot of consecration. The snow was deep, but kneeling with my cap off and my hands clasped, I said, "Jesus, my Saviour, save me. Amen." I returned to the store justified, sweet peace came to my conscience, and I went on making the paper bags.

As I look back through these many years and endeavor to analyze that experience, it seems to me I was in a maze. I knew not what to do. I was willing to do anything. I tried long and earnestly to be good, but was not satisfied. There was conscious danger, almost despair. Probably had I spoken to my father or mother or pastor, the way would have been made clear.

How important that parents and pastors should look after anxious ones. Watch for souls. How wise for anxious ones to make known their desires to some Christian friend. The Master might have had a purpose in my experience. Through a long ministry I have met with many in a similar state of mind, and through grace been able to point them to the Lamb of God.

I have written the above narrative to encourage any who may be in a similar state of mind. Let no one suppose such experience necessary to salvation. Many come to the Saviour with smiles, as a child to the

mother, and with the gentleness of child-like confidence enter the kingdom.—*Christian at Work.*

HOME STUDY OF THE LESSON.

The father of a certain family has procured a wide blank-book, and on one page he and his boys made a scrap-book: Harmony of the Gospels. Each week they arrange the narrative of the events connected with the next lesson. On the opposite page they make notes. Each boy is as interested in the "Harmony" as in his stamp-book.

Another has drawn, on a large sheet of paper, the main outlines of the map of Palestine; and each place as it comes up for the first time in the readings connected with the lesson, is put down on the map. When Christ visited the place a second time, a dot is put against it. So the children are making a map of Palestine. These are ways of awakening the enthusiasm among a family of children in the study of the lessons.—*Baptist Teacher.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VII.—NOVEMBER 18.

HELPING ONE ANOTHER.—Josh. 21:43-45 and 22:1-9.

COMMIT VERSES 22:1-4.

GOLDEN TEXT.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2.

CENTRAL TRUTH.

Twin virtues.—Faithfulness and Helpfulness.

DAILY READINGS.

M. Josh. 20:1-9.
T. Josh. 21:43-45.
W. Josh. 22:1-9.
Th. Num. 31:26-47.
F. Num. 32:1-27.
Sa. Ps. 103:1-27.
Su. 1 Sam. 30:9-25.

TIME.—B. C. 1444. Not very long after the last lesson.

PLACE.—Joshua had made his capital at Shiloh (v. 9) where the tabernacle remained nearly all the time of the Judges. Shiloh was 17 miles north of Jerusalem, half way between Bethel and Shechem.

THE CONQUEST completed after nearly seven years of warfare.

THE LAND DIVIDED.—Nine and one-half tribes west of the Jordan; two and one-half east of Jordan.

HELPS OVER HARD PLACES.

43. *The Lord gave:* by delivering them from Egypt, by leading them through the wilderness, by giving them the victory. *Swear unto their fathers:* Gen. 15:18; Num. 31:1-12. *They possessed it:* it was theirs, they lived in it, though some nations were not wholly driven out, Judg. 1:21, 36. *But the gift was perfect.* God would have given them the victory at any time they were willing to do their part. *2. Kept all that Moses commanded you:* that if they should take their inheritance beyond Jordan, they would yet aid their brethren to conquer Canaan, Num. 32:6, 7, 16, 17. 40,000 went over, but there were 109,580 male adults in these tribes, Num. 26. *These many days:* nearly seven years. *4. Unto your tents:* unto your homes beyond Jordan. *5. Take diligent heed:* because there was great danger of going astray; for they would be separated from their brethren and the tabernacle, and be surrounded by heathen influences. It would be difficult to attend even all the great annual feasts. *Moses charged you:* See Deut. chs. 28-28. *8. Return with much riches:* from the spoil of the rich nations of Canaan. An idea of the extent of these riches can be seen in the spoil taken from the Midianites, Num. 31:26-47. The Canaanites had forfeited it by their wickedness. *Divide the spoil:* those who remained at home, taking care of their families and possessions, were to receive their portion, as well as the warriors. See Num. 31:26; 1 Sam. 30:22-25.

SUBJECT: FAITHFULNESS.

QUESTIONS.

I. THE FAITHFULNESS OF GOD (vs. 43-45).—What promise had God fulfilled? When was this promise made? (Gen. 15:18.) How large was the land thus promised? (Josh. 1:4.) Did the Israelites occupy all of it? (Judg. 1:1-3, 21, 26.) Could they have done it if they would? Was God's gift perfect?

NEW TESTAMENT LIGHT.—Repeat some texts showing that God is still faithful to his promises. (1 Thess. 5:24; Rom. 8:30, 39; Phil. 1:6; 2 Tim. 4:18; Jas. 1:17.)

II. FAITHFULNESS TO ONE ANOTHER (vs. 1-4).—What three tribes had their inheritance on the east of the Jordan? What did they promise when they asked for this inheritance? (Num. 32:6, 7, 16, 17.) How had they fulfilled their promise? How long had they been away from their homes? Did all this show a good deal of the right spirit?

NEW TESTAMENT LIGHT.—What does Paul tell us to do? (Phil. 2:4; Gal. 6:2.) By what parable did Jesus teach the same duty? (Luke 10:25-37.) In what ways can we help our brethren? How help ministers? How help missionaries? How help those who work in the temperance cause?

III. FAITHFULNESS TO GOD (v. 5).—To what dangers would the tribes east of the Jordan be exposed? (See Helps.) What earnest exhortation did Joshua give them? Is to do these things true religion? Is it the way to the best and happiest life? What did Christ once say of worldlylike these? (Luke 10:27, 28.)

IV. THE REWARD OF FAITHFULNESS (vs. 6-9).—How many soldiers went over to help their

brethren? (Josh. 4:13.) How many adult men remained to take care of their possessions at home? (See Helps; Num. 26:7, 18, 31.) What rewards did the soldiers bring home? Give some idea of the amount from Num. 31:26-47. With whom did they divide? Was this just as well as generous? Give another example. (1 Sam. 30:22-25.) Do those who aid and support missionaries and laborers in Christ's vineyard have a reward with these workers?

LESSON VIII.—NOVEMBER 25.

THE COVENANT RENEWED.—Josh. 24:19-28.

COMMIT VERSES 26-28.

GOLDEN TEXT.

The Lord our God will we serve, and his voice will we obey.—Josh. 24:24.

CENTRAL TRUTH.

There is every reason why we should decide to love and serve God.

DAILY READINGS.

M. Josh. 23:1-16.
T. Josh. 24:1-18.
W. Josh. 24:19-33.
Th. 1 Kings 18:21-39.
F. Deut. 27:1-10.
Sa. Matt. 6:19-34.
Su. 2 Cor. 6:1-18.

TIME.—B. C. 1426. Eighteen years after the last lesson.

INTRODUCTION.—Towards the close of his life Joshua gives his dying charge to his beloved people. First he assembles the leaders and officers, and addresses them (ch. 23.) Then he summons another assembly of rulers and people at Shechem, where they had made a solemn covenant to serve God 25 years before, on their first entrance into Canaan. To-day's lesson contains a part of Joshua's address to this second assembly.

HELPS OVER HARD PLACES.

In the previous verses Joshua glances at their past history, and urges reasons why the people should serve the Lord with all their hearts.

(1) Gratitude to him as the author of their nation; (2) his great power over all gods; (3) his preserving care; (4) his giving them possession of Canaan; (5) his hatred of sin (vs. 19, 20).

19. *You cannot serve the Lord:* you cannot in your own strength; you cannot without great care and watchfulness. *A jealous God:* one who will have the undivided love of your hearts. *He will not forgive:* he will not allow you to go on in sin without punishing you. *22. Ye are witnesses against yourselves:* your public promise to obey will be a witness that you knew your duty, and accepted the conditions of blessing for obedience and punishment for disobedience. This is still true of men: (1) Every sinner's conscience is a witness against his course. (2) The principles on which business men must act as the condition of worldly success, will witness against those who refuse to apply like principles to religion.—principles which, if lived out, would lead them to be Christians. (3) The fault-finders of men against good people show that these fault-finders know what is right, and are to blame if they do not live up to it. (4) The principles on which good government are based indicate God's moral government in the world. (5) Our professions will be a witness. *25. Set them a statute:* made this covenant a part of their national law.

SUBJECT: DECIDING FOR GOD.

QUESTIONS.

I. THE DUTY OF DECIDING FOR GOD.—Whom did Joshua summon to come to him just before he died? (23:1, 2.) What great assembly did he govern after that? (21:1, 2.) In what place? Of what did he first remind the people? (vs. 2-13.) In view of this history what did he exhort them to do? (vs. 14, 15.) Between what things would he have them choose? Have we a like choice? Between what? Can we help making a choice? How did Joshua enforce his advice? (v. 15a, c.)

II. REASONS FOR DECIDING FOR GOD (vs. 19, 20).—What did the people reply to Joshua's exhortation? (v. 16.) How many reasons are given for this resolve? How would gratitude lead them to serve God? (v. 17.) What reason would be found in God's great power in overcoming those who trusted in other gods? What is God's preserving care? (vs. 8, 17.) What in his giving them possession of Canaan? (vs. 13, 18.) What in God's character as a sin-hating God? (vs. 19, 20.) What is meant by God's being jealous? What by not forgiving their transgressions? Do all these reasons hold why we should serve God? Apply each one to your own life and history.

III. THE DECISION MADE (vs. 21-28).—What promise did the Israelites make? How many times did they repeat it? How were they witnesses against themselves? Will all sinners be witnesses against themselves? How did Joshua confirm this statement? What two memorials did he make of it? (vs. 26, 27.) What similar promise was made in the same place 25 years before? (Josh. 8:30-35; Deut. 27:1-10.) What similar decision on Mount Carmel 500 years later? (1 Kings 18:19-39.)

NEW TESTAMENT LIGHT.—What choice does Jesus bid us make? (Matt. 6:33; Rev. 3:20; 22:17.) Must we choose between God and the world? (Matt. 6:24.) Why should we choose God as our portion? (Matt. 11:28-30; Rom. 2:4; 12:1; 1 Cor. 1:25; John 3:16.)

LESSON CALENDAR.

(Fourth Quarter, 1888.)

1. Oct. 7.—The Commission of Joshua.—Josh. 1:1-9.
2. Oct. 14.—Crossing the Jordan.—Josh. 3:5-17.
3. Oct. 21.—The Stones of Memorial.—Josh. 4:10-24.
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. 14:6-15.
7. Nov. 18.—Helping One Another.—Josh. 21:43-45 and 22:1-9.
8. Nov. 25.—The Covenant Renewed.—Josh. 24:19-28.
9. Dec. 2.—Israel under Judges.—Judg. 2:11-23.
10. Dec. 9.—Gideon's Army.—Judg. 7:1-8.
11. Dec. 16.—Death of Samson.—Judg. 16:21-31.
12. Dec. 23.—Ruth's Choice.—Ruth 1:16-22.
13. Dec. 30.—Review, Temperance. Num. 6:1-4.